

Why Black Men In South Bend, Indiana Do Not Attend Church: A Practical Theological Study

By

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DECLARATION

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'I declare that Why Black Men In South Bend, Indiana Do Not Attend Church: A Practical Theological Study is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.

I further declare that I submitted the thesis to originality checking software. The result summary is attached.

I further declare that I have not previously submitted this work, or part of it, for examination at Unisa for another qualification or at any other higher education institution.

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ABSTRACT

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The researcher studied a pervasive problem; the conundrum is a shortage of men in the Black church. There is an imbalance in church attendance in South Bend, Indiana, women by far outnumber men in the pews (Barna Research Group, 2007, p. 5; Day, 2008, p. 267; Frost and Edgell, 2017, pp. 280-281; Kregting, et al, 2019, p. 1; Li, 2020, p. 289; Mattis, et al, 2004, p. 386; Taylor, Thornton and Chatters, 1987, p. 134). There is a wider gender gap in the African American church compared to other churches, for example, in the Black church the male presence is 25% compared to 75% female (Hodges, Rowland, and Isaac-Savage, 2016, p. 47; Kunjufu, 1997, p. 29; Lincoln and Mamiya, 1990, p. 275). The gender gap for churches in the general population is 44% female and 36% male, (Barna Research Group, 2011, pp. 5-7). This study pursued to answer the question: what are some of the reasons why Black men do not attend church? Semi-structured interviews were employed, the research respondents re-counted their rearing and childhood experiences, the impact and influence their parents had on their lives, their thoughts and feelings about the church and it's leaders including the pastor. The data collected was examined and analyzed. The results of the survey exposed divers reasons for Black men steering away from church. Reasons offered by the participants were, the church is not relevant to the Black community (90%), pastors are more interested in money than people (70%), and their fathers did not attend church (60%).

Definitions of Key Terms

For this study, the following definitions were provided:

African American and Black

African American or Black are terms ascribed to persons of African descent. This group includes Blacks from Africa, African Americans, Caribbean Blacks, and Blacks from Latin America (Welch, 2003, pp. 29-30).

Gender

The term is an invention of human definition and is shaped by cultural contexts. Society decides what is appropriate for men and women. Male and female are categories based on biology, whereas masculine and feminine are gender classifications.

Black church

The term Black church or African American church refers to Christian churches that minister to predominantly African American congregations in the United States.

Mega church

A mega-church consists of 2,000 plus people attending church in an average week (Chaney, Skipper and Harvey, 2015, p. 2; Thumma and Travis, 2007, p. xix).

Church or Christian Denomination

The terms church and denomination are used interchangeably. It has its particular doctrines, name, and organization contained in the Christian faith.

Public worship

Public worship is a religious activity open to all people. It differs depending on the sponsoring organization or denomination.

Religiosity

Religiosity/religiousness describes being and doing Christianity with more emphasis on being.

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CHAPTER 1

Introduction to the Research Study

Introduction

This research was conducted to seek to answer the question, " what are some of the reasons why Black men do not attend church?" To accomplish this task, a practical theological paradigm was utilized.

Practical Theology

Gesbert Voëtius introduced the first definition of "Practical Theology" in 1667 (Schaff, 1893, p. 448) to describe independent theological learning. Schleiermacher was the forerunner of practical theology, and because of his contribution to theology and practical theology, in particular, practical theology became distinct in academia and practical life (Best, 2018, p. 7; Laubscher, 2017, pp. 52-55; Reed, 2016, p. 7; Schleiermacher, 1988, pp. 13–14). In his study of practical theology, Schleiermacher promoted practice over theory (Campbell 1990; Graham, 2017, p. 3). As an alternative, practical theology shifted from theory practice theory to practice theory practice; this modification occurred during the 1990s (Browning 1991, p. 7). Practical theology aims to merge theology's theoretical and practical aspects (Cameron, et al, 2010, p. 17; Dames, 2013, p. 1). Veling (2005, p. 5) suggests that the union between theory and practice be strengthened, thereby eliminating the need for reconciliation (Browning, 1991, p. 36).

Everything that is investigated in practical theology is about people and their lives (Swinton and Mowat, 2006, p. v). It has to do with a process of making sense of life, times, and events in people's lives (Immink, 2014, p. 179; Kruger, 2016, pp. 1-2; Swinton and Mowat, 2006, p. v).

According to Louw (2019), practical theology is a unique discipline and cannot be separated from its spiritual dimensions.

Practical theology's objectives are threefold; 1.) to give attention to context and practice (Best, 2018, p. 14; Swinton and Mowat, 2006, p. 24); 2.) to move from practice to theory. This involves both social practice and divine practice (Anderson, 2001, p. 37; Best, 2018, p. 9; Heitink, 1993, p. 129) and; 3.) to give serious thought about spirit and truth as they interact in the human experience (Swinton and Mowat, 2006, p. 6). Practical theologians share several essential assurances that help to explain the field from their standpoint. Miller-McLemore (2012, p. 5), for example, outline four shared understandings of practical theology in modern-day discussions: 1.) as an activity of believers seeking to withstand a life of thoughtful faith in everyday life, 2.) a method to theology, 3.) a curriculum area in theological training and 4.) as an academic specialty (Adawu, A., 2019, p. 1).

I chose practical theology as a methodology because of my research goals and the nature of the research questions. The research questions required solutions that advanced from theory to praxis. Praxis has to do with lived religion with more emphasis placed on action than formal religious practices. Praxis is very comprehensive and goes beyond the church, beyond conventional forms of preaching, teaching, counseling, beyond the emphasis on trained clergymen, not only in terms of the proposed range of the discipline but also concerning the pertinent object to be studied by practical theology. Praxis is the act of carrying out the will of God on earth to intersect in the lives of others (Ganzevoort and Roeland, 2014. p. 91; Schweitzer, 2014, p. 139). Practical theology is about the connection between theory and practice and how they can be enhanced. I have been engaged in practical theology in my role as a pastor, clinical social worker, and psychotherapist. Social work, pastoral care, counseling, and

pastoral psychotherapy are deemed practical theology (Davidson, 2013, p. 7; Schweitzer, 2014, p. 144). These disciplines are awake to the undertakings of attention and speaking in human communication. In much the same way, phenomenological research centers on lived experience. Phenomenology aims to transmute lived experience into a written expression of its real meaning. The text's effect is a visualization of a compilation of tasks and accomplishing those tasks (van Manen, 1997, p. 36). The practice of clinical social work is active in applying theory and method (New York State Society for Clinical Social Work, n. d., p. 1). The practice of social work has three levels: micro, meso, and macro. Theory and practice have focused on an intense and intricate consideration, which has described social work from its first steps as a professional practice. Moreover, practical theology comparable to social work engages in ordinary people's interaction in everyday life (Ganzevoort and Roeland, 2014, p. 93).

My choice of practical theology also serves well with my professional and personal experiences. It has much to do with my Black male identity. The field of practical theology has been monopolized by white, Anglo-Saxon, protestant, western male views of the world, especially in academia (Chang, 2011, p. 313; Illman and Smith, 2013, p. 163). My desire for this thesis is that it will be a distinct voice that will articulate significant practical theological issues from a diverse cultural, racial, ethnic, and socio-political context. It could also be a tool for educating the public on the contributions of people of African descent to the discourse of practical theology. Hopefully, this study is one of the collections of multiple perspectives and voices.

Hence, practical theology is not the only field where others' findings are applied to the clergy's behavior. Practical theology helps ordinary people increase their faith and develop their

ministry. By reflecting intensely on divine and human action practical theologians make declarations about God's nature (Root, 2009, p. 65; Himes, 2018, pp. 117, 121, 132).

This section investigates more directly the strategies of practical theology. It searches for answers to the question, ("How is it that practical theology put together action-guiding theories of Christian practice in distinct social locations in faithfulness to God's perpetual ministry?") Practical theologians seem to be united regarding a set of common tasks (Dreyer, 2002; Hendriks, 2001; Hermans and Schoeman, 2015, p. 9; Osmer, 2005; Pieterse, 2001; Van der Ven, 1994). Practical theology is one of the tools utilized by the church to help fulfill God's purpose for mankind (Willows and Swinton 2000, pp. 13-14).

Browning's methodology to practical theology

Browning is widely considered the father of American practical theology (Smith, 2013, p. 187). He seeks to connect theory and practice using pragmatic reasoning (Klaasen, 2014, p. 1). He employs the phrase "theory-laden" practices (White, 2019, p. 186), which can be described as the relationship of ("practice, theory, and practice") (Klaasen, 2016, p. 1). According to Root (2014, pp. 55-56), Browning believed theology and precisely practical theology must move from practice to theory to practice. Only when one has moved from practice to reflection can one find oneself in a place of enhanced action (Root, 2014, pp. 55-56). Furthermore, Browning believes that genuine Christianity must be carried out in a manner that would be easy for the participants to engage in (Blythe, 2021, p. 49; Ogletree, 1992, p. 1). To authenticate his belief, Browning rethinks theology as ("fundamental practical theology.") According to Browning, there are four secondary - movements: descriptive, historical, systematic, and strategic practical theology.

Although not without precedent, the most innovative feature of Browning's proposal is his separation of an initial phase of inquiry called descriptive theology. According to Browning, descriptive theology is crucial and ubiquitous; he believes that theology is always enlightened by description. His objective is to enlighten all areas of theology (Ogletree, 1992, p. 2). The stress on description obviates practical theology from being dismissed as an adjunct to the practice of historical and systematic theology (Ogletree, 1992, p. 2). Descriptive theology outlines the hermeneutical framework that manages historical and systematic theology. In Browning's account, historical theology comprises biblical and systematic theology, ethics, philosophical theology, and the philosophy of religion. Practical theology is the end result of description (Browning, 1991, p. 57). Strategic practical theology contributes to the health and success of congregational ministries by opening up lines of communication.

Interdisciplinary – Browning's approach utilizes interdisciplinary methodology (Hestenes, 2012, p. 2). Numerous disciplines are applied, i.e., economics, sociology, and psychology (Klaasen, 2014, p. 2; Woodward and Pattison, 2000, p. 15). In the mid-sixties, Browning referenced the relationship between theology and psychology (Klaasen, 2014, p. 2). The second configuration of relationship could be labeled non-identical. The third configuration may involve a high degree of analogy and possibly numerous contact points (Browning 1987, p. 16). Devotion to the church community is given less importance than the larger community. Browning (1991, p. 43) posits that practical theology commences and ends with practice. Browning's approach to theological thought is considered a paradigm for doing practical theology rather than a practical model for theology (Smith, 2013, p. 188).

The task of practical theology – Practical theology's task is comprehensive and includes both ministries to the church and outside the confines of the church. A theology of (Klaasen,

2014, p. 2) care includes caring for the church members and those outside the church (Browning 1985, p. 16, 1991, p. 57). For Browning, the church must dialogue with diverse groups and entities (Van Eeden, 2018, p. 8) to change human lives (Browning 1991, p. 3)

According to Browning, the Christian message lacks a focus on ethics (Hestenes, 2012, p. 3); Ogletree, 1992, p. 1). In Browning's view, pastoral theology requires regenerating itself and concentrate on theological or religious ethics. Browning speculates how we may communicate moral theology or theological ethics to dynamic psychology to guide pastoral care and counseling (1983, p. 46). There are five dimensions to Browning's theological ethics: 1.) The visual dimension refers to the framework of human experience and the nature of the world (Klaasen, 2014, p. 4); 2.) The obligational dimension (Klaasen, 2014, p. 4) refers to principles of morality and develops in spaces where actions occur (Klaasen, 2014, p. 4). Principles of obligation may be omitted even when narratives shape and influence; 3.) The tendency-need dimension refers to human nature as having needs; 4.) The fourth part describes the event's environment or setting and; 5.) Rules and roles accompany the fifth dimension. These five dimensions are Browning's attempt (1985, p. 23) to provide principles to the morality and ethical thinking in the world.

The critical correlational approach - Browning (1985, pp. 20–21) realized that the five levels are so intertwined that they should be dimensions instead. Browning equates experience and reason in the quest for morality. Browning asserts that practical moral thinking is fluid and gravitates between historicists and radical pragmatists (Browning 1991, p. 180). Browning believes that rationalization that parallels abstract reasoning supersedes practice.

According to Browning, there are four sub-moments to practical reason: 1.) Conventionality simple means tradition; 2.) We use existing forms and values and thereby renew

our memory; 3.) Self-examination reveals our wants and needs; 4.) Introspective induction may reveal a new hypothesis. Experimental sciences may assist us to meet our needs (Browning 1991, pp. 182–186). Browning's practical reason method uses a consensus approach to find commonality among opposing theories; however, he is not averse to agreements (Klaasen, 2014, p. 4). Subsequent from his consensus seeking, Browning does offer direction on the topic of foundational and non-foundational debate.

Osmer's methodology to practical theology

Osmer (2005, p. xiv) provides an unambiguous definition of practical theology. Succinctly put, practical theology seeks to bring theories that require action into everyday people's lived experiences. In part, it focuses on teaching, preaching, counseling, raising children, impacting society, and so forth. But this "how-to" is informed by a convincingly formed theoretical underpinning of why we should live a Christian life (Osmer, 2005, p. xiv). As stated by Osmer (2008, p. 240), practical theology engages in a robust conversation in conjunction with other disciplines, such as theology, art, and various sciences (Hyunok, 2019, p. 14; Osmer, 2008, p. 240). Osmer is considered a notable scholar in practical theology (Kiekintveld, 2019, p. 28; Root, 2014, p. 23). He has done the most work in offering a description of these larger shared tasks. Osmer asserts, ("My goal is to teach you a way of approaching situations... Good ministry is never merely a matter of solving problems (Osmer 2008, p. 3; Woodward, 2010, p. 411); it is a mystery to be ventured and explored").

There are four core tasks (Darko and Atterbury, 2018, p. 30) of practical theology set forth by Osmer. These four core tasks are not a methodology but rather the normal operations carried out by practical theologians. These tasks are seen together as the actual work for leaders

in the field (Osmer, 2007, p. 286; Smith, 2010, p. 100). The interpreter must constantly move between tasks (Smith, 2010, p. 100), leading to an interpretive spiral. There is variation among scholars regarding how these tasks should be performed (Osmer, 2011, p. 158). The first task is the descriptive-empirical: What is going on? This is where information is gathered (Osmer, 2007, p. 9; 2008, p. 32). This is an area of ascertaining what is going on in people's lives; this task requires priestly listening (Osmer, 2008, pp.34-38; Poppleton, 2017, p. 76). The second task of practical theology is interpretive: Why is this going on? The interpreter enters a discourse that involves the inquiry of social science to comprehend why particular behaviors and repetitions occur (Osmer, 2007, p. 9; 2008, p. 32). This necessitates sagely wisdom (Poppleton, 2017, p. 76). Next is the normative task. What ought to be going on? This entails the interchange of divine and human dialogue and formation. Prophetic discernment is required (Poppleton, 2017, p. 76; Smith, 2010, p. 107). The pragmatic is the last task of practical theology. It searches for answers to the question, how might we respond? It is vital to create a plan of action based on the information received (Lawler and Salzman, 2017, p. 326). Osmer frames the task as servant leadership (Smith, 2010, p. 109). Practical theologians comprehend and perform the four tasks differently based on evaluations. There are several issues identified by Osmer, the theory-praxis match, sources of validation, such as sacred scripture, custom, logic and, involvement, numerous disciplines, including the theological (Osmer, 2011, p. 3).

Browning and Osmer differences

Osmer asserts, the chief difference between his theory and Browning's is that he provides distinct four core operations within practical theology Browning does not. He dispenses these operations across the theological compendium (Osmer, 2004, p. 150). After further

consideration, the researcher found other differences between the theories. In the past, practical theologians have effectively argued that practical theology is more than minimal application. Richard Osmer (Clark and McEntyre, 2011, pp. 4-5) summarizes the reasoning for this change. Practical theology is a unique discipline that is academically sound and research-focused. It has its place and is well established within theological circles and contributes to the dialog of mankind in the quest for adjustment in the social environment. It involves four actions: descriptive-empirical, interpretive, normative, and pragmatic. This makes practical theology unique and sets it apart from the social sciences, although it makes connections with them at times (Osmer, 2008, p. 240).

Contrasting Osmer, Browning's concept of practical theology involves an interdisciplinary connection between theology and the human sciences (Kim, 2007, p. 429). For Browning, empirical data is necessary to make sense of practical theology. This is why he frequently cooperated with social scientists. Because of this collaboration, Browning devised the term "practical-theological ethics" (Van der Ven, 2006, p. 414).

Browning does not make a distinct division between practice and reason. Browning appears to be heavily invested in theory based on theoretical analysis (Klaasen, 2014, p. 3). The action generated by this theory contributes to the devaluation of practice. According to Osmer, the primary focus is on practice. Practice can function without theory, whereas theory needs practice to be established. The post-foundationalist approach requires that people be allowed to tell their story. The process is entrenched in knowledge and practice (Klaasen, 2014, pp. 4-5; Muller 2011, p. 3). Van Huyssteen (2006, p. 19) pronounces people's actual experiences in daily living are more important than intelligent thought. Communities and societies are mutually entrenched

in the common bonds of humanity and shared values.’ Osmer, unlike Browning, states that practice always takes preeminence over reason.

All four stages are equal and dependent on each other for functionality and effectiveness (Klaasen, 2014, pp. 4-5). No stage is more important than others. Practical theology’s four stages include four questions (Klaasen, 2014, p. 4): What is currently going on, why is this going on, what ought to be going on, how should we respond? Osmer (2011, p. 158) indicates that this stage is the descriptive empirical task. It portrays life as it is lived by everyday people (Osmer and Schweitzer, 2003, p. 2).

In this section, the researcher restricts the discussion to the formulation of Osmer’s (2011) tasks. Both Browning and Osmer relate to and enrich my study of “Why black men in South Bend, Indiana do not attend church”. Browning and Osmer emphasize that practical theology calls for reflecting and attending, reflecting on everyday life, and formal attending through empirical research (Jueckstock, 2016, p. 9). Observation and reflection were applied throughout the process in the study; also, interdisciplinary frameworks were utilized (Osmer, 2008, pp. 163-164). Why Black men do not attend church necessitates a method of practical theological interpretation but provokes inquiries into what role interdisciplinary issues play. Each discipline should overlap and support the research. This report falls within the confines of sociology, social work, psychology, and theology.

Summary

Practical theology aims to merge practice and theory (Cameron, et al, 2010, p. 17). The objectives of practical theology are threefold 1.) to view practice in a contextual environment; 2.) to move from the experimental to the theoretical and; 3.) to give deep consideration to every

aspect of connections between the human and divine interactions (Swinton and Mowat, 2006, p. 6). Osmer (2005, p. xiv) defines practical theology as a pragmatic form of theology and must be demonstrated in the lived experience of people in their social environment. Browning believed theology, and precisely practical theology, must move from the practice to theory and then back to the practice (Root, 2014, pp. 55-56). Browning devised four sub-movements to categorize fundamental practical theology: descriptive, historical, systematic, and strategic. Browning is known for the interdisciplinary approach to practical theology (Hestenes, 2012, p. 2). The employment of disciplines such as economics, sociology, psychology, and other fields is necessary (Klaasen, 2014, p. 2; Woodward and Pattison, 2000, p. 15). The task of practical theology involves the church, the community, and society as a whole. Browning speculates how we may communicate moral theology or theological ethics to dynamic psychology to guide pastoral care and counseling (1983, p. 46). Browning puts experience on the same level as reason in the search for moral action.

Osmer's four core tasks in practical theology ask the questions: What is going on? Why is this going on? What should be going on? and How should we respond? The final task is the pragmatic task. The four tasks depict the deep and complex way that practical theologians go about their work.

In this study, a literature review investigates findings of significance concerning the lack of male attendance in the Christian church. The literature review revealed numerous holes in existing research. No solid investigation regarding Black male church attendance in South Bend, Indiana was found. Kunjufu (1997) considered Black men's perceptions and input in his methodology to acquire a more all-inclusive and extensive perception of why African American men don't go to church (p. 55). Kunjufu asked African American men to complete a

questionnaire. He then invited 75 men to an overnight retreat to talk about their responses. In the process (Kunjufu, 1997, pp. 56-71), twenty-one reasons were engendered and discussed. While Kunjufu's (1997) methodology is helpful, its fundamental weakness was the comparative lack of depth in analyzing the men's responses. To determine a more precise account, one must take seriously the viewpoints that men must offer. Mattis, et al (2004) used quantitative and qualitative research methods to assess 217 African American men's reasons for not attending church. Compared to the general population, the study participants had higher education levels and higher incomes; hence, there is a need for this research.

Second, the data is analyzed and listed. Third, once the analysis was finalized, the research findings were discussed. Finally, a summary of the procedures, research findings, summary of themes, the relationship of findings to the literature, recommendations for practice and suggestions for further study were discussed.

Personal History

This topic is appropriate for me because I find it interesting, fascinating, worthy of note, and informative. I have previously investigated this topic, but would like to perform more in-depth, quality, doctoral-level research and learn more about how to rectify what causes Black men's absence from church. Since I am an African American male, this topic is very personal to me. I want to help people, especially African American males, to maximize their relationship with God. I have spent the better part of my life servings as a pastor, an evangelist, a school administrator, a director of an alcohol and drug treatment program, a college professor, and a psychotherapist primarily in my African American community. As a psychotherapist, I worked with Black boys, many of whom had no positive father figure in their homes. I have concluded

that if we (human effort cooperating with God's power) can save a man, we could save his family and his community. When I read Kunjufu's (1997, p. 29) assertion that "While 75 percent of the mosque is male, (Kunjufu, 1997, p. 29) 75 percent of the Black church is female," this caused me to ask the question, what is the Nation of Islam doing to attract Black men that the church is not doing? Kunjufu's statement motivated me to become immersed in the subject, conduct significant research, present workshops, and eventually apply for admittance to the doctoral program.

The statement of the problem

This study investigated a problem that has remained unanswered in mainly Black churches in America, primarily, the absence of men. It is problematic in all churches, however, in the Black church, the dilemma is more significant. Research has shown that men are outnumbered by women in areas of religion including, devoutness, faithfulness, and commitment to the church in every aspect (Barna Research Group, 2007, p. 5; Day, 2008, p. 267). Numerous studies confirm that women consistently outnumber men in church attendance (Collett and Lizardo, 2009, p. 213; Pew Research Center, 2016; Sullins, 2006, p. 838). In the 1960s, new interest rekindled in studying gender differences in churches (Sullins, 2006, p. 839). Black male church attendance is significantly lower than females (Bowie, et al, 2017, p. 581; Kunjufu, 1997, p. 29; Lincoln and Mamiya, 1990, p. 275; Taylor, Thornton and Chatters, 1987, p. 134; Mattis, et al, 2004, p. 386). In the United States, the ratio of female/male church attendance is 44% / 36% respectively (Barna Research Group, 2015, pp. 5-7), conversely, in the Black church, the ratio is around 75% female and 25% male (Lincoln and Mamiya, 1990 cited in Kunjufu, 1997, pp. 16,

29). However, according to the Pew Forum (2008, pp. 9-10), people of African ancestry were most likely than other ethnic groups to be part of formal religion, with 85% being Christians.

Research Question

A primary question and secondary questions guided the research study. The central question is: what are some of the reasons why Black men do not attend church? The question is focused on finding practical explanations to the research problem (Polit and Beck, 2017, p. 69). It will guide the direction and impact the outcome of this research project (Grove, et al, 2015, p. 147). The subsequent related questions (raised in chapter four) seek to probe specifically the different facets of the problem under investigation. As secondary questions, they are connected to the main aim of the primary question already stated.

Importance of the Study

This research project is vital to the African American church. Research continues to affirm that connection and involvement in the church are beneficial. This study supplies the needed information to make up for the lack of serious inquiry on this subject. This undertaking contributes to the current body of knowledge in practical theology, and the insight acquired will benefit the church, the individual, and the community. Theologians diligently work to make their messages meaningful. Practical theology was used to understand why Black men's attendance was significantly lower than women's.

Evidence gleaned from research reveals that church attendance has its benefits such as:

- 1.) a deterrent to involvement in criminality and illicit drug use (Henderson, 2017, p. 79; Johnson, 2001, pp. 9-10; Johnson, et al, 2001, pp. 7-38);
- 2.) enhance social skills (Brennan and

London, 2001, p. 129); 3.) improved psychological and physical health (Bowie, et al, 2017, p. 581; Chaney, 2008, p. 12; Chatters, et al, 2018, p. 403; Krause, and Hayward, 2014, p. 629; Kim, Crutchfield and Kim, 2021, p. 2560; Riggins, McNeal, and Herndon, 2008, pp. 2-4); 4.) satisfaction for people confronting life's challenges (Ellison, et al, 2001, pp. 236-237; Lee, and Zhang, 2018, p. 324); 5.) likely to be involved in community endeavors including political action (Assensoh and Assensoh, 2001, pp. 886-887); 6.) giving to or helping in causes without being paid (Wilson and Musick, 1997, p. 699); 7.) courage to combat racism and discrimination (Bierman, 2006, pp. 551-553; Henderson, 2017, p. 79) and; 8.) manifesting behaviors in prison that will minimize negative consequences (Kerley, Matthews and Blanchard, 2005, pp. 443-444).

Limitations of the Study

Most studies of this type have limitations, and the current study was not an exception. It was carried out in South Bend, Indiana, so regional and cultural variables may be unique to this study. The research dealt with only one dimension of church involvement and religious commitment: presence at church services. Participants were part of an opportunity sample that reflected the general populace of Black men, and the data were self-reported. To be viewed positively, some men may have made statements to make them seem more religious. Other men may have diminished the value that the church brings to their lives to appear tough.

Given that personal experiences are multifaceted, it is possible to miss other variables responsible for a perspective. The researcher was mindful that he could not be sure that some men may not have thoroughly given thought or were aware of all the reasons for their non-attendance. These limitations cite a requisite for carefulness in deciphering these findings. While these restrictions provide a basis for explanatory caution, the study offers understandings of

African American male religious non-involvement. From the limitations cited, it is necessary to make suggestions for further research.

Objectives of the Study

To assess why a disproportionate number of Black men in South Bend, Indiana, do not attend church. Also, to determine how might pastors and church leaders bring about a change praxis to this problem.

Preview of Remaining Chapters

Chapter 2 presents a summary of previous research and current literature pertaining to the research question. It first examines the question of why women are more suitable for the church. Numerous theories are considered, including psychological theories, gender role theories, and deprivation theories. Second, the Black church in America and its role in the Black community is surveyed. The church is the single institution in the Black community that instills resilience, tenacity and self-help. Third, it examines why women and the church are a good fit.

Chapter 3 details the research method used in this project. The researcher invited Black men to share their social experiences related to African American culture in a semi-structured interview. This chapter provides details on the research subjects, how the research was carried out, the data collected, and how the data was analyzed.

Chapter 4 discusses the information collected from the semi-structured interviews. The interview summaries were content analyzed, categorized, and coded.

Chapter 5 discusses the results and offers responses that may provide solutions. Suggestions for a church ministry model that meets Black men's postmodern needs are

presented, and current houses of worship that attract Black men are examined. Finally, this chapter provides the summary, recommendations, and conclusion for this research project.

CHAPTER 2

Literature Review

Introduction

The literature review aims to evaluate and analyze the strengths and weaknesses of the publications selected. This chapter maps out the following main points: Part 1 covers the theory that Women are more suitable for the church (psychological theories, gender orientation, risk-taking, gender role theories, structural location, secularization, deprivation theories, empowerment, and empowerment and Black women); Part 2, The Black Church, The Civil Rights movement and the Black church, and the role of women in the Black Church; Part 3 describes how the Church is more suitable for women (feminization theories, men are absent).

Theories

Scholars are constantly grappling with the phenomenon of male absence in the church. The lack of male church attendance is well documented; however, scholars do not agree on the reasons for such behavior (Leffingwell, 2012, p. 2; McEwan, 2018, p. 186; Stark, 2002, p. 496; Walter and Davie, 1998, p. 640). The literature review presents three general areas: those that consider women to be distinct (regard women suitable for the Church); the Black Church; and those that believe the characteristics of the Church (regarding the church suitable for women). These three collections comprise different theories.

Theoretical Outline

Part 1: Women are more suitable for the Church

Women are different from men and have qualities that make them suitable for the Church. For example, women are feeling creatures who interact habitually; men are more willing to take risks; women are more dependent, and security is paramount in their list of needs.

Psychological theories

Several psychological theories propose dissimilarities between males and females as they become adults, and some of those differences influence religiosity, spirituality, and participation in the church. Because women have more feelings of guilt than men, it has been suggested that women need church and the forgiveness of God to assuage their guilt. In a study conducted by Warr and Ellison (2000, pp. 553-554) where 1,006 respondents were interviewed about the impact of crime and similar issues, the findings revealed that women feared crime at an elevated rate compared to the opposite sex. Conversely, men are more protective of their families, including their wives and children. Buchko (2004, p. 96) indicated that college women are generally more devout than men on every level. They pray more, attend church more, and seek guidance from God when they encounter problems. They believe that God is with them continuously to provide comfort, reassurance, and guidance. Based on Miller and Stark's (2002, pp. 1401-1406) research, they found gender disparity between the sexes in religiosity. The same study revealed that men are not good listeners, have difficulty sitting still, and are more aggressive. On the contrary, women are people-oriented, socially dependent, nurturing, acquiescent, sensitive, and receptive. Alternatively, men tend to be self-governing, autonomous, and goal-oriented, which does not lean toward connectivity.

Gender orientation

Psychological theories propose that religious involvement and participation depend more on gender orientation (Fausto-Sterling, 2019, p. 532) than biological sex (Penny, Francis and Robbins, 2015, p. 493). Gender orientation, unlike biology, is associated with traits, such as whether they exhibit more "feminine" or "masculine" traits. Sex is those characteristics we are born with that make us male or female; it is linked to biology; gender's meaning depends on one's cultural setting (Peralta, 2018, p. 911). People who possess feminine traits lean more toward being devout and dedicated to the things of God. People with feminine attributes tend to be empathetic, sympathetic, compassionate, warm, sensitive to needs, and generous (Miller and Stark, 2002, pp. 1404-1405). Gay males and heterosexual females are more religious than lesbians and heterosexual males (Sherkat (2002, p. 321; 2016, p. 763).

Risk-taking

Risk-aversion theory asserts that males exceed females in the sphere of risk taking. This risk-taking tendency results in disparities in religiosity. Risk-taking behavior is often associated with youth who would take the chance of going to hell as opposed to going to church (Kaur and Kang, 2019, p. 33; Miller and Stark, 2002, p. 1399; Panno, et al, 2018, p. 286; Roth and Kroll, 2007, p. 206; Vorobyev, et al, 2015, p. 2). Unlike their male counterpart, women prefer the promise of the hereafter as opposed to risk-taking in the here and now (Gowen, Filipowicz and Ingram, 2019, p. 2; Li, 2020, p. 290; Roth and Kroll, 2007, p. 217). Risky behaviors include (Panno, et al, 2018, p. 286) activities such as crime, drugs, and delinquency (Ellis, Hoskin, and Ratnasingam, 2016, pp. 154-155; Maclean, 2016, p. 427; Stark, 2002, p. 501). Thus, men unlike

the opposite sex are willing to risk missing the joys of heaven and the after-life rather than attend to the things of God (Li, 2020, p. 290).

Gender Role Theories

Thus far, the emphasis has been on the perception that women attend church because they are constructed a certain way. This theory describes how the role of women in society influences their decision to attend church.

Structural location

Particular structural locations and cultural alignments were found to influence one's worldview and outlook on life (Hawdon, et al, 2020, p. 4). One structural location dimension that could impact one's attitude toward religion and commitment to the church is gender (Comins, et al, 2020, pp. 1-2; Ford and Norgaard, 2020, p. 48; Frost and Edgell, 2017, pp. 280-281; Reygan, Henderson and Khan, 2020, p. 1). In the 1960s, women stayed at home while men went to work. Women became the primary nurturers in the family; therefore, they had more time for church attendance (DeVause and McAllister, 1987, pp. 473-474). Work obligations prevented men from attending church as often as women (Sullins, 2006, p. 839). Studies show no difference between employed and unemployed women regarding church attendance (Aune, 2008, pp. 278-279; Walter and Davie, 1998, p. 654). Conversely, research indicates that as women join the workforce, they decrease their participation in the church, which includes church attendance (Aune, 2008, pp. 278-279; DeVaus and McAllister, 1987, p. 473; Francis 1997, p. 83). It has been noted that having children does not influence the father to attend church on a scale similar to the mother (Barna Research Group, 2007, p. 1).

Secularization

When the sacred becomes secular, this is termed secularization, and it occurs on many levels, including social, personal, and religious (Bastidas and Beltrán, 2019, p. 907; Casanova, 2006, p. 8; Pace, 2017, p. 245). Progress, economic growth, and technological improvements have led some scholars to conclude that this contributed to the decline in church attendance (Hirschle, 2013, p. 410; Nash, 2017, p. 513). As societies became modernized, women began to populate the church in more significant numbers, and men's church attendance declined (DeVause, 1984, p. 247). DeVaus and McAllister, 1987, p. 4730.

Woodhead (2005, pp. 187-192) posits that secularization does not affect those women who stay at home and shun the workspace. Working women come home from work and adapt to functioning in two environments take on configurations of spirituality. Also, some working women's religious behavior is akin to men's (Woodhead, 2005, pp. 187-192).

Deprivation Theories

These theories promulgate the concept that deprived groups such as women, minorities, and other marginalized groups tend to be more religious (Soares, 2016, p. 389). The church provides a comfortable environment that empowers women. Deprivation may be defined as a situation in which an individual cannot realize one or several needs relative to others or themselves at some previous time (Brown, Kettrey and Duncan-Shippy, 2018, p. 554). Women are discounted, disparaged, belittled, and disregarded in almost every aspect of society. Women have been positioned to be dependent upon the dictates of others (Miller and Stark, 2002, p. 1402). Additionally, women face challenges as they seek to enter the workforce (Walter and

Davie, 1998, p. 545; Katz, Walker and Hindman, 2018, pp. 135-136; Miller and Stark, 2002, p. 1403). They are also laden with the extra burden of being denied positions of power on the job and in society (Miller and Stark, 2002, p. 1403).

Empowerment

Church attendance mitigates the stress that women often experience. Women experience more guilt than men, prompting them to seek forgiveness from God full of grace and compassion (Malti, 2016; Torstveit, Sütterlin, and Lugo, 2016). Women form interpersonal relationships on a scale superior to men and are more apt to share personal issues (Britt, 2009, p. 1; Gallup, 2002; Huis, et al, 2019, p. 29, Maddux and Brewer, 2005, p. 159). Women make friends easier than men and have a best friend in church (Britt, 2009, p. 3). Thus, the church environment's female fellowship empowers them even though men primarily lead the church (Duvendack, Palmer-Jones and Vaessen, 2014, pp. 73, 87, 88). As previously discussed, research reveals that women find comfort and safety in church. Church is a place that alleviates the pain and suffering experienced in day-to-day living (Rees, 2009, pp. 13-14). Unlike the rest of society, the church appreciates and utilizes the unique qualities women bring with them (Ogedegbe, 2015, pp. 244, 247, 248)

A male God's view has not been left unchallenged (Christ and Plaskow, 2016, p. xviii). Feminist theologians believe that ascribing maleness to God stifles gender equality, is harmful to the cause of human equality, is oppressive, and all but inclusive (Goldenberg, 1979, p. 4; Hampson, 1990, pp. 53, 76; Keinänen, 2016, p. 55; McIntosh, 2007, p. 236; Nordling, 2005, pp. 228-229). Nevertheless, feminist theology continues to be devalued in academia and other ecclesiastical settings. Howe (1979), a leading feminist theologian, observed that the concept of a

male God is based mainly on scriptures describing the fatherhood of God without regard to His female qualities. The Lord is described as a nursing mother (Isaiah 49:15), midwife (Psalm 22:9-10), and a female homemaker (Psalm 123:2) (Howe, 1979, p. 268). Too much emphasis has been placed on God's sexuality rather than His personhood. Until feminist theology is proved influential enough to compete with the overriding male metaphors supported by male-controlled privilege, realms of history and years of custom, women will continue to feel devalued and dismissed in Christian culture (Bacon, 2012, p. 448).

Empowerment and Black women

Religiosity is culturally specific, especially when it comes to Black women. Women of color have always dealt with obstacles that are not encountered by white women (Bacchus and Holley, 2005, p. 68; Henderson, 2016, p. 325; Tedder and Smith, 2018, p. 431). The feeling of being dismissed, disparaged, and degraded are all too familiar for Black Americans; Black women face the dual threat of being Black and female (Lowen, 2019, pp.1-3). Black women have had to grapple with struggles within the Church and the larger society. African American women have always been at the forefront of leadership and community action in one form or another (Gilkes, 2001, p. 142). Women's guilds and other service positions controlled by women have been the mainstay of the church. A second understanding is that Black women may engage in service programs outside the church to fill a void for lack of opportunity in the church. Historically, Black women have utilized the teachings of the Black church as foundational for opposition to injustice in various forms.

Black women have utilized a myriad of approaches and strategies to curb adverse experiences (Mattis, 2002, p. 309). Such strategies include being realistic, facing controversy and

rising above it, and trusting in God. In conclusion, Black women are able to meet challenges by devising suitable coping responses.

Womanist theology

Womanist theology predominantly grew out of the writings of women like Alice Walker (Mombo. 2019, p. 452; Walker, 1983, p. xi). She and successive womanist writers felt that the role of Black women in society had essentially been overlooked either unintentionally or through consciously oppressive means. Thus, the term “womanist” has been broadened since Walker first coined the term. Womanist theology is not to be confused with feminist theology.

Katie Geneva Cannon is described as one of womanist theology and ethics founders (Kennel-Shank, 2018, p. 1). Her first work, “Black womanist ethics,” is called “womanist ethics” today (Gushee, 2020, p. 23). Her research unveils the cruelty of white racism (Wikipedia, 2021, p. 2) and how it constantly attacks the humanity of Black women. Katie Geneva Cannon, a forerunner of womanist theology, was also heavily involved in Black theology and ethics (Copeland, 2007, p. 190). Without Cannon, there would be no Black theology, their fortunes are intricately interconnected (Aihiokhai, S., 2020). Cone and Cannon spent many years articulating theological narratives that gave voice to the Black experience.

Cannon (1980) presented some important suggestions for creating a model that comprised liberation and equality of African American women. Included in her suggestions were 1.) making inquiries that are exclusive to women; 2.) exploring the contributions of Black women throughout academia including theology; 3.) examining and conveying the many contributions African American women have made to the church and civic life; and 4.) reviewing and investigating

sexism in the church overall and the Black church in particular, theological erudition, and numerous traditions in the African American church (Cannon, 1980, p. 305).

Most Black and womanist theologians construe salvation in terms of liberation (Drexler-Dreis, 2017, pp. 272-273). Salvation emancipates the oppressed from the state or condition that binds them (Ware, 2016, p. 147). Womanist theologians, however, felt that liberation theology was too male centered, and feminism was too white and middle class to sufficiently address the needs of Black women, especially the economically deprived (Grant, 1989, pp 195-201; Hayes, 1993, p. 329; Ruether, 1983, p. xi).

Black females faced repression in the community and inside the church (Townes, 2020, p. 10). The Black church has provided sanctuary, comfort, and relief for many African American women; conversely, it has also been a source of domination and oppression. Despite the loyal support, untiring labor, insurmountable contributions Black women contribute to the church, they are still denied roles in leadership. Womanist theologians envision an all-inclusive church; one that is gender-neutral, fair, equitable, impartial, and chooses leaders according to qualifications and not gender (Boyd, 1991, pp. 51-52; Grant, 1989, pp. 218-219; Smith, 2004, p. 92; Wood, 1993, pp. 41-46).

Womanist theology was designed and created to speak to the concerns of marginalized African American women in the United States. These women try to have a cultural understanding of God who speaks to the whole person's needs, including their needs in the community. Womanist theologians acknowledge that white privilege is omnipresent and permeates the church (Kobo, 2018, p. 7). Womanist theology empowers God-fearing Black women by interpreting cultural norms and writings to transform communities (Geer, 2017, pp. 25-26).

Black women have gained a new sense of hope and assurance (Ernst, 2017, pp. 201-202). Womanist theology has configured alternative views of the cross and identifies normalizing suffering as a non-redemptive aspect that does not attract women who are already marginalized (Taylor-Troutman, 2020, p. 44). Although womanist writings judiciously address germane issues Black women face, sometimes they fail to offer ways to make them applicable in the church. Consequently, despite the numerous problems that African American women encounter in the church, church leaders are ill-prepared to remedy the problems or offer solutions that will benefit women. Womanist theology through Christian education can make available knowledge, ideas, skills, and experience to embolden women in their quest to gain traction in the Black church (Smith, 2008, pp. 200-201).

Part 2: The Black Church

Before and after emancipation, the history of African American people must be examined to understand why Church is suitable for women. Without the Black church, there would be no Black community; they are so intertwined (Pingel, and Bauermeister, 2018, p. 219). The church has been constant throughout the history of Black America.

The first significant research undertaking on the Black church was conducted by DuBois, entitled *The Negro Church* in 1903. DuBois assembled a team that went into the southern part of the United States and conducted interviews with over a thousand people of African descent. DuBois's contribution to the study of the Negro Church highlighted the church's impact on the community. The Black Church started in Africa and continued in America, which makes it unique. The church was the center of Black social life in America (DuBois, 1903, p. ii). DuBois cited how Blacks had to be creative for them to experience modest freedom. DuBois and his team dispelled the notion that African culture was backward and lacked significance (Evans, 2007, p. 268). When Africans were brought to America, they were taught a form of Christianity

(Bonomi, 2016, p. 35). African slaves recognized that their slave masters were not practicing what they preached. Christianity was taught to the slaves as early as 1695 by the British Society for the Propagation of the Gospel in Foreign Parts (Comminney, 1999, p. 360).

For countless African Americans, belief in and reliance on God and the church have been the center of their existence. They are the foundation and underpinning of a strong faith community that has been dispensed to generations that followed (Gillum, 2009, p. 3; McGee, 2017, p. 2). Black reliance on Christianity has been an emblem of courage, optimism, and positiveness during the horror of slavery and the terror of Jim Crow. Africans are known for passing down information orally to their descendants. This tradition did not cease when they were brought to America. Parents taught their children Christianity; family members also taught children or older slaves (Jones, 1842, pp. 113-114; *Slavery and the Making of America*, 2016, p. 1). Ancestor adoration was a vital part of African worship and religious practice. It provided the linkage of heritage and spiritual importance. Rituals such as baptisms, christenings, and funerals, emphasized kinship's common bonds between the dead, the living, and the not yet born. In African culture, individualism was disparaged, and the group, tribe, or clan was treasured. Tribal affiliation and inclusion are a vital part of individual self-worth and wellbeing. In Africa, tribal connection determined your destiny. Society at that time viewed enslaved Africans as a group, individual Blacks were a representative of the race. Hostility in America has forced Black people to unite and adapt a group identity for their survival (Lincoln and Mamiya, 1990, p. 5; Wilmore, 1998, p. 77).

The Black Church cannot be appreciated or understood without knowing its roots. The Church became the sphere of influence for enslaved people in a hostile environment (Higginbotham, 1993, p. 8; McGee, 2017, p. 2). Lincoln and Mamiya (1990, pp. 7, 10) argued

that Black culture cannot be understood apart from religion. Racism and oppression forced the African slaves to use the institution of the church for freedom from tyranny, brutality and cruelty. The church was not only a sanctuary that provided limited freedom but also allowed them to have a place to plan for insurrections, distribute anti-slavery information, teach the slaves, and shelter runaways (Littlefield, 2005, p. 687; Weisenfeld, 2015, p. 2). Many slaves (Hamilton, 2009, p. 1) accepted the Baptist faith after being allowed by their masters to attend revivals. In resistance to brutality and racism, Baptists taught the equality of all humanity in the sight of God (Pinn and Pinn, 2007, p. 67). It has been documented that most Blacks joined the Baptist denomination due to the similarities between practices in West Africa and rituals performed in the Baptist church (Johnston, 1954, p. 23). The Baptist denomination also gave ardent support to believers' equality (Johnston, 1954, p. 79). From its inception, the Black church has been the hub of hope and liberation. This trend lasted through the area of the Civil Rights struggles, when much progress was made as Blacks were treated more humanely (Lincoln and Mamiya, 1990, p. 9). The Church has been and still is an unvarying staple in Black communities throughout the United States and is still the most potent establishment for racial parity for Black people (Harris, 2001, p. 141; Martin, 2013, p. 3; West and Glaude, 2003, p. xxii). Many institutions were established for Blacks following slavery in the late 19th century. Black life was centered around the Black church as it was the center of worship and culture. Urban churches, in several settings, offered a plethora of services to the community, such as assisting ex-offenders, visiting the sick, outreach to the community providing food and clothing for the impoverished (Harris, 2001, pp. 141-142; Lincoln and Mamiya, 1990, pp. 244-253). Schools were among the first enterprises to be supported by churches. Formally detached from the white churches following the Civil War, whites from the north assisted Black churches to establish schools in the

South (Hall, 1997, p. 26). The support of churches in educational endeavors was so strong that members of the congregation pooled together their meager funds to make sure teachers were paid, buy school, including books, acquire space for classrooms and provide housing for teachers (Montgomery, 1993, p. 148).

The Black Church is adaptable; it adjusts contingent on the times and conditions that present particular issues. Lincoln and Mamiya (1990, pp. 10-16) exhibited six didactic models to show how flexible the church can be. These models are not concrete but fluid and only serve as structures that allow the church to perform more than one model at a time.

1. The dialectic between priestly and prophetic

Every Black Church performs priestly and prophetic functions. Priestly functions are performed within the confines of the church; they may involve praise and worship. The church's prophetic function refers to social concerns and community uplift. Some churches prefer the priestly, while others choose the prophetic.

2. The dialectic between otherworldly versus this-worldly

One definition of otherworldly is heavenly-minded without doing earthly good. It describes one who is too heavenly-minded to be in touch with the needs of the world. In contrast, worldly portray churches that focus a lot on social, financial, and political issues.

3. The dialectic between universalism and particularism

Universalism focuses on proper behavior and decorum while particularism suggests that relationships are more important than conformity.

4. The dialectic between the communal and the privatistic

The communal churches go beyond the spiritual and address the membership's mental, physical, and social needs. These churches engage in activities outside the church's walls, which may include politics and social movements.

5. The dialectic between charismatic versus bureaucratic

Church organizations take on different forms. The charismatic is person-centered instead of a bureaucratic system that is organization-centered and places more emphasis on order and functionality than people.

6. The dialectic between resistance versus accommodation

Historically the Black church has fought against racism and white domination. The Black Church's conflict has been that some churches are actively involved by confronting the social ills in society (resistance stance positions) whereas others do nothing (accommodation stance position). This has led to the discussion about the relevance of the Black church.

The dialectical models describe a wide-ranging and diverse picture of the African American church in America, showing that the Black church isn't monolithic. Some models are more ministry and outward-focused than others; still, other models are more concerned about the members in the confines of the church. The models also make clear which churches are most likely to make a difference in the surrounding community.

Black churches are disbursed among various denominations; some are part of Black controlled denominations (historic Black denominations), while others are white-controlled. Eighty percent of African Americans belong to historical Black denominations (Lincoln and Mamiya, 1990, p. xii; Swatos, 1998, p. 3). Among African American women, 62% belong to historically Black protestant churches; among men, 55% belong to traditionally Black churches (Pew Research Center Religious and Public Life Survey, 2009, p. 4). Many worshipers who are a

part of white denominations find themselves worshipping in Black congregations (Lincoln and Mamiya, 1990, p. xii). Lincoln and Mamiya (1990, pp. 20-75); Shelton and Cobb (2017, p. 739) named the seven-major historic Black denominations as follows: (“the African Methodist Episcopal Church; the African Methodist Episcopal Zion Church; the Christian Methodist Episcopal Church; the National Baptist Convention, USA, Incorporated; the National Baptist Convention of America, Unincorporated; the Progressive National Baptist Convention; and the Church of God in Christ, as comprising the Black Church”). Nonetheless, African Americans held membership in mainly white denominations. In their research, Lincoln and Mamiya decided to confine the phrase “the Black Church” to include only those Black churches that are independent of whites and primarily under Black control. Since Lincoln and Mamiya published their list of Black churches, two new Black denominations have been added: The National Missionary Baptist Convention and the Full Gospel Baptist Church Fellowship. The Full Gospel Baptist Church Fellowship (FGBCF) does not view itself as a denomination as such (BlackandChristian.com, 2017, p. 1; The black church experience, 2009, p. 1).

The civil rights movement and the Black Church

A. Philip Randolph launched the civil rights movement in the 1940s, and it provided the impetus for the civil rights struggles that lay ahead. He organized the first predominantly Black labor union called the Brotherhood of Sleeping Car Porters (A. Philip Randolph, 2020, p. 1; Williams, 2013, p. 1). To coerce President Franklin D. Roosevelt to do the right thing by issuing an executive order to end discrimination in employment A. Philip Randolph threatened to march on Washington, D.C. President Roosevelt was not interested in fair employment. Neither did he want a march; to avoid the protest, he unenthusiastically issued Executive Order 8802 in 1941.

Although the Executive Order was issued, it was not all-inclusive and did not include every facet of the federal government; it only involved the armed services. During World War II, racial discrimination was prohibited in the defense industries. Sometime later, some of his supporters forced President Harry S. Truman to end apartheid in the armed forces. As a result, President Truman issued Executive Order 9981 in 1948.

The Black Church found its place in the civil rights movement and was involved as it addressed social justice, liberation, and equality for everyone (Chandler, 2017, p. 159). The Black churches and their leadership found their voice and expanded their mission to connect Christianity and political involvement. Church attendance is a factor that influences political activism, voting, and endorsement of political candidates (Brown and Brown, 2003, p. 620).

Pastors and ministers altered their focus and concentrated on empowerment and biblical principles and teachings that justified the movement (Lincoln and Mamiya, 1990, pp. 228-230). A lot of sacrifices were made by African American leaders on behalf of the community. For example, Gandhi's belief in non-violent resistance was adopted by Dr. Martin Luther King, Jr. In addition to Gandhi's influence, the movement was helped by emphasizing freedom and justice by Black churches.

The role of women in the Black Church

Women have fulfilled varied functions in the church. Historically, African women were sought after for enlightenment in areas of medicine and religion. During slavery, the role of women did not diminish. Regarding the male-controlled church, women continued to struggle to be heard (West and Glaude, 2003, p. 193). They believed they could make a difference if allowed (Chinn, 2014, p. 7). Women in the Church were responsible for providing funding for

various programs and schools. African American women associated with the National Baptist Convention launched 154 societies. After being denied leadership positions in the Baptist Convention, women formed their Convention; however, they were not allowed to use the term Convention but could use the term auxiliary. The National Baptist Convention consented to the organization of the Woman's Auxiliary in 1900 (Hall, 1997, p. 105). Auxiliary refers to a subordinate organization or group. They started women-only groups for women to play a more significant part in their churches' religious life. Nannie Burroughs founded "Women's Day" in the Black Baptist churches in 1907. Since that time, it has been a part of every predominantly Black congregation. Burroughs decided on the fourth Sunday in July as the proposed National Women's Day. Burroughs envisioned Women's Day as a day set aside for praising women and a magnificent opportunity for women to learn to speak for themselves (Gilkes, 2001, p. 33). Women's Day's primary purpose was to uplift the women, train them for leadership, help Black women plan for work within their communities, and teach them through genuine, organized, challenging speeches on getting sizeable contributions for Foreign Missions.

The Black church did not allow women to preach. Jarena Lee was the exception; she was among the first Black female allowed to be a preacher in America (Knight, 2017, p. 59; Manuel, 2018, p. 1). Richard Allen, the African Methodist Episcopal Church (AME) founder, granted Lee consent to preach and conduct prayer meetings in her home (Lincoln and Mamiya, 1990, pp. 279-280; Mellowes, 2010, p. 2). The birth of independent churches came about because Black women were not allowed to preach in regular churches. In this era, several female leaders wanted to be ordained but were denied. The AME Zion church was the first to ordain a woman, Mary Small, in 1897 (Collier-Thomas, 1998, p. 287). However, it was in the mid 20th century when AME and CME Churches decided to ordain women.

The odds of a woman being ordained and functioning as pastor is less likely to occur in an evangelical church than a Black protestant church. Female clergy comprise around 20% of the Black church. Female clergy is much lower in evangelical systems, totaling only 3% (Chaves and Eagle, 2015, p. 16). The approval rate for women preachers is not highly regarded; however, denominational affiliation determined whether or not a woman was ordained. Methodists ordained women at an elevated rate. Black feminism was born out of women's desire for equality and leadership in the Black church.

Part 3: Church is suitable for women

Feminization theories

The Black church was limited in examples to follow. Therefore it adhered to the model set forth by the white church. Sexual equality became an issue after freedom was granted as they mimicked the white church. From the mid-nineteenth century forward, protestant churches have been grappling with the feminization of religion (Edgell, 2013, p. 11; Lincoln and Mamiya, 1990, p. 22).

The language and the music began to change, and more focus was placed on individualism; English hymns replaced Latin. The laity primarily controlled the style of worship. Christ became the center of religious expression. The view of God as judgmental began to change in the eighteenth century; God was portrayed as nurturing in its place. There was a shift from conventionalism to inner devotion (Ahlstrom, 1972, p. 263). Women were attracted to the church because of these changes; contrarywise, men were repelled (Field, 1993, p. 66). Church has fluctuated between periods of majority female attendance to majority male attendance.

Subsequently, Eldredge (2001, pp. xi, 3) became weary of the feminized Church and challenged men to behave the way God created them. Barbara Welter introduced the term feminization in 1974, and it was eventually called the Thesis (Nykvist, 2019, p. 442).

The Christian church is constantly in flux; for quite some time, women have remained the majority. Women's values became important in the church. Their values are home, family, and children. Women have formed the church to their liking, and they are the purveyors of Christianity. Eldredge (2001, pp. 7-8) says Christianity does not attract men and has lost the ability to connect and find relevance in the evolving landscape of modern society.

Historically, the church was male dominant in the leadership role but eventually, the church became increasingly immersed with women's ideals (Fenn, 2003, pp. 73-75; Peterson, 2015, pp. 1-6). Thus, characteristics that reflect women's morals and ideals became more acceptable (Fenn, 2003, pp. 73-75).

Men are absent

The Church makes it difficult for men to be themselves (Eldredge, 2001, pp. 7-8). Women and men are created differently; for instance, men are goal-oriented and aggressive, women are relational and make decisions based on interpersonal agreements (Biron, De Reuver and Toker, 2015, p. 4; Bryant, 2007, p. 835). The independence in men makes it hard for them to submit to God. As a result, secularization has lessened men's church involvement to a greater extent than women. Secularization is defined as the effects of religion that have declined to the extent that religious institutions' values and norms are ineffective (Berger, 1967, p. 107; Martin, 2017, pp. ix, 3, 8, 9).

The participation of women in the church is decreasing (Barna, 2015, p. 5; Woodhead, 2005, p. 188). The Pew Research Center (2018, p. 2) has discovered that Black men are more devout on the religious and spirituality scale than white women and white men. Barna reported that women's declining support might cause the church to change its climate from female-centered to male-centered.

CHAPTER 3

The Research Plan

Introduction

Chapter 3 provides a description of the methodology utilized in the study (Bergaus, 2015, p. 95), explicitly outlining all components applied such as the research design, study area, study population, sampling procedure, data collection procedure, data analysis, research ethics, and evaluation. The data were collected from African American males who were residents of South Bend, Indiana. The chapter discusses the essential elements of a research plan which include the following: Research Methodologies, Research Design, Qualitative Research, Survey, The Study Population, Sample Size, and Sampling Frame, Sampling, Purposive Sampling, Snowball Sampling, Face-To-Face-Interviews, Semi-Structured-Interviews, Data Analysis, Content Analysis, and Ethical Considerations.

Research Methodologies

Neuman (2006, p. 2) asserts that methodology and method are often used interchangeably but clarifies that methodology is broader and encompasses method. Methods are the processes whereby one accumulates and analyses data. Methodology refers to the philosophical issues which underlie those methods (Villiers and Dumay, 2013, pp. 893-894).

According to McGregor and Murname (2010, p. 419), the word methodology deals with precepts or maxims of new knowledge formation. It discusses the basis and the practical expectations that motivate any normal, social or human science study. Creswell (2003, p. 365) asserts that research methodology denotes the group of procedures and approaches used to perform research. It focuses on the procedure, tools and methods employed in a study (Babbie

and Mouton, 2001, p. 75; Daniel, 2018, pp. 1-2). Methodology is the process of applying logic, the everyday lived experience, principles, and information to clarify research (Campbell, 2016, p. 658). The converge and purpose of the study and the research questions are fashioned by the methodology (McGregor and Murname, 2010, p. 419).

Research methods employ different techniques; processes, and steps applied to compile data that are utilized as a reference for presumptions, explanations, and forecasts (Cohen, Manion and Morrison, 2007, p. 47; Manikas, et al, 2019, pp. 4669-4673; Pandey and Pandey, 2015, pp. 8-9). The values of methods change depending on their usefulness in gaining a reliable understanding of a particular aspect of reality (Heimbrock, 2005, p. 275). The methodology guides methods in all aspects. Blaxter, Hughes and Tight (2001, p. 58) explicate that research methods involve techniques related to different purposes, data collection methods, statistical techniques for establishing relationships between data and unknown variables, and methods for evaluating the accuracy of the ultimate results.

Research Design

Research design is crucial to successfully execute a study because it conveys how it will be implemented (Akhtar, 2016, p. 68). According to Neuman (2006, p. 14), devising a study requires selecting the kind of case or sample, measuring relevant factors, and what research methods to utilize. Creswell (2003, p. 4) defines research design as the plan of action that connects philosophical presumptions to methods. Leedy and Ormrod (2005, p. 87) communicate that when formulating the research design, the researcher should contemplate a feasible research problem, the kind of data that an investigation into the problem will require, and a viable means of collecting and interpreting that data.

Qualitative Research

There are several definitions of qualitative research. According to Brink, et al (2017, p. 121), qualitative research is comprehensive in its approach and inspect occurrences of social action. Researchers don't always have a well-defined understanding. Several authors emphasize the research purpose and focus: Qualitative researchers seek to comprehend how people view their environment as they try to understand their place in the world and where they fit (Grove, et al, 2015, p. 20; Merriam, 2009, p. 13). Different scholars emphasize epistemological reasoning or epistemology. There is a contrast between the two; epistemology seeks universality, whereas epistemological reasoning does not. It is neither a standardizing nor flawless discipline (Miller and Fredericks, 2002, p. 983; Schmidt, 2001, p. 136). It consists of an ongoing, innovative activity that is reintroduced time and again. Qualitative research requires the researcher and participants to interact while the researcher observes, or there is a utilization of case studies; as a result, a descriptive, narrative story of a venue is ensued. Qualitative research is a positioned endeavor that finds the observer in his environment. It contains systematic ways of observing and gathering information. These practices transmute the environment. They change the environment into a sequence of depictions, including notes, interviews, interchanges, snapshots, recordings, and communications (Stickler and Hampel, 2015, p. 384). Qualitative research involves an interpretative, true-to-life methodology. Qualitative research studies people and things where they are to determine how they provide significance to their social and community reality (Denzin and Lincoln, 2005, p. 3; Masucci, 2019, p. 4; Welman and Kruger, 1999, p. 189).

For this study, the qualitative approach was utilized to provide correct data for religious consideration (Linton and Mowat, 2006, p. vii). The qualitative approach supported the

exploratory nature of this study. According to Neuman (2006, p. 157) and Pembroke (2011, p. 151), replication is not associated with qualitative research; in qualitative research methods are precise, measures are produced in an ad hoc manner and are frequently confined to a particular location. In this study, the researcher used the qualitative method to refer to data collected by interviewing men in South Bend, Indiana, who did not attend church.

Survey

The survey method was used in this study. Sociologists use surveys to assist in the observation of a particular population. Surveys use a small percentage of the population in a study to compute group peculiarities as in this definition by Groves, et al (2004, p. 4). The survey is an orderly technique for collecting information from (a sample of) units to assemble quantitative forms of the qualities of the greater (Jansen, 2010, p. 2). Groves, et al (2004, p. 4; Jansen, 2010, p. 2) cite that methodology in a general sense uses the word survey to address quantitative findings that focus primarily on explaining numerical dispersions (Meier and Tunger, 2018, p. 3; Nkoke, et al, 2018, pp. 1-4) Unlike the statistical survey, the qualitative survey analyses people's worldview, opinions, and values as opposed to analyzing numbers. The qualitative survey is designed to investigate variety not circulation in a population (Jansen, 2010, p. 1). Qualitative research is utilized when expectations are unknown. It is also applied to delve deeper into issues that need to be studied to add and enlighten the uninformed (Mora, 2010, p. 1).

The Study Population

The population is the cluster of people that fit the description or have the necessary characteristics that are appropriate for the question to be examined (Grove, et al, 2015, p. 46;

Brink, et al, 2017, p. 131). According to Neuman (2006, p. 224), the population is also referred to as a pool; the researcher decides which unit, geographical area, people, or setting to study (Waller, et al, 2018, p. 363). Effective participant recruitment is essential for qualitative research (Namageyo-Funa, et al, 2014, p. 1). The subject of this study was to seek to answer the question, "why Black men in South Bend, Indiana, do not attend church?" Therefore, this study's target population consisted of African American men in South Bend, Indiana, who did not attend church.

Sample Size And Sampling Frame

Qualitative research does not require a large sample size (Glenna, et al, 2019, p. 566). Qualitative research methods focus on going in-depth to gain a clear understanding of a phenomenon, grasping meaning by seeking to understand why and how of an issue (Dworkin, 2012, p. 1319; Morse, 2000, p. 1). Adams and Schvaneveldt (1991, p. 181) suggest that the size depends on the study's purpose, research design, data collection, and the population researched. Therefore, the decision concerning sample size depends on the predictable thoughtful coverage of the phenomenon. Most scholars argue that the essential factor that regulates the size of the sample is saturation (van Rijnsoever, 2017, p. 16). Saturation is closely attached to a detailed methodology, and the term is inconsistently applied (Malterud, Siersmaa, and Guassora, 2016, p. 1753). A research design category can be deemed saturated when gathering new data no longer generates new theoretical insights (Charmaz, 2006, p. 113). Creswell (1998, pp. 65, 113) endorses the idea of a maximum of ten participants to interview. Therefore, the researcher selected a sample size of ten participants. The researcher realized that a saturation point had been

reached at 10 African American men when nothing new was revealed. The purpose of in-depth interviews is to comprehend the point of view and lived day-to-day happenings of those being interviewed (Charmaz, 1990, p. 1162).

The sampling frame has been defined as the group from which the sample is attained (Ishak and Baker, 2014, pp. 29-32; Neuman 2006, p. 225; Trochim, 2006, p. 1). The sample frame is the source of the sample (Harrison, 2006, p. 2). Examples of a sampling frame might be all the factory workers in a municipality or all the restaurants in a township. The existent sample would then be extracted from the residents outlined by this frame. For this study, the sampling frame consisted of African American men in South Bend, Indiana.

Sampling

Sampling is a small portion of the population to be studied (Polit and Beck, 2017, p. 743). According to Lohr (2009, p. 420), the basic idea in sampling is to indicate the study's object. Sampling includes two methods, probability, and non-probability sampling. Probability sampling is aware of who the members are, whereas, in non-probability sampling, the selected members are unknown (Neuman, 2006, p. 220). Borbasi and Jackson (2012, p. 135) used different terminologies to describe sample selection. The sample population may be chosen using convenience (purposive) or probability (random) procedures. The sampling procedure that was followed by the current study was probability or purposive sampling.

Purposive Sampling

Purposive sampling is used to ascertain the participants' uniqueness to match the decisive factor of the study (Etikan, Musa and Alkassim, 2016, p. 2; Palinkas, et al, 2015, p. 533).

Purposive sampling was utilized to decide on the interview participants to acquire comments to answer the research questions (Grove, et al, 2015, p. 270; Palys, 2008, pp. 697-698). Finally, purposive sampling is utilized to choose participants connected to the occurrence being investigated (Patton, 2002, pp. 40-41). According to Barbour (2008, p. 52), in purposive sampling, the researcher selects interviewees or focus group participants by qualities that the researcher thinks are likely to impact their observations and experiences.

This mode of sampling was employed for several reasons: Purposive sampling does not depend on theories, figures, or a fixed number of respondents. Instead, the researcher decides the research parameters and criteria and selects people who can provide the data. In addition, purposive sampling regards participants as members of the community who are familiar with the culture and are willing to share their thoughts and perspectives (Tongco, 2007, p. 147).

There are advantages and disadvantages of purposive sampling (Rai and Thapa, n. d., pp. 9-10). The following is meant to explain some of the advantages and disadvantages.

Advantages of purposive sampling

- 1) One benefit of purposive sampling is the panoramic sampling procedures. There are copious procedures to abstract from in purposive sampling.
- 2) Purposive sampling allows the researchers to generalize findings from the sample studied.
- 3) Qualitative research designs can involve multiple phases (Sharma, 2017, p. 751); in some instances, one stage will build on the other. Sampling techniques may vary depending on the phase (Laerd Dissertation, 2012, p. 1). Purposive sampling is useful in these instances (Sharma, 2017, p. 751) because it offers an inclusive catalogue of non-probability sampling techniques for the researcher to explore.

Disadvantages of purposive sampling

- 1) Purposive samples are not immune from researcher bias (Sharma, 2017, p. 751). The mere fact that the researcher uses his judgment (Sharma, 2017, p. 751) does not fare well when defending biases. Poor judgment is not an excellent quality to be connected to subjectivity in purposive sampling.
- 2) Since purposive sampling is subjective in selecting people, it may be challenging to convince the reader that the selection process was impartial.
- 3) Using purposive sampling may achieve theoretical/analytic/logical generalization (Haegele and Hodge, 2015, p. 70). After all, if different units had been chosen, would the results have turned out to be different?

Snowball Sampling

Snowball sampling is a method in which (Mutepa, 2016, p. 2) a respondent refers a new participant to the researcher (Kirchherr, and Charles, 2018, pp. 1-2; Naderifar, Goli and Ghaljaei, 2017, p. 39). This technique was used to sample men within the South Bend municipality. Only 10% (n=1) of the participants in this study were recruited through this method. Snowball sampling uses a minute number of primary informants (Snowball Sampling, 2020, p. 1) to recommend others with similar interests and criteria to contribute to the study. The term "snowball sampling" is akin to and fits the description of a snowball (Snowball Sampling, 2020, p. 1) expanding as it rolls downward (Morgan, 2008, pp. 816-817). Snowball sampling disregards many assumptions supporting traditional methods of choosing interviewees (Atkinson and Flint, 2004, pp. 1044-1045). Random recruiting is challenging due to the nature of social

systems. Snowball sampling is unavoidable in social systems (Snowball Sampling, 2020, p. 2). Snowball sampling is appropriate when members of a community or study population share common values or views (Morgan, 2008, pp. 816-817).

For this study, the researcher felt that the main aim was to select distinctive cases that were particularly informative. The researcher's starting point was the barbershops and shopping malls where Black men were interviewed. Other men were contacted through the referrals of these men.

Face-To-Face Interviews

Qualitative studies take the researcher into the field where face-to-face interviews occur (Rossman, and Rallis, 2003, p. 35). An interview is a data gathering procedure presented in a format where the researcher ask questions and the participants answer the questions; each participant is asked the same question (Payne and Payne, 2004, p. 129). Participants are allowed permission to elaborate on answers given and expound as they see fit throughout the process (Payne and Payne 2004, p. 129). Cohen, Manion and Morrison (2007, p. 349) observe that interviews are adaptable means for data collection that allow various outlets to be used and participants to deliberate their understanding of the world they live in and articulate how they regard conditions from their point of view. This study employed the face-to-face interview to take advantage of what Cohen, Manion and Morrison (2007, p. 349) refer to as the interviewer's likelihood to survey the surroundings and use nonverbal communication and visual aids to guide the data or information gathering process. It is essential to have a well-trained interviewer that can adjust to the conversation, as the discussion may not flow as specified in the questionnaire. Marshall (2016, pp. 1-2) lists several advantages of face-to-face interviews:

- Allow for more in-dept responses from participants
- Body language can be read and understood by the interviewer
- The interviewer can inquire further for answers or explanations
- Visual aids and other material can be used to aid in the interview
- Interview length can be extended considering the participant is inspired to participate

Semi-Structured Interviews

Semi-structured interviews were used in this study, in which the participants narrated how they felt about the church, their rearing, guidance, inspirations and demographic information. Interviews were approximately an hour in duration. In this kind of interview, the researcher used flexible questions that generated guided yet nonspecific responses from the participants (Dadzie, et al, 2018, pp. 4-5; Kanak and Arslan, 2018, p. 352). However, questions do not unerringly follow the interview schedule. The guide has not included questions in some instances as the researcher identifies things the interviewee says (Oxford University Press, 2009, p. 314). Data were collected between March 16, 2016, and May 7, 2016.

Data Analysis

Grove, et al (2015, p. 502) designate data analysis as carefully examining and categorizing data to understand its meaning. Data analysis procedure involves bringing clarity and definition to collected information (Botma, et al, 2016, p. 220). Data analysis is necessary and essential to qualitative research as it explains the research findings (Flick, 2014, p. 3). There are numerous steps within the research process to analyze data. In some instances, the analysis of

the data follows collection and formulation. However, in other models, the gathering of data and analysis are employed simultaneously, with both steps being interwoven (Flick, 2014, p.10).

In this study, as early as the study's data-gathering phase, the researcher could identify the development and expansion of themes to be categorized. In this study, the interview recording was transcribed, and the initial stages of the analysis began. The preponderance of transcriptions took place within no more than four hours following the interview. This was done to make sure the interview and notes were still fresh in the interviewer's memory. Punch (2009, pp. 174-175) and Schutt (2012, p. 326) depict reducing data, exhibiting data, and drawing conclusions as the three main elements of qualitative data analysis.

Content Analysis

Content analysis derived from the fields of social and behavioral science and has a history of over 60 years of use (Bell, Bryman and Harley, 2018, p. 4; Neuendorf, 2017, p. xv). Qualitative content analysis is frequently applied to analyze qualitative information (Elo, et al, 2014, p. 1; McGowan, 2019, p. 56). Qualitative content analysis is a methodology that allows subjectivity to be applied in the interpretation of data (Dumay and Cai, 2014, p. 264; Hsieh and Shannon, 2005, p. 1278). Krippendorff (2013, p. 24) proposes that content analysis is an investigation technique for making inferences that can be recurrent to acquire a reliable end result.

Historically, in the early days of content analysis, it commenced as a (Holsti, 1965, p. 598) quantitative method. Detecting reduction is an essential aspect of content analysis. In the process of reducing, the researcher may change text to categories. Particular words or patterns may influence the research inquiry and affect the quality of the analysis (Jonker and Penning,

2010, p. 156). Bryman and Bell (2011, pp. 290-291) refer to texts in terms of transcriptions of various types of interviews or case studies of groups.

As mentioned above, data in general needs to be transcribed into written format (Zhang and Wildemuth, 2009, p. 2). The vital text unit definition is essential, as deviations in the defined units may disrupt coding. Units of analysis usually present themselves in themes instead of words (Zhang and Wildemuth, 2009, p. 2).

In this study, the themes stemmed from the interviews; information obtained from the interviews was separated into categories and a coding system. These coding schemes came about as a result of constant comparing. Qualitative analysis applies an inductive approach to research (Bryman and Bell, 2011, p. 78; Stuckey, 2018, pp. 007-010). In this study, the researcher carefully listened to each interview for familiarity, transcribed the interviews, and read each transcript. Next, the researcher made a list of the common themes and subthemes within all interviews. The text was reduced into small-scale units of meanings and numbered 1–10 to denote from which interview they derived. The units were summarized and ascribed a code. Codes were clustered into categories based on their commonalities (Mayring, 2000, p. 2). Like constructing sub-categories from units of meaning, sub-categories with analogous content were gathered to generate categories based on their sorted association. The researcher alternated between the interviews, codes, sub-categories, and categories throughout the process to substantiate the findings. The researcher studied the assembly of the categories and themes during the procedure and ultimately obtained a result corresponding to the study's purpose. Microsoft Excel was used to analyze data once the coding scheme was designed and all response options corresponding to all survey questions were entered. Excel's data operation, formation, and exhibition features can be employed for qualitative analysis (Meyer and Avery, 2009, p. 91).

There are several reasons why Excel was chosen. Accessibility and cost are two main reasons; the researcher has access to Excel on his computers and does not need to acquire or invest in other software. Another advantage is to eliminate the need to learn a software program and master the analysis. Excel also incorporates other Microsoft Office software products without difficulty, which can help prepare reports or presentations (Rose, Spinks and Canhoto, 2015, p. 2; Shook, 2018, pp. 49, 52).

There are several advantages of content analysis (Bryman and Bell, 2009, p. 305). Content analysis reports the coding techniques and sampling procedures that make content analysis a transparent research method. The method's unusual degree of flexibility is an advantage because of the amount and scope of data; also, applications from other disciplines may be applied in the process. For example, researchers can recognize the importance of words by noticing how many times certain words arise.

Content analysis requires a thorough review of documents and their characteristic to assure they are credible and authentic. Another inadequacy of this method concerns the coder's inconsistency, flaws in interpretation, over-interpreting, which plays into the integrity of the research. Finally, content analysis is not designed to assist inquirers in satisfying the need to know why; it does not answer the why question (Bryman and Bell, 2009, p. 308).

Ethical Considerations

According to Houser (2007, p. 53), researchers are faced with ethical circumstances throughout the progression of the research; from choosing participants, relaying conclusions and summarizing the results at the end of an investigation. Ethics involves emphasizing and focusing on voluntary sharing, informed consent, refuge from harm, and confidentiality (Gunn, 2007, p. 3;

Haines, 2017, p. 230-231; UK Essays, 2013, p. 8). In this study, participants signed a consent form before participating (Connelly, 2014, pp. 54-55). The researcher reviewed and explained how the interviews would proceed, including the research topic, reasons for the research, value of the study, and voluntary contribution (Rathleff, et al, 2018, p. 2). Participants were also told they could withdraw if desired (Brink, et al, 2017, p. 35). Confidentiality was safeguarded and preserved for participants in the study. All information connecting participants to the research was kept under lock and key and destroyed when the project was completed. Potential participants were notified that all participants were volunteers and could decline participation in the project until the beginning of the data analysis (UKEssays, 2018, pp. 2-3). Recordings and written records were secured in a locked file during the project's duration and destroyed when the project was completed. Names were assigned numbers for confidentiality. When ethics is an overriding factor and carried out properly, the research benefits all involved, including researchers and respondents (Corbin and Morse, 2003, p. 335).

Summary

This chapter presented a comprehensive description of the methodological practices followed by the researcher during this study. The qualitative method was used; the qualitative approach supported this study's exploratory nature. The qualitative approach allowed the researcher to refer to data collected by interviewing men in South Bend, Indiana, who did not attend church. For this study, purposive sampling was utilized; the researcher selected interviewees by qualities that were likely to impact their observations and experiences. Snowball sampling was used to sample men within the South Bend municipality. This technique uses a minute number of original respondents to recommend others who qualify and meet the

appropriate criteria and theoretically contribute to the study. Semi-structured interviews were employed in this study. In a semi-structured interview, the researcher ask identical questions in a consistent sequence to each respondent, which gives the participants latitude in their response. The face-to-face interview was employed, which allowed the researcher to observe and interpret body language and verbal communication. Following each interview, the participants were thanked for their participation. Maxwell (2013, p. 94) states that the interview is not over until the thank-you is delivered. Ethics, a source of concerns in any research project, was addressed in this study. As written previously, steps were taken to protect privacy and minimize risks to the participants.

CHAPTER 4

Research Findings

Introduction

In the African American church, the presence of males in church is infrequent. Why is this? Is it the case in South Bend, Indiana? In this chapter, the researcher intends to communicate the methods employed to gather and evaluate data. The participants were ten men from various neighborhoods in South Bend, Indiana. The researcher visited barbershops, community centers, men's clothing stores, restaurants, and the shopping mall. All the men agreed to participate in the interview. After the consent form was signed, the process involved a semi-structured interview with the participants. The same questionnaires (predefined series of questions) were used to collect information and were communicated verbally to participants.

Perspective of the Empirical Research

The research was driven by practical experience and not theories (Cartledge, 2003, pp. 13-16). Qualitative research is a methodology in which the data obtained is in words and observations rather than numbers. The best way to gather information (U.S. Small Business Administration, p. 5) is to listen to the stories as told by the interviewees (Auerbach and Silverstein, 2003, pp. 22-28; Brinkmann, 2014, p. 12; Doody and Noonan, 2013, p. 28). A research instrument (Questionnaire, 2020, p. 1) consisting of a series of questions is used during semi-structured interviews, where the researcher ask open and closed-ended questions (Osmer, 2008, p. 63). Questions were numbered and arranged systematically. The study was built on

uninterrupted interviews, direct observation, and questioning procedures (Glenna, et al, 2019, p. 574).

This method's strength enabled the researcher to gain first-hand awareness of Black men's experiences and non-attendance in the Christian church. The respondents' interviews allowed the interviewer to inquire further into their responses that were not clear and, in the process, scrutinized their body language and speech. The method required that the researcher recognize his own bias and ethics (Auerbach and Silverstein, 2003, pp. 22-28).

Sample

Since a sample is a small population segment (Cherry, 2020, p. 1), it was used for the study. The study focused on African American men in South Bend, Indiana, who are not in church. A total number of ten men were interviewed.

Interviews

The semi-structured interview was used in face-to-face meetings with African American men. In each interview, the procedure began with the interviewer establishing rapport by introducing himself to the candidates. The researcher then assured the interviewee of confidentiality and discretion in maintaining anonymity and that the information provided would be used precisely for the research only. The researcher asked questions individually to the interviewees directly. The process was tape-recorded to capture the thinking of the interviewees and avoid personal interpretation. The structured questionnaire enabled the interviewer to ask the respondents the same questions in the same order. Added questions were asked when replies were not clear.

At the end of the interview, appreciation was offered for allowing the interaction and for the participant's time and information. The participants were reassured that their comments would be kept private. Their identities would not be made known. The researcher was the only individual analyzing the responses, and that the answers would be kept safely in a secure location.

Characteristics of the Participants

Although identifying the participants' characteristics was not mentioned in the study's objectives, it was necessary to assemble and present this data for the reader to be familiar with the background of the participants. The characteristics of the participants provided a snapshot of their suitability for inclusion. The characteristics also provided information on the demographic of African American men who do not attend church in South Bend, Indiana. The participants' backgrounds shed some light on their socialization, upbringing, childhood, education, and socio-economic status. It was hoped that the backgrounds would also expose the participants' problems while seeking spiritual support through worship in a church setting. The respondents' profile was looked upon regarding age, marital status, highest grade completed in school, income, and employment status.

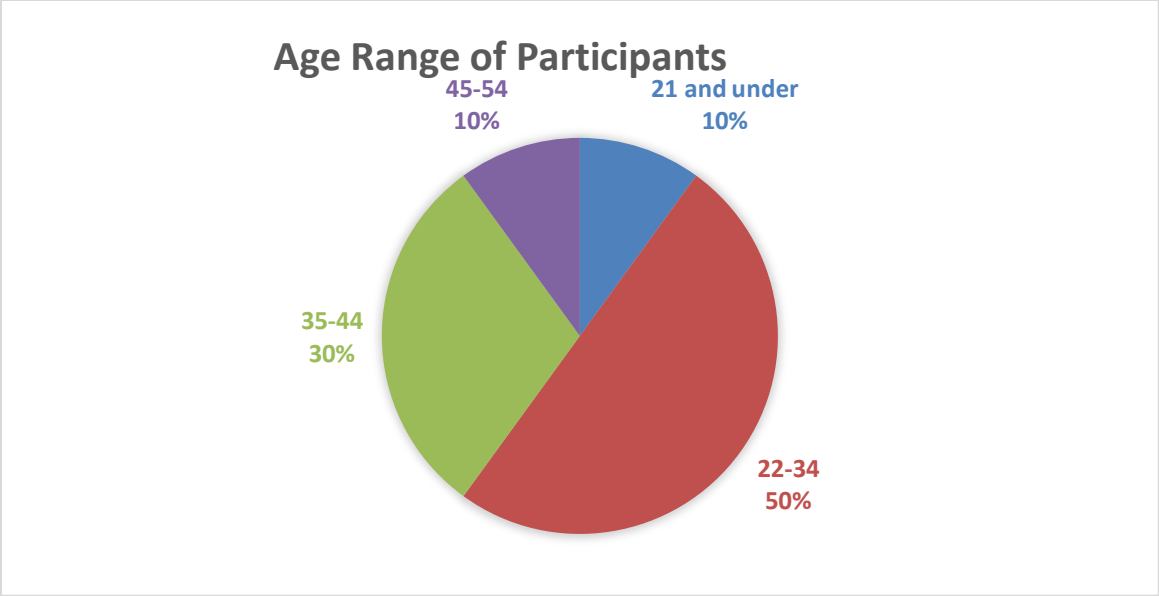


Figure 1

Figure 1 (Hughes, et al, 2007, p. 90) shows the age range of the respondents. Fifty percent (50%) of the respondents were 22-34 years old. Therefore, a large number of them were already regarded as young adults. Thirty percent (30%) were between 35-44 years old. Ten percent (10%) of the respondents were between 45 and 54 years old, and ten percent (10%) were under 21. Lastly, zero percent of the respondents were older than 54 years old. The apparent diversity of the respondents' age reflects a cross-section of South Bend, Indiana men who do not attend church. As evidenced by the respondents' age range, the researcher could deduce that an extensive number could be among the populace's young adult members in the said percentage.

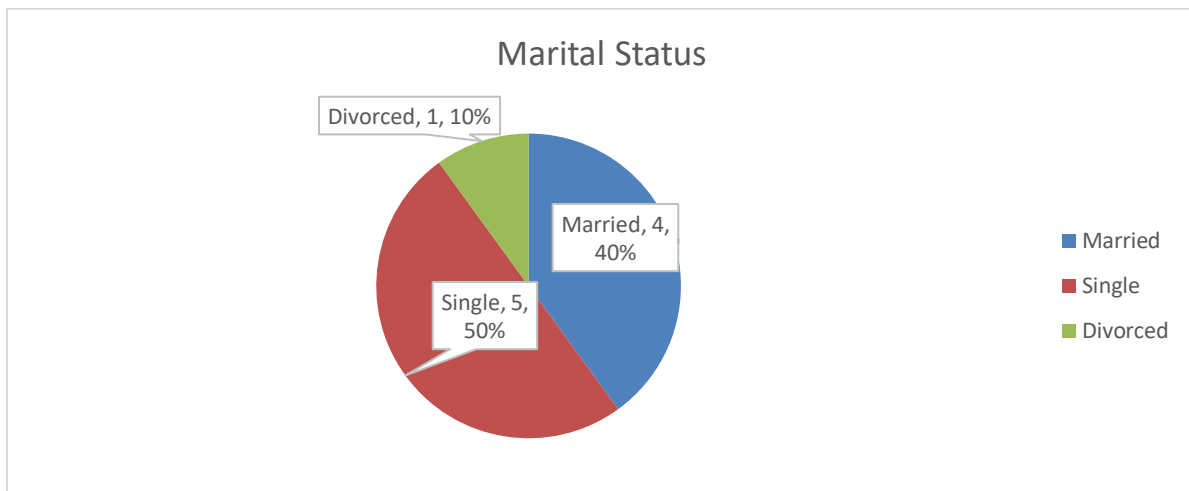


Figure 2

The above illustration shows the marital status of the respondents. Fifty percent (50%) of the respondents in this study were single. Seventy percent (70%) of African Americans in South Bend, Indiana, have never been married, and thirty percent (30%) are married (Marital Status in South Bend, Indiana). For whatever reason, fifty percent (50%) of the participants in this study had a lower non-marital (single) status than African Americans' demographics in South Bend, Indiana. In South Bend, Indiana, residents were single because 10% were widowed or 15% divorced. It is commonly acknowledged that Black women do not marry at an elevated level

(Hurt, et al, 2014, p. 88). Nevertheless, more Black women get married at a more significant proportion than Black men (U.S. Census Bureau, 2017). In 2010, 48.8% of Black men were never married, then 45.2% of Black women, up from 44% in 2008 and 42.7% in 2005, respectively. It is also deemed that Black men marry white women at an alarmingly elevated rate (U.S. Census Bureau, 2017). This is mentioned, among other reasons, to be the cause of dwindling marriage rates among Black women. As figure 2 displayed, only 40% of the participants in the survey were married. There was a small percentage (10%) of respondents who were divorced.

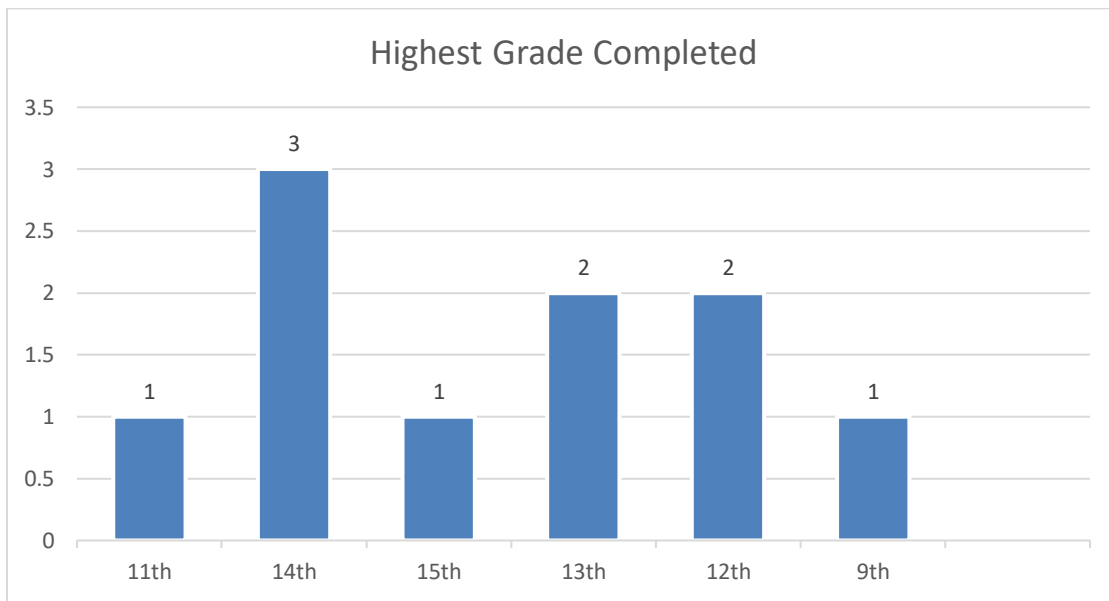


Figure 3

The respondents were encouraged to elaborate on their educational achievements. They reported that 30 % of them completed at least two years of college (Montana State University, 2021, p. 1), and 20% completed one year of college. Therefore, 50% of the participants attended college at some point in their lives. According to data obtained from the South Bend IN education data attainment (2015), 33.8% of Blacks have a bachelor or associate degree than 28.8% of whites and 19.6% of Hispanics. This data illustrates African Americans' historical importance on education (Puchner and Markowitz, 2015, p. 9). In addition, all the educational indicators confirm that African Americans far exceed other racial and ethnic groups in the belief that postsecondary education is crucial (McCaig, 2013, p. 1), according to the 2013 Houston Education Survey.

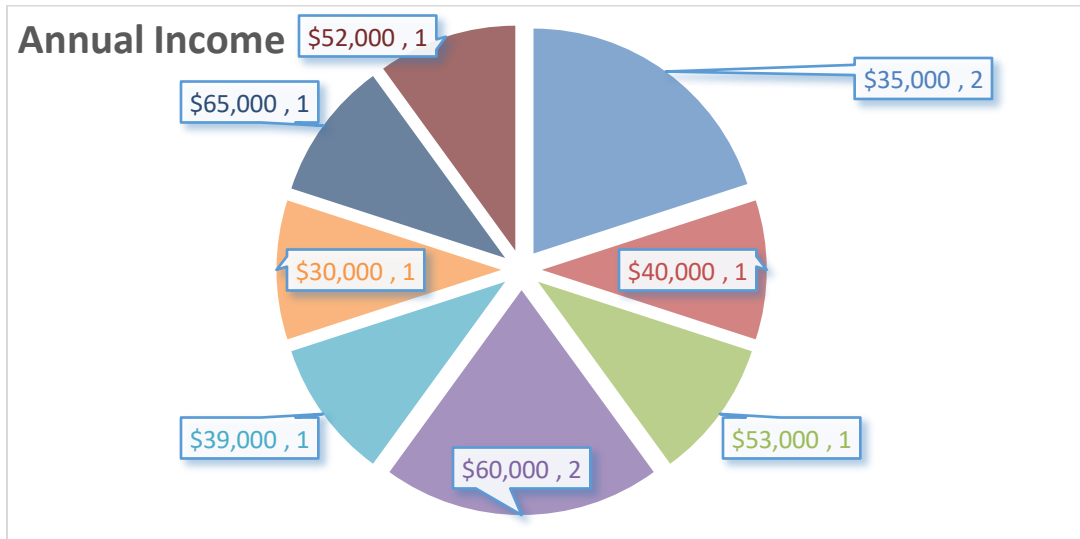


Figure 4

All the men in the study worked full-time jobs and received a salary or wages earned from their job except for two of the respondents; they were self-employed. Twenty percent (20%) of the respondents reported making an annual salary of \$60,000 and \$35,000. Ten percent (10%) of the respondents stated they were paid \$65,000, ten percent (10%) earned \$53,000, ten

percent (10%) earned \$52,000, ten percent (10%) earned \$40,000, ten percent (10%) were paid \$39,000 and ten percent (10%) earned \$30,000. The average household income in South Bend, Indiana, was \$51,005 (South Bend demographics and statistics- employment, 2014). The participants' average income in this study was \$46,900, 9.2% less than the average household income in South Bend, Indiana.

Detailed Results of Interviews and Data Collected

The study focused on African American men in South Bend, Indiana, who do not attend church. Interviews were arranged with ten men, and these men were the primary unit of analysis. The main question was, "If you don't attend church, what are some of your reasons for not attending?" The charts below show the total samples' responses, the statistical data, and the variance of Black men's research who responded (Latif and Maunganidze, 2004, pp. 21-26).

The following research questions steered data collection in the study:

Research Question #1

Tell me about your experiences with the church.



Figure 5

A significant number of participants (80%) considered the church a place where they had an unsatisfying experience. The respondents mentioned the church as not receptive and the primary reason they did not attend. The participants expressed unreceptive in the form of church members judging them and making them feel uncomfortable. The following is an example of judgmental behavior as indicated by a respondent's statement: "The church judge me by the way I dress. I don't own a suit and don't like to wear them. I come to church dressed casually in jeans, tennis shoes, and a T-shirt or similar clothing. When I arrive, they greet me with stares and unfriendly hostile glances that send a signal that I am not welcome." (Respondent 8). Such behavior by church members contributes to uncomfortable feelings, as indicated by this respondent's statement: "They make me feel uncomfortable because of the way I dress." (Respondent 3). The judging was not limited to the way the participant dressed but extended to earrings and control issues as denoted by this respondent's statement: "The reason why I don't attend church is because they judge people. You can't wear earrings; where does it say in the

Bible you can't wear earrings? They want you to dress a certain way, you have to act a certain way, that's like a cult; that's what it's like to me." (Respondent 10). "They are not kind; I don't feel comfortable in churches, they are so fake." (Respondent 6).

The following discusses the research results and how it supports or contradicts the existing literature and research. The results of this question concur with previous research; the needs of the participants were not met at church. The participants in this study were abused, according to Norman, 2021; emotional or psychological abuse is when the church community purposely strips away a person's confidence, individuality, or freedom. Accepting God's love becomes absorbed in the need to obey the rules and requests of the community. Noncompliance, or failure to proceed as instructed, will be met with the threat of judgment. One can only assuage such judgment by observing or heeding the demands of the church leadership (Norman, 2021, p. 2).

However, contrary to previous research, the church was not a place that practiced women's values. The church is where women tend to connect with others, thereby fulfilling the need for relationships (Duvendack, Palmer-Jones, and Vaessen, 2014, pp. 73, 87, 88; Pennya , Francisa and Robbins, 2015, p. 492). The church is engulfed with women's values (Peterson, 2015, pp. 1-6): love, trust, and care. Even the style of worship reflects feminine themes (i.e., interaction, relationship, and intimacy). Individuals who are stressed often find support from church members (Chatters, et al, 2018, p. 406; Williams, Latiena and Cousin, 2021, p. 1069).

The result of this research is contrary to the women's values portrayed in the literature. They contradict the claims of Campbell and Winchester (2020, p. 106), Avent Harris (2021, p. 2), who support the notion that the Black Church is seen as a dwelling place and emblem of hope for those who reside in the community. The responses by the participants demonstrate that the

church neglects, and in some cases, mistreat those who visit their facilities (Barnes and Nwosu, 2014, pp. 209-210; Nguyen, 2019, p. 1055). This theme will be further illuminated in chapter 5 of the thesis.

Research Question #2

How relevant do you think the Black church is to the Black community?



Figure 6

This part of the research showed that most participants perceived the Black church as an irrelevant establishment in the community. There are members of the African American community who believe the Black church has failed the community (Robinson, et al, 2018, p. 1099; Sewell, 2001, p. 1). Chavest and Higginst (1992, pp. 425-426) suggest that the Black church may care. Still, the import of the Black church in African American populations has been compromised by added competition from secular organizations more suitable to provide needed services to the community in various aspects. Davis (2013, pp. 1, 2, 6, 36) believes there

is a crisis in Black America, and the Black church refuses or is unable to address the crisis because the church is in a state of unconsciousness. Davis also maintains that the irrelevant church rejects the notion to do whatever it takes to diminish discrimination and ultimately eliminate it. It puts funds in causes unrelated to what is needed in the community, which only makes it more difficult for the under-served, poor and distressed. Ninety percent (90%) of the respondents in this study described the church as an unconnected element in the community. Statements such as "Not relevant at all, they do not help the Black community" (Respondent 1) were commonplace. A respondent communicated, "They don't give back to the community. The church takes in money, but they don't do anything to help people." (Respondent 3). The accepted perception of the Black church has been inclined to concentrate on the members of the church and what goes on between the walls (Pinkney, 1993, pp. 98-99). The Black church is liable to some extent for the apathy and muted response to the demands of the community it serves (Williams and Jenkins, 2019, pp. 23, 24, 28). It has been accommodating (Essien-Udom, 1962, p. 358), opting to focus on the hereafter rather than concentrate on the problems confronting people in their everyday lives (Wingfield, 1988, pp. 127-132).

Moreover, this kind of reaction from the church elicited statements like "Not relevant at all ... they don't help the community at all, they exist only for themselves." (Respondent 6). "They are not spiritual; it is run like a business, and they watch the bottom line. There is no outreach. They don't care." (Respondent 4); "It's all about them." (Respondent 9); "The church is not relevant at all. It is not about reaching out for souls." (Respondent 10). Even with the enormous influence of the African American church, some propose the church's lack of a proper response in reaction to many crucial social issues has failed the community (Myrdal, 1971, p. 258; Pingel and Bauermeister, 2018, pp. 219, 226; Robinson, et al, 2018, p. 1099). One

respondent (Respondent 7) pointed to the fact that there is not a lack of money or resources in the Black community: "The Black church brings in around over a billion dollars a week. They don't build schools, hospitals, etc. The churches need to take some of their money and invest in the community." The billion dollars a week figure is somewhat overstated considering that Black churches, collectively have accrued around \$420 billion in tithes and offerings from 1980 to 2013 (Furious, 2013, p. 1). The overall consumerism of Black America is enough to run a third-world country. Yet, Blacks in America do not produce, control, or distribute the goods and services needed in the African American Community (Brown, 2005 cited in Davis, 2013, pp. 43-44). The Black church is the primary institution (Perryman, 2006, p. 1) to empower the Black community. To empower is to help people get in touch with the power that is theirs (Ali, 1999, p. 39). Perhaps this was what respondent 7 meant when he said, "The churches need to take some of their money and invest in the community." The Black church's otherworldliness dismisses this world's hardships, adversities, suffering, and inequalities as transitory and short-lived (Frazier, 1964, p. 51).

There were other scholarly perspectives on the subject, and some of them described the Black church as positive, progressive, and relevant. Over the years, an incontestable and plausible set of facts revealed the importance of African American churches as centers for political action, empowerment, and deployment (Assensoh and Assensoh, 2001, p. 886; Barnes, 2005, p. 967; Brice and Hardy, 2015, p. 278; Butler, Booth, and Burwell, 2012, p. 34; Carlton-LaNey, 2006, p. 48; Collins and Perry, 2015, p. 430; Harvey and Ricard, 2018, p. 210; Hodges, Rowland, and Isaac-Savage, 2016, p. 47; Moore, et al, 2015, p. 314). The contributions the Black church has made to the community may have gone unnoticed, as indicated by this respondent's statement: "It is relevant but what is being done is not being noticed by the community."

(Respondent 8). Gallop (2001, p. 21), showed that African Americans give the church high ratings for the ability to solve community problems.

Research Question #3

How often do you pray?

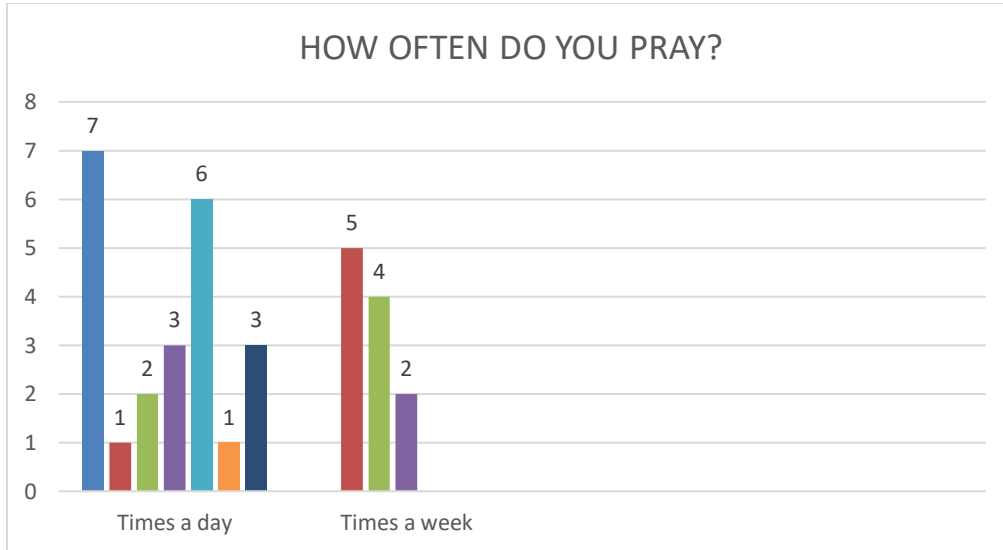


Figure 7

Prayer is an empirical indicator for appraising spirituality (Lahaie, 2016, p. 584; van der Merwe, 2018, p. 1). African American males may not show signs of outward piety, such as showing up at the house of worship; nonetheless, there is enough evidence to support the suggestion that they are very spiritual people (Bryant, Isaac-Savage and Bowman, 2014, p. 87). Some Black men may leave the church, but they do not leave God. They may not be religious, but they consider themselves to be spiritual. Foster, et al, (2011, p. 1108) described how the importance of spirituality had nothing to do with the formality of attending church for 16 African American men who withdrew from the church; 15 described themselves as spiritual and believed in the power of prayer. Watson (2006, p. 113) and Yip (2003, p. 139) contrasted spirituality and

religion; spirituality is a belief in some external, animating force, whereas religion adheres to a structured form and is rooted in tradition. Spirituality is not easy to define (Musgrave, Allen and Allen, p. 557). On the one hand, it may mean an attribute that accommodates connectedness with oneself, other people, and nature, a fundamental quality desired by all (Burney, Osmany and Khan, 2017, p. 1481; James and Miller, 2017, pp. 136-137). Conversely, the definition involves recognizing and connecting to a higher power (Khumalo, Wissing and Schutte, 2014, p. 61; Miller, 1995, p. 257). Another definition of religion (Barnes, et al, 2000, p. 4; Chenot and Kim, 2018, p. 700; Fincham and Ajayi, 2011, p. 260; Holland, 2014, p. 4) refers to an organization with a set of beliefs and practices, and individuals assemble for public worship. The restricted participation of presumably religious African American men in organized religion suggests that the subjective experience of religiosity may be a more useful indicator of male religiosity than organized religious involvement (Mattis, et al, 2008, p. 223). Puckett, et al (2018, p. 146) and Taylor, Chatters and Levin (2004, p. 16) noted that the most crucial goal of organized religion was to aid individuals in their endeavor to become more spiritual. A survey performed by the Washington Post, the Henry J. Kaiser Family Foundation, and Harvard University disclosed that more than half of Black men prayed at least once per day which is higher than any other group of men (Washington Post/Kaiser Family Foundation/Harvard University, 2006, p. 32).

Participants in the current study were people who felt a close connection to God, loved God, and felt loved by God; therefore, they were the very people most likely to pray. Every one of the participants prayed, some more than others. Two (2) respondents, twenty percent (20%) prayed at least once per day (Respondents 3 and 9). Half (50%) of the respondents prayed more than once per day (Respondents 1,5,7,8 and 10); one of these respondents (Respondent 1) prayed seven (7) times per day, and another (Respondent 8) prayed six (6) times per day.

Research Question #4

What are your thoughts and feelings about the pastor and leadership of the church?

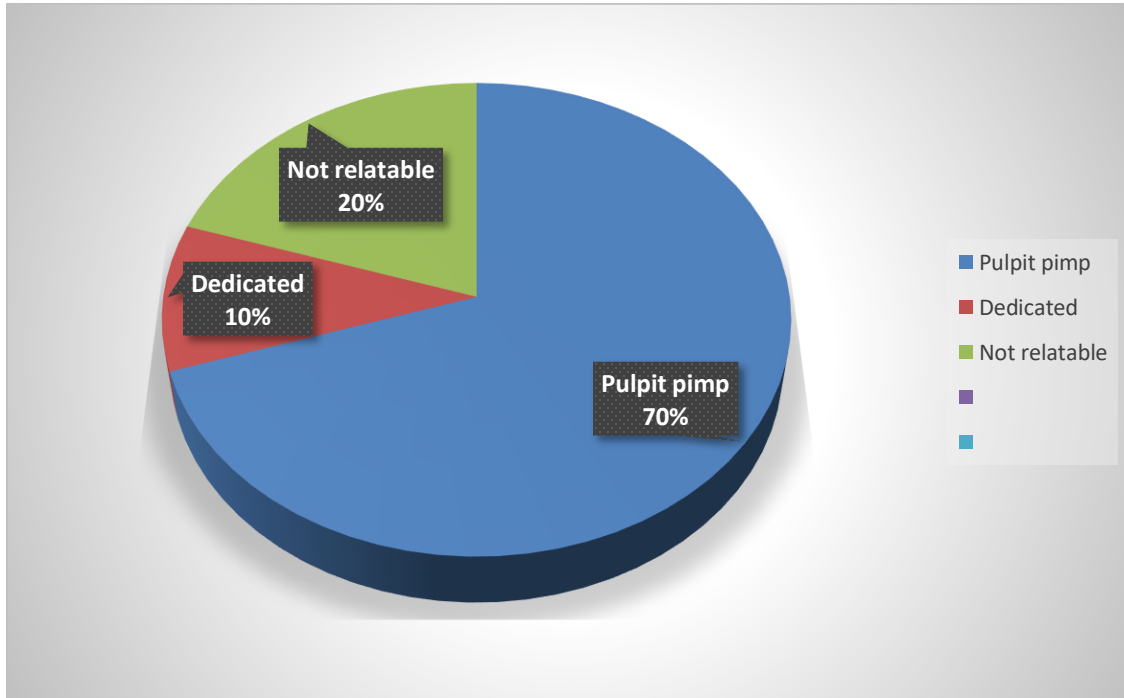


Figure 8

This question was in the top tier of negativity and elicited a substantial number of negative answers compared to other survey questions. As indicated in the chart, seventy percent (70%) of the participants pictured preachers as pulpit pimps. These pimping preachers use false doctrine to coerce the flock to give more money for their ministry (Bass, 2017, p. 147; Johnson, n. d., p. 1). "They only want money" (all respondents but 5 and 10) or "They only want money...con artists." (Respondent 8). Some televangelists have generated negative attention to the ministry by their love for bling, multimillion-dollar estates, luxury cars, vacation homes, outlandish trips, and private jets (Mahohoma, 2017, p. 3; Pinsky, 2008, p. A11). A close review of the respondents' statements led the researcher to conclude that the negative media attention

has left the participants with the perception that all pastors are comparable to preachers who preach a prosperity gospel. The prosperity gospel has different theologies but has numerous beliefs about certain things in common; one of which is the teaching of spiritual gifts, giving money, and in exchange, God will bless the giver with affluence, health, and some form of special favor or reward (Frahm-Arp, 2018, p. 14; Heuser, 2016, p. 1). Respondent 6 reiterated the sentiments of most of the participants: "These pastors just want money, and too many of them preach a prosperity gospel; I hate that. They hustle the people." Respondent 8 reported: "The pastors are con-artists, want money. An example is Creflo Dollar, who asked people to buy him a new jet when he already had a jet; the sad thing is they bought it for him. There is no confidence in him being a man of God."

The television show "Preachers of L.A." gives a wrong impression of preachers. During the 1960s, televangelism emerged and featured prosperity preachers. Oral Roberts traded his tent revivals for a television program that ranked the highest among religious shows in America (Bishau, 2015, p. 67; Gbote, and Kgatla, 2014, p. 1; Robins, 2010, p. 89). Reverend Ike, an African American pastor from New York City, set in motion the prosperity philosophy in the late 1960s. He soon had extensive television programs and distinguished himself by his ostentatiousness and smooth talk. Many in the religious community shunned him because of his focus on materialism (Boyd, 2009, p. 1; Harrel, 1975, pp. 234–235). In the 1980s, prosperity teachings became very popular in the United States because of preachers like Jim Bakker. His popularity diminished in the wake of a high-profile scandal; subsequently, he was tried and sent to prison (Kammer, 2018, p. 1; Smith, 2010, p. 43). The after-effects of Bakker's fall opened the door for Trinity Broadcasting Network (TBN) to emerge as the leader in televised religion. Robert Tilton became the voice of this network with his prosperity gospel (Bekkering, 2015, p.

23; Robbins, 2010, p. 129). Tilton, like Bakker, also fell from grace. In the 1990s, the Neo-Pentecostal movement became popular with its charismatic Christianity that embraced prosperity teachings (Coleman, 2000, p. 27). By 2006 three fourths of the largest congregations in America had adopted the teaching of prosperity. Although it started in the Pentecostal movement, Joel Osteen gave impetus to the prosperity teachings by publishing books and preaching of the word (Munday, 2017, p. 318; Smith, 2010, p. 43). Another book that embraced prosperity was Bruce Wilkinson's *The Prayer of Jabez* (Jenkins, 2006, p. 91). A 2006 poll conveyed that 17 percent of Christians in America said they associated with the movement (Van Biema, 2008, p. 2). There is no sanctioned governing body for the movement, though many ministries are informally interrelated (Coleman, 2000, p. 30).

Money-focused churches led by prosperity-driven pastors tend to be run on unusual schemes. One of these unique arrangements is the division of the church into exclusive circles: the all-powerful pastor settled at the center, the inner-circle of conformists around him consisting of the pastor's understudies and the church's rich and famous, and the outer-circle of the everyday people who aspire to be in the inner-circle. Those in the inner-circle's power are governed by the amount of favor the pastor confers upon them. To gain more esteem, the inner circle will employ many favor-enhancing measures, one of which is an arrangement called honoring the pastor. It works like this; the inner circle determines what the pastor wants for his birthday. Then the inner circle will pressure the outer circle for the funds to buy the gifts. Pastors have been given diamond rings, enormous amounts of cash, all expenses paid for cruises, cars, boats, and innumerable other expensive items. The pastors are complicit in this scheme. Rather than ask for the gifts outright, they have others do the work for them. They could discourage such action by refusing the gifts when presented and instructing the people to use God's money

more wisely by giving to a nobler cause. However, they never do (Cultwatch, n. d., pp. 3-4). One respondent in this study believed the modern-day prosperity preachers accumulated their wealth by hustling the poor, "They only want money...hustlers." (Respondent 6). Some prosperity churches have gained notoriety for maneuvering and defrauding the poor (Clifton, 2009, p. 199).

Twenty percent (20%) of the respondents considered the pastor to be a not relatable or unapproachable person. Respondent 3 stated the following: "They live in nice houses while the people they serve can't come to them and ask for money if they fall on hard times. They are not very relatable." It is difficult, if not almost impossible, to be around unfriendly people (Ten Things Your Congregation Probably Won't Tell You, 2010, pp. 2-3). Conversely, nor do congregations expect their pastors to be an excitable back slapper every time they meet him.

Nevertheless, they enjoy and appreciate their pastor's warmth, cordiality, and kindness (Couch, 2018, p. 9). A valid problem is when the people feel that their pastor is keeping everyone at arm's length. The distant pastor has a very inadequate ministry.

Respondent 10 articulated the following:

"How can a preacher tell me what it is like in the penitentiary if he has not been there? He would have to spend some time in that life to understand a young brother or sister. If I start pouring out my soul, what can you tell me, 'It's going to be alright,' and you haven't been there. That's not good enough".

Robert M. Franklin visited inner-city barbershops and asked young men about their religious experience, what aspects of morality were essential to them and how they felt about modern-day preachers. Doing time in a penal institution was paramount; the prison experience has become a norm in some African American communities. Franklin noted some males would not leave their

homes to hear a preacher who has not done time in prison (Young Black men and the church, 1994, p. 3). They felt that if a preacher has not done time, he is not qualified to preach to them and understand them. The Nation of Islam effectively reached and converted prisoners to Islam because when Malcolm X spoke, his past incarceration gave him credence.

Barna's (2017, pp. 1-2) "The State of Pastors" report, generated in collaboration with Pepperdine University, found the acceptance of pastors was generally apathetic. According to the report, 205 of adults in the United States feel that church leaders are ineffective. Furthermore, only a fourth of adults maintain a very favorable opinion of pastors in general. One-fifth maintain a negative opinion, and one-tenth profess a very negative view.

Ten percent (10%) of the respondents in this study stated that the pastor was dedicated; Respondent 2 said, "Some pastors are genuinely nice, dedicated guys." Dedicated means that a person is committed, devoted, enthusiastic, single-minded, zealous, and purposeful (Collins English Dictionary, 2014, p. 1; Stenhous, 2013, p. 22). However, this commitment presents a hardship for the pastor in many instances and comes at a prohibitive cost (Osborne, 2016, p. 13). Burnout is commonplace among pastors: Pressure and tension in the life of a pastor can result from being idealistic, have inflexible work schedules, encounters between personal and congregational needs, lofty congregational expectancies, and poor or conflicted interpersonal relationships (Burnette, 2016, p. 4; Lee, 1997, p. 391). Commitment to their profession is necessary for a pastor to succeed (White, 2013, p. iii; Zondag, 2001, p. 312). More than 1,000 pastors participated in a telephone survey that revealed 65 percent of them worked in excess of 50 hours per week. Nearly 10 percent said they worked more than 70 hours in a week's time; this amount does not include the 42 percent who work more than 60 hours per week (Kelly, 2010, p. 1). Thus, for participants in a study done by Strunk (2015, p. 143), revealed that pastors who had

been in their church for over fourteen (14) years had decided that ministry brought them satisfaction and was their calling for life. The participant's ministry perspective, the dream for their church, and the well-being of their congregants emanated from their devotion to the call to ministry.

Only ten percent (10%) of the participants had a good impression of the pastor. Most participants in this study did not frequent the church and were not around pastors regularly; therefore, they may have drawn conclusions about pastors from the traditional media, social media, or discussions with others. There may be some pastors who are not willing to spend the time and put in the hours that are necessary to be successful and thereby be perceived as dedicated ministers. In either case, Black preachers have work to do in combating this negative image of the ministry.

Research Question #5

How often did your father attend church?

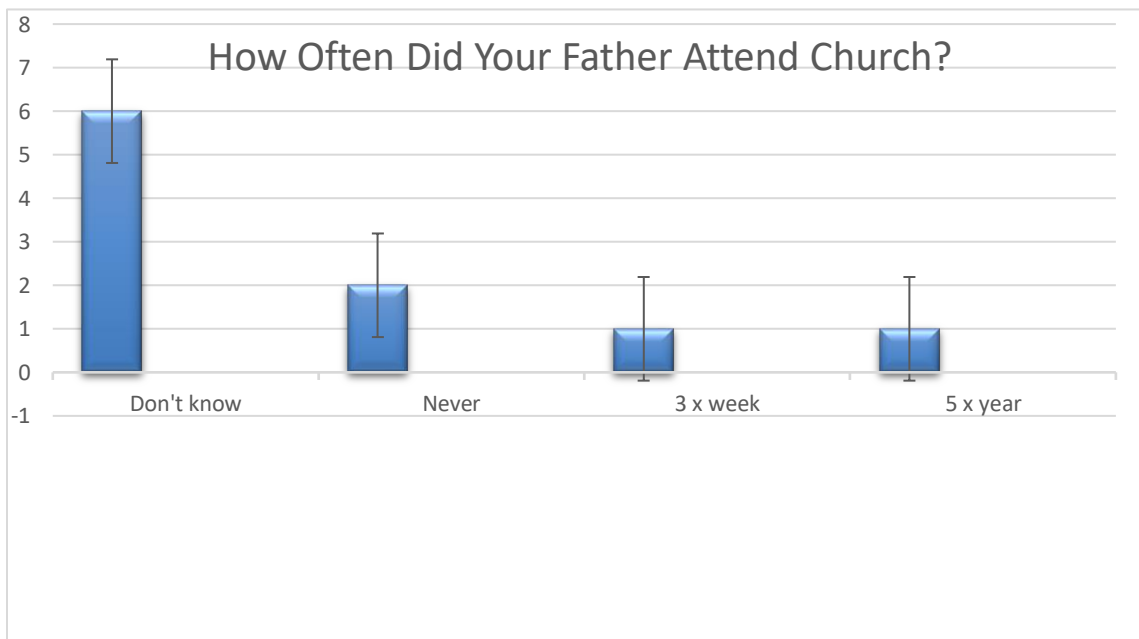


Figure 9

As denoted in the chart, most (60%) of the respondents said they "don't know" if their father attended church. This was an indication that the father was not living in the home (Thomas, Krampe and Newton, 2007, p. 536; U.S. Census Bureau, 2017), not married to the mother (Lee, 2017, p. 1), or the contact with the father was null or sporadic; as indicated by respondent 1 who stated, "I don't know, we didn't have a relationship." There are more single-parent families headed by females than there are married homes (Lofquist, et al, 2010, p. 7). In the not-too-distant past, it was communicated that 72% of Black babies were born to unwed mothers (Riley, 2012, p. 1; Washington, 2010, p. 1). To a great extent, single-parent homes are predominant among African Americans (Coates and McHale, 2018, p. 3096; Glick, 1997, p. 119; Gonzalez, Jones, and Parent, 2014, p. 33). Perhaps statistics such as these evoked responses like, "I am not very close to my father ..." (Respondent 3); "I never knew my father that well," (Respondent 5); "I barely knew him, I don't know how often he went to church," (Respondent 6); "My father was never around, and I had no relationship with him," (Respondent 7) and "I don't know, I didn't know my dad that well." (Respondent 9).

Data from the United States Census reports made known that between 1880 and 1960, African American families consisted primarily of married family units; then, in 1960, single-parent homes rose dramatically (Akerlof, Yellen and Katz, 1996, p. 285; Ruggles, 1994, p. 139). There are several reasons for the depressed volume of African American marriages since 1960. Black women who want to marry have limited options due to the high incarceration rates of African American men (Moultrie, 2018, p. 231) and the elevated age of first marriage (Dixon, 2009, p. 29). The job market offers fewer opportunities for Black males, and dwindling wages are factors that contribute to low marriage rates in the Black community (Ruggles, 1997, p.

455). One form of marriage that has waned is the shotgun marriage (Akerlof, Yellen and Katz, 1996, p. 288; Gibson-Davis, Ananat, and Gassman-Pines, 2016, p. 1693; Su, Dunifon and Sassler, 2015, p. 1167). A shotgun wedding is a wedding arranged to circumvent embarrassment due to premarital sex conceivably leading to an unplanned pregnancy, rather than out of the couple's desire (Dictionary.com, 2016). Also, before the 1970s, if a young lady got pregnant, it was expected that the couple would get married (Akerlof, Yellen and Katz, 1996, p. 278; Su, Dunifon, and Sassler, 2015, p. 1167). Social norms have subsequently changed, giving women and men the option to decide if, and when they should get married (Akerlof, Yellen and Katz, 1996, pp. 309-310).

In general, fathers who lived in the same home as their children took part in their children's lives more significantly than fathers who lived outside the home (Jones and Mosher, 2013, p. 1). However, this may vary for Black fathers (Jackson, Choi, and Preston, 2015, p. 45). Coley and Medeiros (2007) noted that Black fathers' involvement with their children exceeded fathers of any other ethnic group (p. 134). Statistics show that African American men have more children out of wedlock (72%) compared to white men (Livingston and Parker, 2011, p. 8). Pew Research Center also conveyed a disproportionate number (64%) of Black biological fathers do not marry the mother of their children (2011, p. 9). Compared to white fathers (21%), Black fathers by far (44%) live separately from at least one of their children (Livingston and Parker, 2011, p. 11). In this situation, African American single mothers are left to perform the role of mother and father in the household (Burgess and Brown, 2000, p. 59; Wilson, 2017, pp. 1-2). The single mother's responsibility is more significant than a married mother since she does not have a husband to provide a second party income. Single mothers who have to go it alone are devoid of resources and a co-parent to assist with child-rearing. Unfortunately, this leaves the

children lacking many basic needs (Burgess and Brown 2000, pp. 58-59; Gonzalez, et al, 2012, p. 109; Mather, 2010, p. 1). Some men do not have a close relationship with their fathers due to African American men's high incarceration rates (Dyer, Day, and Wiley, p. 210). "I am not very close to my father; he was incarcerated a lot ..." (Respondent 3). As of 2014, approximately 12–13% of the American population is African American, but they make up 35% of jail inmates, 37% of prison inmates of the 2.2 million male inmates (Alexander, 2010, pp. 7-8; Minton and Zeng, 2015, p. 1). According to Hattery and Smith, (2007, p. 310) 25–33% of African American men are spending time in jail or prison. The majority of Black men are incarcerated for illicit drug-related charges, primarily marijuana. The irony is that studies show that African American male illegal drug use and sale rates are akin to other racial and ethnic groups (Alexander, 2010, p. 7). According to Johnston, et al (2007, p. 32), African Americans had substantially lower licit and illicit drug use rates than whites. Incarceration impacts family structure negatively and contributes to fatherless homes, single women, and disruption of the family.

A study performed by Vaidyanathan (2011, p. 384) found an unrelenting direct parental impact on offspring's future religiosity. Research executed by Bader and Desmond (2006, p. 326) suggested that when parents take their religion seriously and participate in church activities, this same behavior is transferred to their children. When considering outcomes, children who belong to religious households showed a higher propensity toward religion than children from homes that were not religious. The father's religious beliefs are easily passed on to his children (Craven, 2011, pp. 1-2). "He attended church at least three times a week." (Respondent 4). The father of respondent 4 was a minister, which helped to explain his frequent attendance. Merrill and colleagues (2001) suggested that when parents show no interest in religion, the children will seldom show interest in religious activities (p. 355) as was reported by respondent 2, "My father

never attended church when I was growing up. My parents divorced when I was very young. He remarried when I was 12 years old." Respondent 10 revealed, "My daddy never sat his feet in the church; he did not go in the church at his own mother's funeral; he stood outside." Respondent 8 reported that his father attended church: "Very seldom, five times a year."

Thus, most men in this study lacked the paternal influence to attend church due to their father's absence. Perhaps the reason why some fathers are not involved with their children is that they are not religious. This is the case for both married and unmarried men (King, 2003, p. 391). The majority of respondents (60%) lacked a meaningful, consistent relationship with their father.

This is contrary to a study by Coley, who noted that Black fathers who resided outside the home had more interaction with their offspring than any other demographic group (2007, p. 134). According to Perry, Harmon, and Leeper (2012, p. 695), Black married fathers and fathers who live with unwed mothers of their children convey comparable involvement levels. African American boys need a positive father figure.

Research Question #6

How often did your mother attend church?

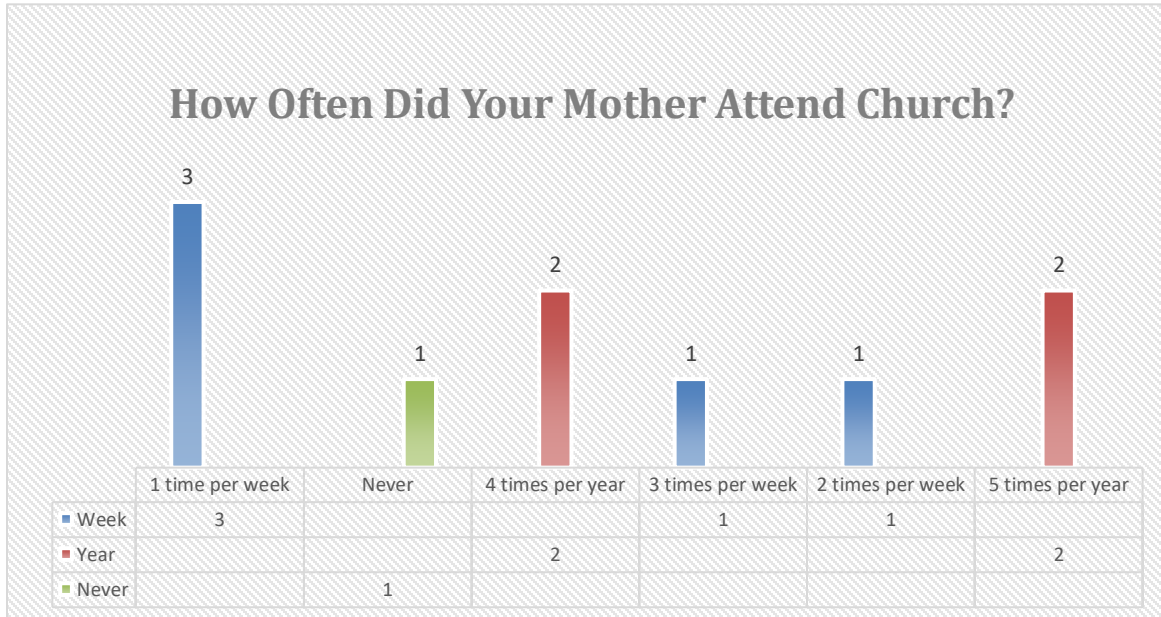


Figure 10

Based on the findings in question #5, it is difficult to determine which parent was more influential on their sons' church attendance since most respondents were unaware of their fathers' religiosity. Sixty percent (60%) of the respondents said they "don't know" if their father attended church. Dickie, et al (2006, p. 69) observed that children's religious socialization by their mothers suggests that mothers primarily influence young adults' concept of God. As children enter adulthood, the mother's impact can still be felt in matters of church attendance and religiosity. Parents impact their childrens' self-esteem when it comes to nurturance, which shapes their concept of a loving God. As displayed in the chart above, the mother's influence indicated that thirty percent (30%) of the mothers attended church at least once per week as related by respondents 1, 7, and 10; respondent 5 reported that his mother attended church twice per week. This meant that at least forty percent (40%) of the mothers were regular church attenders. Reinert, and Edwards (2012) tested Hertel and Donahue's (1995) hypothesis.

According to Social Learning Theory, sons are more influenced by the father's actions whereas the mother's actions more influence daughters (Hertel and Donahue, 1995, p. 191). Research performed by Reinert and Edwards (2012) and Hertel and Donahue (1995) indicated that the mother's influence was ineffectual as it relates to the current study. Sixty percent 60% of the respondents were unaware of the father's church attendance, which means they were stuck with the only religious influence they knew, the mother. Attachment to same-sex parents affects the children's connection to God and their view of Him as a loving parent figure (Reinert and Edwards, 2012, p. 266). Reinert and Edwards's findings do not concur with House (2003, p. 1), who stated that the father has more influence on the entire family than the mother when it comes to religiosity. Carothers (2005, p. 263) posited that children with devout and religious mothers had a minimum amount of internalizing behavior and externalizing difficulties at age ten (10) than those who did not have godly mothers.

A Dutch study was performed, and 474 participants were questioned in 1983 as adolescences and in 2007 as adults. In 2007 the respondents on reflection answered questions about how their parents reared them. The analysis revealed that teenagers' church involvement reflected parental involvement; still, more so the mother's (Vermeer, Janssen and Scheepers, 2012, p. 42). Thus, young people whose mothers went to church were more likely to become churchgoers themselves, whereas those who went to church as youngsters were more likely to continue going to church as adults. Respondents 3 and 9 reported that their mother attended church four times a year; respondents 6 and 8 communicated that their mother attended church five times per year. Respondent 2 recounted that his mother never attended church.

Even when both parents are present in the home, most researchers recognized the father for having more influence in religiosity. Numerous studies have minimized the mother's effect

and emphasized the father's impact on their children's church attendance. In Switzerland, the Federal Statistical Office (Switzerland) commissioned the Fertility and Family Survey to participate in an international project initiated by the UNECE Population Activities Unit. The Council of Europe directed the survey between 1994 and 1995. The findings were published in 2000 by the Council of Europe. The study population consisted of Swiss citizens between the ages of 20 and 49 (Haug and Wanner, 2000, p. 154). The findings revealed that a father's absence from church affects his children, one child in fifty will attend church regularly. If a father attends church intermittently, no matter how stable the mother, more than half their children will likely attend church. A mother who does not attend and a father who does attend church consistently will witness at least two-thirds of their descendants participating in church. On the contrary, a father who does not participate with a mother who attends regularly will notice that two-thirds of their offspring will not attend church. If the mother attends intermittently, the number increases to 80 percent (Low, 2003, pp. 2-4).

A study by Bruce and Bruce (1996, p. 52) found comparable results on fathers' influence. Parents have an impact on whether or not their children attend church when they become adults: 72% attend when both parents attend; 55% of the children when only the father attends; 15% attend when only the mother attends, and 6% attend when neither parent attends. A survey by Horner, Ralston and Sunde (1996, p. 111) found a father's influence is so impactful until when he joins the church 93% of his family will follow as opposed to 17% if the mother joins church and 3.5% if the child joins church (Horner, Ralston and Sunde, 1996, p. 111). Fathers hold the key to the salvation of the family, specifically the children. Winning and keeping men is crucial to the community of faith and fundamental to all mothers' work and the future redemption of our children (Low, 2003, p. 5).

Summary

This chapter presented a brief review of the empirical research perspective, which involved a qualitative approach. The study sample consisted of ten (10) African American men in South Bend, Indiana, who do not attend church. The semi-structured interview was used in face-to-face meetings with these men. Characteristics of the participants were presented to give readers information on the type of men in the study. The researcher then addressed each research question and its finding separately.

Research question #1 Tell me about your experiences with the church. Eighty percent (80%) of the respondents reported that their experience with the church was not good. Research Question #2 How relevant do you think the Black church is to the Black community? A total of ninety percent (90%) of the respondents described the church as an isolated element in the community. They said the church does not help, give back, or do anything to uplift the community. Research Question #3 How often do you pray? On average, the respondents prayed as often as seven (7) times per day to scarcely two (2) times per week. Research Question #4 What are your thoughts and feelings about the pastor and leadership of the church? Seventy percent (70%) of the participants described preachers as pulpit pimps. They use their God-given talents for the sole purpose of obtaining money for selfish purposes. Research Question #5 How often did your father attend church? The majority (60%) of the respondents said they did not know if their father attended church, which indicated the father was not living in the home, not married to the mother, or the contact with the father was irregular or erratic (Thomas, Krampe and Newton, 2007, p. 536; U.S. Census Bureau, 2017; Lee, 2017, p, 1). Research Question #6

How often did your mother attend church? Only forty percent (40%) of the mothers were regular church attenders, and the majority (60%) were not regular churchgoers.

CHAPTER 5

Discussion, Recommendations, and Conclusions

Purpose of the Study

The purpose of this study was to explore the question: what are some of the reasons why Black men do not attend church? To satisfy this purpose, semi-structured interviews were used. The participants expressed their thoughts and feelings about the church and the challenges encountered by its leadership, their upbringing, and parental influence.

Summary of Procedures

This research was conducted to seek to answer the question, “what are some of the reasons why Black men do not attend church?” To accomplish this task, a practical theological paradigm was utilized. First, a literature review investigates findings of significance concerning the lack of male attendance in the Christian church. The literature review revealed several gaps in current scholarship. No substantial inquiry regarding Black male church attendance in South Bend, Indiana, was found. Kunjufu (1997) considered the perceptions and input of Black men in his methodology. To better understand why many Black men don’t go to church, Kunjufu (1997, p. 55) asked African American men to complete a questionnaire. He then invited 75 men to an overnight retreat to talk about their responses. In the process, according to Kunjufu (1997, pp. 56-71), twenty-one reasons were engendered and discussed. While Kunjufu’s (1997) methodology is helpful, its fundamental weakness was the comparative lack of in-depth analysis of the men’s responses. To determine a more precise account, one must take seriously the viewpoints that men have to offer. Mattis, et al, (2004) used quantitative and qualitative research methods to assess 217 African American men's reasons for not attending church. Although the

respondents in the study were men with elevated levels of education and income greater than that of the surrounding community, the need for the present research finds validation.

The interviewees in the current study were African American men who fit the demographic profile of the general population of South Bend, Indiana. These men were the primary unit of analysis, and all consented to participate. The informed consent agreement was explained to subjects at the beginning of each interview. All who participated agreed with its content and subsequently signed the form. The interviews were audiotaped and transcribed by the researcher. The recordings were kept in a locked file and only listened to by the researcher. From the transcripts, themes were originated in order to analyze the data. First, the initial themes were identified, then organized into broader categories. The data were labeled according to the themes and types. Similar content was placed together, and a thematic matrix was created. Next, categories were refined, with elements and dimensions being defined. The final process was searching through each category to look for links. Second, a phenomenological analysis of the data was given. This analysis established the context within which the research was conducted.

Summary of Themes

The men who chose to participate in this study shared their perceptions of the church and why they decided not to attend. In doing so, themes emerged around factors that affected their choice not to attend church. A discussion of these three themes follows.

The church is not relevant to the Black community

The majority (90%) of the participants identified the Black church as an irrelevant establishment in the community. The church takes money but does not give back. Respondent 7 stated: “The Black church brings in around over a billion dollars a week. They don’t build

schools, hospitals, etc. The churches need to take some of their money and invest in the community.” People expect more from the Black church, and when they don’t receive what they expect, the church is viewed as an irrelevant establishment. They expect the Black church to at least resemble the progress made during the Civil Rights movement. During the civil rights movement of the 1960s, the Black church spoke out against social injustice, racism, and inequality and responded by organizing and protesting. Today, the Black church is conveniently silent during the Black Lives Matter protests.

Pastors are more interested in money than people

Seventy percent (70%) of the participants depicted preachers as pulpit pimps who were only concerned about money. Some televangelists have generated negative attention to the ministry by their love for extravagances, such as multimillion-dollar estates, luxury cars, vacation homes, outlandish trips, and private jets. Eleven percent (11%) of the respondents considered the pastor a person that is not relatable or unapproachable, and six percent (6%) of the respondents stated that the pastor was dedicated.

Their fathers did not attend church

The majority (60%) of the respondents said they “don’t know” if their father attended church, which indicated that the father was absent. One respondent stated, "I don't know; we didn't have a relationship." African Americans, more than any other racial or ethnic group (Coates and McHale, 2018, p. 3096; Glick, 1997, p. 119; Gonzalez, Jones, and Parent, 2014, p. 33) do not have a father in the home. Several respondents rehearsed the same theme with responses like, "I am not very close to my father ..." (Respondent 3); "I never knew my father that well," (Respondent 5); "I barely knew him, I don't know how often he went to church,"

(Respondent 6); "My father was never around, and I had no relationship with him," (Respondent 7) and "I don't know, I didn't know my dad that well." (Respondent 9).

Relationship of Findings to the Literature

The results of this study related to the literature on Black male non-attendance in the church in three distinct areas: the church is not relevant to the Black community, pastors are more interested in money than people, and their fathers did not attend church. The results of this study build on existing evidence that women play a more active role in the church than men (Barna Research Group, 2011, pp. 5-7; Hodges, Rowland, and Isaac-Savage, 2016, p. 47; Kregting, et al, 2019, p. 1). Women outperform men in every aspect of religiosity and religious execution.

The church is not relevant to the Black community.

Whereas past research has found the church to be relevant to the Black community (Chandler, 2017, p. 159; McGee, 2017, p. 2; Weisenfeld, 2015, p. 2), the majority of the participants in the present study consider the Black church to be less connected to the community it serves. Therefore, the pattern of results of this study is inconsistent with some of the literature.

Hankerson (2018, p. 467) describes the Black Church as a dwelling place and center of hope for the Black community. Its influence has been far-reaching and involved church members and a broader constituency extending out into the community. Churches have been the hub for outreach, political involvement, health, and human services for eons of time (Joseph, 2015, p. 17; Modise, 2016, p. 122; Quinn, 2016, p. 1700). Family support in copious areas have been met by the institution of the church (Chatters, et al, 2018, p. 406; Williams, Latiena and Cousin, 2021, p. 1069).

The results contradict the claims of Campbell and Winchester (2020, p. 106), Avert Harris (2021, p. 2), support the notion that the Black Church is seen as a source of help and safety in times of need. For many, the church is the first place they turn to when faced with mental health issues and concerns. The participants said the churches do not invest in the community monetarily, socially, emotionally, culturally, etc.; therefore, they have low expectations from the church. Hankerson (2018, p. 467) agrees with Campbell (2020) by maintaining that Black churches occupy a trusted societal position and reach broad populations. Williams and Cousin (2021, pp. 1043-1044) assert that the Black church has become a necessary refuge and haven of hope in turbulent times.

The results of this study concur with several authors. These findings collectively demonstrate that church members spent a great deal of effort taking care of each other and the church edifice (Nguyen, 2019, p. 1055) but neglected to serve the community (Barnes and Nwosu, 2014, pp. 209-210). Some men who have retired from their jobs use their time by helping around the church to maintain its edifice and exterior. These efforts do nothing for the people in the community.

The results of this study have the same opinion as Oliver (2019). He states that the church must utilize its monetary and human resources to help the community and vocalize its needs, such as unemployment and abject poverty. The church's focus should be on people, not programs (Christensen, et al, 2020, p. 18; Oliver, 2019, p. 2). He further states that the churches are still ignoring the community's needs while focusing on the internal needs of the church (p. 2). Aghahowa (2021, p. 42) believes that modern worship does an excellent job of allowing people to release emotions related to the difficulties they face in life. However, contemporary preaching does poorly when it comes to asking people to think deeply about societal issues outside of their

circumstances. Many Black worship leaders are so busy keeping people up emotionally, perhaps to keep them coming and giving, that they have neglected to focus on issues that affect the communities they serve.

The author of this study did not anticipate that most of the participants would negatively view the church regarding community involvement. However, throughout its existence, the Black church has been the leader in social activism. This discrepancy can be attributed to the small sample size.

Pastors are more interested in money than people.

These results are consistent with the previous literature that concluded preachers are more interested in money than people. Seventy percent (70%) of the participants in this study pictured preachers as lovers of money. According to Bass (2017, p. 147), some preachers use the prosperity gospel to coerce the flock to give more money. The prosperity gospel adheres to the concept that those who give to the church and its ministries can rely on God to bless them monetarily, give them a measure of health and enrich their relationships (Bass, 2017, p. 147). Two of the respondents in this study referred to preachers as con artists. Some televangelists have generated negative attention to the ministry by their love for bling, multimillion-dollar estates, luxury cars, vacation homes, outlandish trips, and private jets (Mahohoma, 2017, p. 3). Creflo Dollar, for example, asked people to buy him a new jet. The prosperity gospel has different theologies but shares many of the same elements, including an emphasis on giving money (Frahm-Arp, 2018, p. 14; Heuser, 2016, p. 1).

Televangelism became prominent in the 1960s; during this period, Oral Roberts ceased to be an itinerant tent revivalist, became a megachurch pastor and launched a television program that became the most-watched of all religious shows on American television (Bishau, 2015, p.

67; Gbote, and Kgatla, 2014, p. 1; Robins, 2010, p. 89). It was during the same period that Reverend Ike initiated the prosperity gospel. His influence expanded to the point where he had numerous television programs. The centrality of his message was about materialism (Boyd, 2009, p. 1; Lindhardt, 2013, p. 23). In the 1980s, prosperity teachings became very widespread in the United States because of well-known televangelists like Jim Bakker. However, Bakker's influence faded after being accused of being complicit in a high-profile scandal; subsequently, he was tried, found guilty, and sent to prison (Kammer, 2018, p. 1; Smith, 2010, p. 43). The after-effects of Bakker's fall opened the door for Trinity Broadcasting Network (TBN) to emerge as the overriding influence in prosperity televangelism. Robert Tilton became prominent after Bakker, and soon faded away (Bekkering, 2015, p. 23; Robbins, 2010, p. 129). The Neo-Pentecostal movement became prominent in the charismatic crusade during the late 1990s as they embraced prosperity teachings (Coleman, 2000, p. 27).

Joel Osteen expanded the prosperity message. It became a megachurch phenomenon to the point where two-thirds of the largest churches in the United States were teaching the gospel of prosperity (Mundey, 2017, p. 318; Smith, 2010, p. 43). As taught by Bruce Wilkinson, the prosperity gospel reached millions through the sale of his book "The Prayer of Jabez" (Jenkins, 2006, p. 91). The prosperity teaching is so popular until it has attracted nearly a third of Protestant church members (Smietana, 2018, p. 2; Van Biema, 2008, p. 2). Although unregulated these ministries are informally interrelated (Coleman, 2000, p. 30). The prosperity pastors sometimes receive extravagant gifts. Rather than encouraging this behavior, they could encourage the congregants to choose a noble cause to support prayerfully. However, these ministers seldom do (Cultwatch, n. d., pp. 3-4). One respondent in this study believed the modern-day prosperity preachers accumulated their wealth by hustling the poor (Clifton, 2009, p.

199). Twenty percent (20%) of the respondents in this study considered the pastor not relatable or unapproachable. Respondent 3 stated the following: "They live in nice houses while the people they serve can't come to them and ask for money if they fall on hard times. They are not very relatable." Barna's (2017, pp. 1-2) "The State of Pastors" report, generated in collaboration with Pepperdine University, stated that the approval rating of pastors was generally low. According to the report, twenty percent of adults believe that pastors are ineffective. Only twenty-four percent of adults in the United States have a positive opinion of pastors. Nearly one-fourth have a negative thought, and nine percent have a very negative view.

I anticipated that the results would concur with previous research. Most of the participants viewed the pastor as one who uses his God-given gifts for personal gain. Pulpit pimps is a term used in the community in Louisiana where I grew up to describe pastors who are more concerned about money than people.

Their fathers did not attend church.

The present results align with previous research that stresses the father's impact on his children's religiosity. Highly religious fathers take their role seriously, and fathers who are not religious appear to be less effective (Lynn, Grych and Fosco, 2016, p. 3247; Shafer, Petts, and Renick, 2019 p. 380; Stearns and Mckinney, 2018, pp. 226-228). In 1994, Swiss researchers Werner Haug and Phillipe Warner of Switzerland's Statistics office conducted a study to determine what factors paved the way for successfully transferring the parent's faith to the next generation. Church attendance was used to measure this transference. They used statistics from the Swiss census, which tracked various aspects of Swiss life, including religion. The study showed that the father's church attendance was the most significant influence on a child's future church attendance — either regularly or irregularly. There was a dramatic increase in regular

church attendance when both father and mother attended church regularly. In these families, 33% of their children attend regularly, 41% irregularly, and 26% did not participate. When dad was an irregular attendee and the mother regular, 3% of the children were regular church attendees, 59% irregular, and 38% did not attend. However, in homes where the father was a regular church attendee and the mother irregular, 38% of the children regularly attended church, 44% attended irregularly, and 18% did not participate (Smith, 2014, pp. 2-4).

The majority (60%) of the respondents in this study did not see their fathers' participation in the church. This was an indication that the father was not living in the home (Thomas, Krampe and Newton, 2007, p. 536; U.S. Census Bureau, 2017), not married to the mother (Lee, 2017, p. 1; Wildsmith, Manlove and Cook, 2018, p. 5) or the contact with the father was null or sporadic. The United States Census data from 2019 revealed that most African American families are headed by single-parent mothers (U.S. Census Bureau, 2019, pp. 1-2). In the not-too-distant past, it was communicated that 72% of Black babies were born to unwed mothers (Riley, 2012, p. 1; Washington, 2010, p. 1). Single-parent homes are more predominant among Blacks than any other demographic (Coates and McHale, 2018, p. 3096; Glick, 1997, p. 119; Gonzalez, Jones, and Parent, 2014, p. 33). Perhaps statistics like these evoked responses like, "I am not very close to my father ..." (Respondent 3); "I never knew my father that well," (Respondent 5); "I barely knew him. I don't know how often he went to church," (Respondent 6); "My father was never around, and I had no relationship with him;" (Respondent 7); "I don't know, I didn't know my dad that well" (Respondent 9).

Data from the United States Census reports made known that between 1880 and 1960, most African American homes were headed by married parents. These family structures were altered by 1960. Forty-four percent of African American mothers had never been married by 2011 (Pew Research Center, 2013, p. 2). Black women who want to marry face a reduced number of marriage-oriented men due to high incarceration rates (Moultrie, 2018, p. 231) and the elevated age of first marriage (Raley, Sweeney and Wondra, 2015, pp. 89-90). In addition, black unemployment is twice as high as white unemployment, even among college-educated (Rodgers, 2019, pp. 198-199). The shotgun marriage has waned over the years (Gibson-Davis, Ananat, and Gassman-Pines, 2016, p. 1693; Su, Dunifon, and Sassler, 2015, p. 1167). A shotgun wedding is a wedding arranged to circumvent embarrassment due to premarital sex conceivably leading to an unplanned pregnancy rather than out of the couple's desire to marry (Dictionary.com, 2016). Before 1970, if a woman became pregnant, she and the baby's father were expected to get married (Akerlof, Yellen and Katz, 1996, p. 278; Su, Dunifon, and Sassler, 2015, p. 1167). Social norms have subsequently altered. Women and men have the option to marry or not marry (Akerlof, Yellen and Katz, 1996, pp. 309-310).

In general, fathers living with their children participated in their children's lives to a greater degree than fathers who live apart from their children (Jones and Mosher, 2013, p. 1). However, this may vary for Black fathers (Jackson, Choi, and Preston (2015, p. 45). Coley and Medeiros (2007, p. 134; Ellerbe, Jones and Carlson, 2018, p. 1158, noted that Black fathers are more involved with their children even when they live apart. Among African American men, seventy-two percent (72%) have had a child out of wedlock, and forty-eight percent (48%) have had one within marriage (Livingston and Parker, 2011, p. 8). Pew Research Center also conveyed that Black fathers marry their children's mothers at a lower rate than white fathers.

Some thirty-six percent (36%) of Black fathers are married to their child's mother, compared with fifty-nine percent (59%) of white fathers (2011, p. 9). Forty-four percent of African American fathers do not live with their children (Livingston and Parker, 2011, p. 11). In this situation, African American single mothers perform the role of both parents (Burgess and Brown, 2000, p. 59; Wilson, 2017, pp. 1-2). The single mother's responsibility is more significant than a married mother since she does not have a husband to provide a second party income for her children.

Even though African Americans are only 13% of the population, they comprise 35% of jail inmates (Alexander, 2010, pp. 7-8; Minton and Zeng, 2015, p. 1). Most Black men are incarcerated for illicit drug-related charges, primarily marijuana, even though African American male illegal drug use and sale rates are akin to other racial and ethnic groups (Alexander, 2010, p. 7). Incarceration destroys family unity and impacts the rate of marriage, income levels of families, and paternal influence.

I predicted that the results would concur with previous research; however, the results of the Swiss study (Smith, 2014, pp. 2-4) far outweighed my expectations. I learned that fathers have a more significant influence on their children's church attendance than I anticipated. It would appear that mothers would impact their children's religious experience at a higher rate (Frost and Edgell, 2017, pp. 280-281; Kregting, et al, 2019, p. 1; McGee, 2017, p. 2). Also, it mattered not whether the father attended church; research showed he still had the most influence on the religious involvement of his children.

Recommendations for Practice

The majority of the men's non-attendance does not reflect irreligiosity or spirituality. The question that must be asked is, where do Black men worship? According to Kunjufu, (1997, p. 115) Black men join liberation churches, mega churches, and the Nation of Islam (Hassan, 2014, p. 1). Lincoln and Mamiya (1990, p. 391) suggest that more men are affiliated with the Nation of Islam than women.

Liberation churches

A few African American churches have had active programs that attract Black males. Trinity United Church of Christ, Chicago, Illinois, is an African American mega church that adheres to liberation theology. Former pastor Jeremiah Wright believes that a church is not serious about Black theology until the members go beyond having a ministry directed to poor people, but having equality among the membership (Wright, 2004, pp. 16-17). Trinity's work on behalf of the poor is known worldwide, albeit such outreach was not a feature of its mission (Speller, 2005, p. 79). Anthony Pinn of Rice University notes that Trinity United Church of Christ has 70 ministries with social justice advocacy at the core of its theological perspective. These ministries help the poor, the unemployed, those with AIDS, or those in prison, which is the central part of liberation theology (Corrin, 2015, p. 43; Hagerty, 2008, p. 2; Kirkpatrick, 2016, p. 193). Men who become a part of Trinity United Church of Christ can become a part of Men's ministries where men serve together and grow together. Prayer cells, an exhilarating and exceptional Men's Chorus, youth support and brotherhood are all included in these ministries (Speller, 2005, p. 82-83; Wright, 2004, p. 16).

The best-known genre or type of liberation theology is the one that was initiated in the Catholic Church in Latin America during the 1950s and 1960s. It spoke to the need for social

justice (Cook, 1998, p. 203). The formal commencement of liberation theology transpired at the Second General Conference of Latin American Bishops in Medellín, Colombia, in September 1968 (Corrin, 2015, p. 43). Liberation is one of the major themes of the Bible.

James Cone, the father of Black Liberation Theology, based a great deal of liberation theology on God's rescue of the Israelites' from the tyranny of the Egyptians. The unswerving topic in the history of Israel is that God identifies with the deprived and oppressed people (Cone, 1990, p. 19). The core of Black theology is liberation as found in the evangelist Luke's explanation of the earthly ministry of Jesus Christ (McKinnis, 2016, p. 240) who, quoted Isaiah: ("The Spirit of the Lord is upon me because he hath anointed me to preach the gospel to the poor (Luke 4:18-19 KJV); he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.") Scripture teaches that Christ brings emancipation from slavery to sin, but it also reveals deliverance from corporeal forms of oppression. By becoming poor and entrusting the salvation of humanity to a humble carpenter from Nazareth, it demonstrates that God identifies with the less fortunate (Cone, 1986, p. 9). By rejecting white theology as heresy, the proponents of Black theology created a theology for Black people that empowers them (Cone, 1986, p. 110; Hinnant-Crawford, 2016, p. 203). It teaches that the Black church must have different priorities. A Black Theology must come out of the struggle of Black people who seek to not only survive but thrive in an unfriendly, antagonistic, truculent world (Foster and Smith, 2003, p. 72; Neal, 2012, pp. 262-263).

Mega churches

A megachurch is simply a Protestant church that averages at least two thousand total attendees in their weekend services (Chaney, Skipper and Harvey, 2015, p. 860; Thumma and Travis, 2007, p. xvi; Washington, Van Buren III and Patterson, 2014, p. 187). Contemporary Black megachurches have the best gospel music and the greatest biblically-based preaching to be heard. Additionally, the buildings and grounds are well kept; therefore, Black men are not embarrassed to invite their friends to worship with them. Most Black megachurches offer a high measure of assertion of Black identity in an unsympathetic white society (Gilkes, 1998, p. 104). The function of worship in these African American mega-churches serves more than the customary commemorative purpose. The worship is about expectations, formulation for volunteerism, and a particular kind of lifestyle outside the church walls (Barnes, 2010, p. 42; Jackson, 2012, p. 233). Megachurches are similar to some liberation churches in that they have programs that touch the lives of the poor and indigent, sick and bereaved, and the outcasts in society (Ebony, 2004, p. 158). Outreach is an indication that the church is relevant to the community and these types of activities attract Black men.

A few Black mega-churches and Trinity United Church of Christ currently have active programs to reach Black males. Oak Cliff Bible Fellowship, Oak Cliff, Texas, and St. Paul Community Baptist Church, Brooklyn, New York.

Evans (2012, p. 5), pastor of Oak Cliff Bible Fellowship of Dallas, Texas, exerts great effort in building what he calls Kingdom Men. Kingdom Men have been chosen for excellence. Evans believes the time has arrived for Kingdom Men to unite. The need for such men has never been so critical.

St. Paul Community Baptist Church of Brooklyn, New York, is currently pastored by David K. Brawley. However, Reverend Johnny Youngblood is credited with starting an

incredible ministry to men, which the church still maintains. In an interview with Peay (2005), Youngblood said that he changed the equation of St. Paul by visualizing men as natural leaders and encouraged them to use their spiritual gifts in the church. He also helped them mentor young Black males (Peay, 2005, p. 129).

Nation of Islam

The Nation of Islam is attractive to young Black men, which threatens the Black church. The Nation of Islam is the largest indigenous population of Americans who have become Muslims and filled a void in the Black religious experience (Lincoln and Mamiya, 1990, pp. 388-389). Young Black men are actively recruited by the Nation of Islam in the community, prisons, universities, and Christian churches (Buckner, 2009, p. 1; Colley, 2014, pp. 395-397; King, 2005, p. A17; Zoba, 2000, p. 1). The Nation of Islam reached out to Black churches and recruited Black men by engaging in a practice called "fishing," where they stand outside Black Christian congregations as the Sunday service ends, criticizing church members about the inconsistencies of Christianity in white America (Gilkes, 1998, p. 105). The composition of African American religion became so gendered that Lincoln and Mamiya (1990, p. 391) point to the reality that Black men prefer Islam over Christianity while Black females favor Christianity. As taught by the Nation of Islam, the role of protector is attractive to Black men (Jeffries, 2019, P. 10; Mondesir, 2015, p. 2). Black males get their needs met in the Nation of Islam. The church collects money, but the Nation teaches men how to make money. They help Black men open their businesses (Pement, 1997, p. 9). The Nation of Islam encourages people to live healthy lifestyles. They are known for making their presence felt by uplifting the lives of those in their environment. The Nation of Islam emphasizes a strong family structure, and they affirm men by

emphasizing fatherhood and Black manhood (Buckner, 2009, p. 3). The above-listed characteristics and activities are attractive to Black men. Besides being the fastest-growing religion in the U.S. (Hassan, 2014, p. 1; Jeffries, 2019, P. 9), according to Pew Research Center (Miller, 2007, p. 5), most Muslims born in the United States are of African descent (p. 3).

Conclusion

These models do not merely focus on men's problems; they devise the needed solutions to help them. Black men face many challenges, and each of these models seeks to encourage, embolden, inspire and support men. All three models deal with community upliftment and service, male affirmation and manhood, family life, empowerment, and social justice despite fundamental differences.

Recommendations for Further Research

This study examined why Black men in South Bend, Indiana, do not attend church. The research carried out for this thesis has highlighted several topics on which further research would be beneficial. First, despite the religiosity of African American males compared to white men, they do not assemble with others in Christian churches regularly. Second, a similar study could be carried out with methodological improvements, including a larger sample size—research on what is effective and what interest African American men spiritually must be explored. Second, future research should explore the systems and means by which men advance their religious and spiritual lives. Third, the needs of Black men and how they can be met necessitates in-depth attention. Fourth, it may be beneficial to explore how Black male socialization influences

African American men's spiritual development. Future studies might, for example, look more comprehensively at successful models of ministry that have robust male attendance.

Further research could also consider change theory to help the church understand the distinction between desired and actual outcomes. For example, most churches want more men in their pews but do not understand the process of change that must take place to attract these men. Pastors and church members must work together and investigate how to change the church's culture, re-package the gospel, and make a sincere effort to reach Black men.

This thesis has conceivably raised more questions than it has answered, and in doing so, has highlighted the need for sustained research in the area. If religious institutions are to be more than mere places where the church community behaves like members of a club, then members must understand that the church's true mission is to view the world as a mission field. Only when the interaction between these factors has been understood can churches begin to establish ministries that are genuinely relevant to the needs of Black men. This research has hopefully added to such an understanding.

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APPENDIXES

Appendix A: Survey questionnaire

SURVEY - WHY BLACK MEN IN SOUTH BEND, INDIANA DON'T ATTEND CHURCH

Today's date:

Background

Name:

Address:

City, state, zip:

Telephone: home () _____

Work () _____

SEX (male)

YOUR AGE

—

HIGHEST GRADE COMPLETED

MARITAL STATUS

YEARLY INCOME RANGE

\$

EMPLOYMENT STATUS

The following questionnaire will be used to answer the question: Why Black Men in South Bend, Indiana Don't Attend Church.

Survey Questions

Tell me about your experiences with the church.

How relevant do you think the Black church is to the Black community?

How often do you pray?

What are your thoughts and feelings about the pastor and leadership of the church?

How often did your father attend church?

How often did your mother attend church?

Appendix B: Consent form

Study Title: Why Black Men in South Bend, Indiana Don't Attend Church: A Qualitative Study.

Researcher: Emerson Miller, emiller6929@sbcglobal.net

You are being asked to take part in a research study of Why Black Men Don't Attend Church. Please read this form carefully and ask any questions you may have before agreeing to take part in the study.

What the study is about: The purpose of this study is to provide an assessment of why is it that so many Black men in South Bend, Indiana don't attend church? What role the church has played in attracting more women than men and identify the problem and assess its impact on the church and the community.

What will you be asked to do: If you agree to be in this study, you will be invited to complete a survey on your social experiences you have lived through, including your experience with the religion. The survey will take about 15 minutes to complete.

Risks and benefits:

"I do not anticipate any risks to you participating in this study other than those encountered in day-to-day life." There are no benefits to you.

Who is paying for this study?

The researcher is not receiving funds to conduct this study.

Will it cost anything to be in this study?

You do not have to pay to be in the study.

Your answers will be confidential. The records of this study will be kept private. In any sort of report, we make public we will not include any information that will make it possible to identify you. Research records will be kept in a locked file; only the researcher will have access to the records.

Taking part is voluntary: Taking part in this study is completely voluntary. You may skip any questions that you do not want to answer. If you decide to take part, you are free to withdraw at any time.

If you have questions: The researcher conducting this study is Emerson Miller. Please ask any questions you have now. If you have questions later, you may contact him at emiller6929@sbcglobal.net at (574) 261-4021. You will be given a copy of this form to keep for your records.

Statement of Consent: I have read the above information and have received answers to any questions I asked. I consent to take part in the study.

Your Signature _____ Date _____

Your Name (printed) _____

Signature of person obtaining consent _____ Date _____

Printed name of person obtaining consent _____ Date _____

This consent form will be kept by the researcher for at least three years beyond the end of the study.

Appendix C: Ethics clearance application form

ETHICAL CLEARANCE APPLICATION FORM: COLLEGE OF GRADUATE STUDIES

PLEASE STUDY THE FOLLOWING BEFORE COMPLETING THE APPLICATION

- **Study** the UNISA Research ethics policy before completing this application. See http://cm.unisa.ac.za/contents/departments/res_policies/docs/ResearchEthicsPolicy_apprvCounc_21Sept07.p

- **This template is the official CGS application form that must be used to apply for ethical clearance.** Applications made on previous versions of the template cannot be accepted and will be returned.
 - Complete **all** sections of the form **in full**. **Refer to the policy if you are uncertain of what is required** and avoid 'not applicable' unless the item indeed does not apply to your study.
 - All relevant documents (letters requesting permission to conduct the study, consent forms AND the research instruments like interview schedules, questionnaires, observations protocols) must be appended **Ensure that these documents have been language edited.**
 - It is suggested that students apply for ethical clearance after the literature review has been completed and the research design is being finalised. It is at this stage that the student will be considering the procedure to negotiate consent to conduct the research and will be designing the research instruments to be used in the research. Primarily these are the documents which must be reviewed and cleared by the Research Ethics Committee (REC).
 - Informed consent forms must be included in the ethics application
 - **Sign and date** the ethical compliance agreement.
 - Submit the completed application to your **supervisor** who will submit the application to the CGS REC Chairperson: Prof A Minnaar minnaa@unisa.ac.za. Applications **will not be accepted from students**. It is the **supervisor's responsibility** to ensure that the application is complete and meets the requirements. Incomplete applications will be **returned without comment**.

- **Supervisors should submit a memo/letter to the chairperson of the REC** when submitting the student's application indicating that the application meets all the requirements and **that they support the student's application.**

- Applications must be submitted **electronically** to the chairperson **before or on the last WEDNESDAY of the month** for tabling at the following month’s meeting. **No late submissions can be accepted.** Late submissions will be stand over till the next REC review meeting.

CHECK SHEET FOR APPLICATION

PLEASE TICK

1. Form has been fully completed and all questions have been answered	X
2. Questionnaire/interview protocol attached (where applicable)	X
3. Informed consent document attached (where applicable)	X
4. List of acronyms and abbreviations should be attached.	
5. Approval from relevant authorities obtained (and attached) where research involves the utilization of space, data and/or facilities at other institutions/organisations	
6. Signature of Supervisor / project leader	
7. Application forwarded to College Research Committee for recommendation	
8. A complete copy of the proposal should be available if so requested.	

**SUMMARY SHEET FOR THE ETHICAL CLEARANCE OF POSTGRADUATE STUDENT PROPOSALS FOR THESES/DISSERTATIONS
RESEARCH PROJECTS AT UNISA**

In judging postgraduate student proposals, Ethics Committee should comment on the methodological, technical and ethical soundness of the proposal and ask students to complete the following summary sheets.

A CANDIDATURE DETAILS

A1 Full name of candidate

Emerson Miller

A2 Academic and professional qualifications

Master of Arts degree in Church Leadership, and the Master of Social Work Degree

A3 thesis/dissertation / RESEARCH PROJECT title:

Why Black Men in South Bend, Indiana Don't Attend Church: A Qualitative Study

A4 Personal particulars

(a) student/staff number:	57642494
(b) Proposed qualification (if applicable)	Doctorate in Practical Theology
(c) current address:	16312 Barna Drive Granger, Indiana 46530
(d) e-mail:	emiller6929@sbcglobal.net
(e) telephone number(s)	(574) 261-4021
(f) Institute/ Department	

A5 PROMOTER(s)/Supervisor/(S)

(a) Initials & surname:	M. J. Manala
(b) Contact details:	08-63 Theo van Wijk Building University of South Africa Tel: +27 12 429 4397 Fax: +27 12 429 3843 manalmj@unisa.ac.za
(c) Department:	Department of Philosophy, Practical and Systematic Theology
(a) Initials & surname:	
(b) Contact details:	
(c) Department:	

B PROPOSAL SUMMARY SHEET

b1 abstract of the proposal

Abstract/Summary

Introduction, background and purpose (include at least 3 references to recent literature)

Problem statement and anticipated outcomes

This study investigates a pastoral dilemma that is prevalent in most Black churches in the United States of America namely, the absence of men in the congregation. Scholars have noted that women outnumber men on all indices of religiosity and spirituality including church attendance (Trzebiatowska and Bruce, 2012). The gender gap is more prevalent in the Black church, 75% female and 25% male (Lincoln and Mamiya, 1990 cited in Kunjufu, 1997; Mattis et al., 2004). This study seeks to address the question: how can one evaluate why is it that so many Black men in South Bend, Indiana don't attend church? The researcher will invite Black men to complete a survey on their reason for not attending religious services in the Christian church. Reasons for lack of attendance may include the feminization of the church, pastors and leaders perceived as being deceptive, a lack of interest in public worship, and upbringing in homes where there was minimal parental religious participation. Semi-structured interviews will be used, in which the participants will narrate their feelings and thoughts about the church, their upbringing, parental influence and demographic information. The data collected in this qualitative study will be analyzed and discussed.

B2 RESEARCH OBJECTIVES

The objectives of the research are:

- To assess why it is that so many Black men in South Bend, Indiana don't attend church
- To determine how might pastors and church leaders bring about a change praxis to this problem

B3 RESEARCH DESIGN

Population; sample & sampling technique; inclusion or exclusion criteria (if applicable); withdrawal or discontinuation criteria (if applicable)

Research design, activity timeline, research instrument (self/adapted/existing); data collection processes; data analysis method; ethical concerns with reference to respondents, institution as person, researcher, specific to study field.

Procedures followed to protect participants from physical and or emotional harm (if applicable)

The research plan

The method

A phenomenological approach will be used as it links closely to the principles of qualitative methodology, phenomenology explores the meaning of individual lived experiences (Rossman and Rallis, 2003, p. 97). The intention of this research (preliminary focus), is to gather data regarding the perspectives of research participants about the phenomenon of the lack of African American male attendance at church. Phenomenology is based upon the work of the 20th century philosopher Edmund Husserl who named his analytical method phenomenology, the science of pure phenomena (Eagleton, 1983, p. 55). According to Welman and Kruger (1999, p. 189) the objective of phenomenology is the direct examination and depiction of phenomena as consciously practiced. Groenewald (2004, p. 6) outlines how the research unfolds. It starts with a synopsis of the research paradigm, then a description of the locating of the research participants, followed by the data gathering and data storage methods are outlined.

Data-gathering methods

The data collected in a qualitative study includes more than words; attitudes, feelings, vocal and facial expressions; other behaviors are also involved. Recruitment for the study will focus on a medium sized Midwestern city in the United States of America. The sample will be selected based on the purpose of the research, looking for those who have had experiences relating to the phenomenon to be researched (Kruger, 1988 p. 150). According to Hycner (1999, p. 156) the phenomenon dictates the method including even the type of participants. The researcher will engage African American males from barber shops, pool halls, community centers, men's clothing stores, the Elks Lodge and other settings as participants. Interviews will be arranged with these men. The interviewees will be the primary unit of analysis with their informed consent (Bailey, 1996, p. 11). The 'informed consent agreement' form will be explained to subjects at the beginning of each interview. Potential subjects who do not sign the agreement will not be pressured to participate in the study. All who end up being participants will be in agreement with its content and will sign. Because Creswell (1998, pp. 65, 113) recommends long interviews with up to 10 people for a phenomenological study, a sample size of 10 will be selected. Questionnaires and laboratory simulations often are not suitable for this kind of research (Mintzberg, 1979, p. 586).

Semi-structured interviews will be used, in which the participants will narrate their feelings and thoughts about the church, their upbringing, parental influence and demographic information. In the narrative approach, the agenda i

open to development and change, depending on the narrator's experiences (Hollway and Jefferson, 2001, p. 31). Elliott (2005, p.6) highlights the following themes with regard to the use and understanding of narratives in social research:
 An interest in people's lived experiences and an appreciation of the temporal nature of that experience
 A desire to empower research participants and allow them to contribute to determining what are the most salient themes in an area of research.
 An interest in process and change over time.
 An interest in the self and representations of the self.
 An awareness that the researcher him or herself is also a narrator.
 The narrations from the participants will yield clear results in terms of answering the question "how can one evaluate whether it is that so many Black men in South Bend, Indiana don't attend church."

Audio taping will be used during interviews to help prepare transcripts which will mean the interview will be accessible to independent analysis. One problem with audio taping is that it is quite invasive which may put some participants off. To ensure confidentiality, these recordings will need to be kept in a secure place and only listened to in private. From the transcripts, a thematic approach will be used to analyse the data, where the initial themes will be identified which will build up a framework as the themes are organized into broader categories (Corbin and Strauss 1990, p.7). The data will then be labelled in reference to the themes and categories then similar content is placed together and a thematic matrix is created. Categories are refined with elements and dimensions being defined (Charmaz, 2006, p. 43). The final process is searching through each category to look for links. There will follow a critical analysis from the researcher. This critical analysis will include confirmation that:

- a) concrete, detailed descriptions have been obtained from the participants.
- b) the phenomenological reduction has been maintained throughout the analysis.
- c) essential meanings had been discovered
- d) ethical standards have been complied with throughout the process

B4 HOW SHOULD THIS STUDY BE CHARACTERISED? (Please tick all appropriate boxes.)

Personal and social information collected directly from participants	Yes	No
Participants to undergo physical examination*	Yes	No
Participants to undergo psychometric testing**	Yes	No
Identifiable information to be collected about people from available records (e.g., medical records, staff records, student records, etc.)	Yes	No

***For medical or related procedures, please submit an application to a medical ethics committee.**

****Please add details on copyright issues related to standardized psychometric tests**

B5 WHAT IS THE AGE RANGE OF THE INTENDED PARTICIPANTS IN THIS STUDY?

18 years and older

B5.1 If the proposed participants are 18 years and older, is the informed consent form for participants attached?

<u>Yes</u>	No	Not applicable
------------	----	----------------

B5.2 If the proposed participants are younger than 18 years, are consent and assent forms attached? (In order for minors -younger than 18 years of age- to participate in a research study, parental or guardian permission must be obtained. For minors a youth assent form is required.)

Yes	No	<u>Not applicable</u>
-----	----	-----------------------

B5.3 Description of the process for obtaining informed consent (if applicable)

Discussed in B3 (The Research Plan)

B6. DESCRIPTION OF THE RISKS POSED BY THE PROPOSED STUDY WHICH RESEARCH PARTICIPANTS MAY/WILL SUFFER AS WELL AS THE LEVEL OF RISK (please consider any discomfort, pain/physical or psychological problems/side-effects, persecution, stigmatization or negative labelling)

The following statement is a part of the attached Consent Form, "I do not anticipate any risks to you participating in this study other than those encountered in day-to-day life."

B7. DESCRIPTION AND/OR AMOUNTS OF COMPENSATION INCLUDING REIMBURSEMENTS, GIFTS OR SERVICES TO BE PROVIDED TO PARTICIPANTS (IF APPLICABLE) (Will the participants incur financial costs by participating in this study? Will incentives be given to the participants for participation in this study?)

B9. DESCRIPTION OF STEPS TO BE UNDERTAKEN IN CASE OF ADVERSE EVENTS OR WHEN INJURY OR HARM IS EXPERIENCED BY THE PARTICIPANTS ATTRIBUTABLE TO THEIR PARTICIPATION IN THE STUDY

The following statement is a part of the attached Consent Form, "I do not anticipate any risks to you participating in this study other than those encountered in day-to-day life."

C CANDIDATE'S STATEMENT AGREEING TO COMPLY WITH ETHICAL PRINCIPLES SET OUT IN UNISA POLICY ON RESEARCH ETHICS

I, Emerson Miller declare that I have read the policy for research ethics of UNISA and that this form is a true and accurate reflection of the methodological and ethical implications of my proposed study. I shall carry out the study in strict accordance with the approved proposal and the ethics policy of UNISA. I shall maintain the confidentiality of all data collected from or about research participants, and maintain security procedures for the protection of privacy. I shall record the way in which the ethical guidelines as suggested in the proposal has been implemented in my research. I shall work in close collaboration with my promoter(s)/supervisor(s) and shall notify my promoter(s)/supervisor(s) in writing immediately if any change to the study is proposed. I undertake to notify the Ethics Committee in writing immediately if any adverse event occurs or when injury or harm is experienced by the participants attributable to their participation in the study.

(Signature)

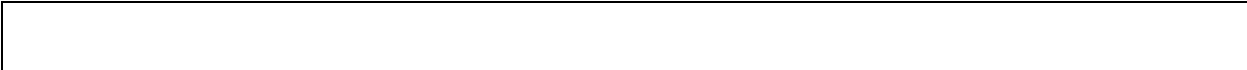
Emerson Miller (Date) *Feb 5, 2016*

D Supervisor and HOD

NB: PLEASE ENSURE THAT THE ATTACHED CHECK SHEET IS COMPLETED

SIGNATURE OF APPLICANT : *Emerson Miller*

DATE : *February 5, 2016*



SUPERVISOR

NB: PLEASE ENSURE THAT THE APPLICANT HAS COMPLETED THE ATTACHED CHECK SHEET AND THAT THE FORM IS FORWARDED TO YOUR COLLEGE ETHICS COMMITTEE FOR FURTHER ATTENTION

DATE:

SIGNATURE OF SUPERVISOR/ PROJECT LEADER:

DIRECTOR OF SCHOOL

NB: PLEASE ENSURE THAT THE APPLICANT HAS COMPLETED THE ATTACHED CHECK SHEET AND THAT THE FORM IS FORWARDED TO YOUR COLLEGE ETHICS COMMITTEE FOR FURTHER ATTENTION

DATE:

SIGNATURE OF SUPERVISOR/ PROJECT LEADER:

E Observations by the ETHICS COMMITTEE of the COLLEGE OF GRADUATE STUDIES

thesis/dissertation/ RESEARCH PROJECT title:

Why Black Men in South Bend, Indiana Don't Attend Church: A Qualitative Study

E1. Is the proposal of an acceptable standard?

YES

NO, IT SHOULD BE REFERRED BACK TO THE CANDIDATE

COMMENTS: _____

E2. Are all reasonable guarantees and safeguards for the ethics of this study covered?

YES

NO, IT SHOULD BE REFERRED BACK TO THE RESEARCHER

COMMENTS: _____

We have reviewed this completed Summary Sheet and are satisfied that it is in compliance with the UNISA policy on research ethics.

Signed:	
Name:	
Date:	

Appendix D: Demographic Information of Participants

Demographic Information of Participants				
Participant	Age	Marital Status	Highest Level of Education	Yearly Income
#1	33	Single, never been married, married	11 th Grade	\$35.000
#2	38	Married for 7 months	2 Years of College	\$40.000
#3	22	Single	3 Years of College	\$60.000
#4	20	Single, never been married	2 Years of College	\$53.000
#5	34	Single, never been married	1 Year of College	\$35.000
#6	26	Married	12 th	\$39.000
#7	43	Married for 6 years	12 th	\$30.000
#8	35	Married	2 Years of College	\$65.000
#9	23	Single, never married	1 Year of College	\$52.000
#10	39	Single	9 th	\$60.000

Appendix E: Transcripts of Interviews

Transcripts of Interviews			
Participant	Question #1: Tell me about your experiences with the church	Question #2: How relevant do you think the Black church is to the Black community?	Question #3: How often do you pray?
#1	I never got much out of church. They don't help me with my problems I face day to day. They don't talk about anything that will help me in my everyday living, like juggling work and family, I want to start my own business. Who's going to help me and give some advice? I don't feel connected, needed or appreciated. I did not have any friends in that church, I couldn't relate to those dudes. They run young people away.	Not relevant at all, they do not help the Black community.	I pray around 7 times a day.
#2	I never attended, there is no experience to tell. My grandmother went to church, and we moved away from her home when I was 6 years old. My mom was very young, she was 17 when I was born. When we moved away from my grandmother's house, mom did not go to church. I am the oldest of 3 boys; I have 2 brothers.	It's relevant if you are attending, it would make things better if people went to church. Some pastors and churches are doing something for the community and some I don't know what they do.	I pray less than 10 times a month or 2 time a week.

#3	They are too judgmental and make me feel uncomfortable. They make me feel uncomfortable because of the way I dress. Racism is still alive in predominantly white churches, if you are Black, they look at you funny; if people are all Christians, it shouldn't be that way. When you don't feel comfortable you don't go back.	They don't give back to the community. The church takes in money, but they don't do anything to help people. You can't see much of anything they do in the Black community.	I pray on average once per day.
#4	I enjoyed it tremendously; my father and grandfather are ministers, and I grew up in the church and was active, choir director at age 16. But now I work, go to school and I travel a lot with my music; I am a singer, that's part of my work, I get paid for singing.	They are not spiritual; it is run like a business, and they watch the bottom line. There is no outreach, they don't care.	Around 5 times a week.
#5	I never attended, there is no experience to tell. I am pretty spiritual and don't need church; I am a moral person with high standards, and I live a good life, besides there is nothing righteous about a building.	It's relevant for people who attend. As far as doing something for the community I don't think it's relevant.	I pray at least twice a day.
#6	Too many hypocrites, too much adultery and drug use among members, they are not kind. The church ask for money too much. Most preachers are fake; they don't talk about the Bible they talk about themselves. I don't feel	Not relevant at all. They don't help the community at all, they exist only for themselves.	On average around 4 times a week.

	comfortable in churches they are so “fake.”		
#7	It has not been good it was like a waste of time. The body is your temple, church is within you. When we die our bodies turn into oil, coal and then diamonds; that’s what Christ like is all about.	The church is not relevant. The Black church brings in around over a billion dollars a week. They don’t build schools, hospitals, etc. We need to get away from this cancer ridden places that kill our people when we go to them, we need our own hospitals. We need farms to grow our own food. The churches need to take some of their money and invest in the community.	I pray daily several times a day at least 3 times.
#8	The church judge me by the way I dress. I don’t own a suit and don’t like to wear them. I come to church dressed casually in jeans, tennis shoes and a T-shirt or similar clothing. When I arrive, they greet me with stares and unfriendly hostile glances that send a signal that I am not welcome.	It is relevant but what is being done is not being noticed by the community.	Daily, all during the day on average around 6 times a day.

#9	I never really got much out of it. I feel as close to God as to a friend. They ask for money too much.	It's all about them. It's about making money. Some churches have an ATM machine in the lobby.	1 time per day.
#10	The reason why I don't attend church is because they judge people. They say it's not the pastor doing the judging but it's him; he judges people along with the members. If you don't do what they say, they shun you and shun means you ain't with the click. If you don't do what they say, then you are rocking the boat. You can't wear earrings; where does it say in the Bible you can't wear earrings? The way you dress, God says come as you are. You have to dress a certain way; you have to act a certain way; that's like a cult; that's what it's like to me. The church wants money, what if you don't have it and can't pay your tithe. If you are out of work and have kids to feed and they want money that pushes you farther away. There are churches that call you out for not paying tithe. Church members say the preacher does that (call you out) to make you better; how is that making you better. It puts you under a lot of pressure peer pressure. There is one thing about a man, a Black man ... we have enough pressure already and to go to church and get more pressure put on you.	The church is not relevant at all. The church is not meeting the needs of the community; it's just about the money. It is not about reaching out for souls. The members run the church; the pastor does what he is told if not they fire him.	I pray around 3 times a day. Church is within you.

Transcripts of Interviews			
Participant	Question #4: What are your thoughts and feelings about the pastor and leadership of the church?	Question #5: How often did your father attend church?	Question #6: How often did your mother attend church?
#1	It's all about a profit, it's about the money.	I don't know, we didn't have a relationship.	She goes to church every Sunday and has been doing it all her life.
#2	I have positive and negative thoughts. Some of them drive fancy cars, diamond jewelry sort of like a pimp. Some pastors are genuinely nice, dedicated guys.	My father never attended church when I was growing up. My parents divorced when I was very young. He remarried when I was 12 years old and he became a Jehovah's Witness; he attends church quite often.	My mom never attended church.
#3	They live in nice houses while the people they serve can't come to them and ask for money if they fall on hard times. They are not very relatable.	I am not very close to my father he was incarcerated a lot, I don't know about his relationship with God; he lives in Tennessee.	My mom was never a big church goer; she went on special occasions.
#4	They do it for the money; they are hirelings and not shepherds.	He attended church at least 3 times a week.	My step mother is first lady and she attends at least 3 times a week. My biological mother does not

			attend at all.
#5	They do the best they can; I don't have anything bad to say about them.	I never knew my father that well; I don't think he went to church.	My mother was a Jehovah's Witness and she went to church at least 2 times a week.
#6	These pastors just want money and too many of them preach a prosperity gospel; I hate that. They hustle the people.	I barely knew him, I don't know how often he went to church.	She went to church here and there which was not very often at all; around 5 times a year.
#7	Some of them mean well and just don't know how to lead; some of them are out there for the money. They just mislead the people.	My father was never around and I had no relationship with him.	My mom goes to church every Sunday including Sunday School. She's a good cook and fix food for the church quite often.
#8	The pastors are con-artists, want money. An example is Creflo Dollar who asked people to buy him a new jet when he already had a jet; the sad thing is they bought	Very seldom, 5 times a year.	Very seldom, 5 times a year.

	<p>the jet for him. There is no confidence in him being a man of God. The television show “Preachers of L.A.” gives a bad impression of preachers.</p>		
#9	<p>They are false prophets; they’re doing it for the money. They are not godly men.</p>	<p>I don’t know, I didn’t know my dad that well.</p>	<p>My mother did not attend that regular; around 4 times a year.</p>
#10	<p>I don’t think they are in touch with people. I hear them talk; they talk about people in a negative way. They don’t talk about saving souls. I hear their conversations in here (café). Preachers should be different. Church is a social thing, people go to church to hook-up, meet people, find a husband or find a woman. Then they’re at the club the following week. Church is not different from the world. Church is like a hospital, everybody come in there sick. How does the preacher know what I’ve been thru if you haven’t been there? God wants people who came from the world to be preachers. How can a preacher tell me what it is like in the penitentiary if he has not been there? He would have to spend some time in that life to understand a young brother or sister. If I start pouring out my soul what can you tell me, it’s going to be alright and you haven’t</p>	<p>My father was a whoremonger, he never went to church. My daddy never sat his feet in the church. He did not go in the church at his own mother’s funeral; he stood outside. I hated my father until the last 4 years of his life.</p>	<p>My mother was a godly woman and went to church every Sunday. She worked 2 to 3 jobs to take care of 6 children. Sometimes the utilities were cut off and she would run a cord to another apartment to make ends meet. I had anger toward my mother; she did not fight to keep me out of the foster care system. It</p>

been there. That's not good enough. The pastors have hidden agendas, they ride around in fancy cars, fly in jets, have their television shows, what do you need a jet for; pastors suing people. If a man of God is not right and his teachings are false you should move away from him but they don't move. Some members have been there a long time and they don't like change.

was painful to me for many years. I eventually made peace about it.