THE BLACK BAPTIST DENOMINATION OF SOUTH CAROLINA: A SOCIAL CAPITAL ANALYSIS

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THE BLACK BAPTIST DENOMINATION OF SOUTH CAROLINA:
A SOCIAL CAPITAL ANALYSIS

A Dissertation
Presented to
the Graduate School of
Clemson University

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Philosophy
International Family and Community Studies

by
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Accepted by:
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ABSTRACT

The question of the Black church’s relevancy, power, and influence has been at the forefront of theological and social debates since the Civil Rights era. The continuation of these debates in the 21st century has postulated that today’s Black church has become less theologically grounded and less vision-driven in initiatives and movements and is becoming ineffective advocates in addressing the social ills and challenges that cripple the upward mobility of individuals and communities. This study attempts to support the hypothesis that the Black church still possesses the relevancy, power, and influence as a vital and progressive community institution for positive social change in the twenty-first century. South Carolina’s Black Baptist denomination is instrumental in providing empirical knowledge that introduces a proper perspective on how the Black church cultivates and utilizes social capital to promote engagement in social change, thus, supporting its claim of relevancy, power, and influence in this present day and age.

This study utilizes a quantitative methodology to describe how Black Baptist churches in South Carolina, through their use of social capital, mobilize congregations for collective effort in shaping civic discourse, bringing about social change and facilitating the development of thriving individuals and communities. A convenience sample of 174 Black Baptist pastors from South Carolina completed a 57-item questionnaire. The overall results revealed that social capital has a positive effect on the likelihood of Black Baptist churches engaging in social change.
Regression analyses were used to examine the predictive nature of pastor and congregation characteristics on social capital and social change engagement in South Carolina’s Black Baptist churches. A total of nine predictor variables, including the pastor’s age, seminary training, employment status, and pastor’s view of the role of the church and the church’s age, socioeconomic status, location, group importance, and membership size, were used to predict social change engagement and social capital. A correlation analysis was used to explore the relationship between social capital and social change engagement in Black Baptist churches in South Carolina. Results from these analyses indicated that seminary-trained and full-time pastors and that larger membership churches both had higher levels of social change engagement. The correlation analysis revealed that there is a significant positive relationship that exists between social capital and social change in Black Baptist churches in South Carolina.

These findings have important implications for strengthening and mobilizing South Carolina’s Black Baptist pastors and churches for engagement in social change initiatives and movements. This study signifies the unique dynamics of South Carolina’s Black Baptist pastors and congregations that guide and impact their usage of social capital in addressing social change issues. The study also supports the need for a qualitative assessment of South Carolina’s Black Baptist denomination’s degree of effectiveness in engaging in social change issues and challenges. The findings may initiate dialogue and strategic planning that will provide the education, technical assistance, and resources
needed for South Carolina’s Black Baptist denomination to expand and develop new capacities, and to develop a multi-faceted, systemic approach to address social change issues.

*Keywords:* social change, social capital, Black church
DEDICATION

I am dedicating this dissertation to God, who ultimately showed me how to love, advocate, and care for marginalized individuals and communities, and to my husband, Benjamin Douglas Snoddy for his constant encouragement, his passionate love, and his belief in me to accomplish this goal.
ACKNOWLEDGEMENTS

This dissertation would not have been possible without the support, encouragement, prayers, and assistance of so many individuals. First, I extend my thanksgiving to God for giving me the endurance to persevere to accomplish this major feat, especially when I wanted to give up and when I doubted myself. All praises and honor goes to Him forever!

Secondly, I acknowledge the greatness of my husband, Benjamin D. Snoddy for the way he challenged me to conduct this needed research for the advancement of South Carolina’s Black Baptist denomination as a “power for good” for championing and engaging in social change initiatives for the betterment of individuals and communities in which they serve. I will always love you Benjamin….forever and a day!

This dissertation would not have been possible without the effectual and sustain prayers and constant encouragement of my 88-year old mother, Carrie Harvin, my siblings Anita Darleen, Rosalind Edna, William Junious, Helena Lucille, and Alfred Jarrett, my cousins, Bessie and Albert, my Mount Moriah Baptist Church family, my dear friends, Cheryl, Rozner, and Sherella. I will always be grateful for their encouraging belief in me. So, for that, I shout “thank you” from the highest mountain! A very special thanks to my prayer partner, Sandra Norman, for all of her prayers and her faith.

I extend my sincerest appreciation to South Carolina’s Black Baptist pastors who participated in this research study. Your interest and enthusiasm in this research topic heightened my passion to complete this dissertation. My appreciation is also extended to
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PROLOGUE

“I believe that people today think that poor people are not human like them. They look down on them. But if they had a deep respect for the poor, I am sure it would be easy for them to come closer to them, and to see that they have as much right to the things of life and to love as anybody else.”

Mother Teresa, 2006

As a small girl growing up in the late 1960’s in rural Clarendon County, I was riveted by the sight of my father’s unselfish and tireless efforts to ensure that our rural Baptist church served and took care of the unwanted, underserved, and underprivileged of our vast rural community. I vividly remember how my father, now deceased, Deacon William J. Harvin, Sr., motivated and galvanized our church to address the numerous societal ills that plagued the majority of our community. As a result of the leadership and advocacy taken by our church to address many social ills, my church was able to positively impact voter registration and voter participation, high school graduation and college attendance rates, workforce training, employment with livable wages and benefits, literacy, racial discrimination, inequality, injustice, adequate housing, and many other problems. Fortunately, during this era, drugs, crime and juvenile delinquency were not major issues that negatively dominated my community.

Additionally, I witnessed the dire level of poverty and hopelessness that existed within my rural community- single-parent and two-parent households with lots of children who were unable to adequately feed and clothe themselves often living on the farms of their employers in two and three-room, shotgun- style shacks with no plumbing.
But even direr than their level of poverty, I witnessed their deep level of hopelessness.
This hopelessness seemed to permeate every aspect of their lives. Too young to
understand the cause and effects of this hopelessness, all I can remember is desperate
pleas for help that many of these families cried out to my church. In response, my church
and other Black churches in my community acted as champions of social change to
provide a better life for many of these families.

During this era of social, economic, political, and hope deprivation for many African-
Americans, the churches themselves had to be more than places to learn about and
worship God. In a segregated society, church was the place where people fulfilled their
human potential, developed their God-given talents, made corporate decisions, voted for
their officers, created benevolent societies, raised money for schools and scholarships,
celebrated their marriages, blessed their babies, mourned their loved ones’ deaths, and
even learned how to read. Even people with little faith had great respect and admiration
for the church, if for no other reason than it was a “surrogate world” for Black people
(Fraizer, 1963).

I am certain that, unbeknownst to my father and probably even to the parishioners of
my childhood church, they were actively engaging in changing the social structure of
America and in changing the lives and mentality of the citizens of our community.
They did not know that they were agents of social change. I can only speculate that they
probably saw their development and implementation of social programs and services and
their advocacy for the voiceless as a religious act of obedience, not fully understanding the impact and lasting effect of their persistent efforts to bring about positive change in the lives of individuals and in the life of our community.

Now, over fifty years later, it is because of these vivid childhood memories that I seek to renew and strengthen the passion, purpose, and efforts of the Black church to promote and engage in the social, economic, and political issues of the 21st century that will bring about positive social change for all people. It is because of these memories that I am driven to ensure that social well-being and security begins with every person’s right to be healthy and educated, to work for livable wages, to have adequate housing in a safe community, and to be afforded opportunities to be productive citizens of society.

Therefore, in order to ignite this type of social change movement, my belief and drive must somehow become the paramount belief and drive of the Black church. However, one major challenge that I face in my quest for the Black church to engage intentionally in social change is my ability to motivate and galvanize the Black church to continue to meet the existential needs and disparities of those who are marginalized and disenfranchised. Conversely, the challenge for the Black church will be to harness its historic resources that have informed and governed its existence to date to address the existential needs and address disparities of today’s society. The ultimate aim and success in overcoming both of these challenges will be to advance all struggles for positive social change that will result in increasing socio-economic well-being, human dignity, and people’s rights and power for all humanity.
CHAPTER ONE

Introduction to the Study

This study uses a quantitative approach to measure the relationship and relative contributions of social capital to the creation of positive social change through the efforts of Black Baptist churches in South Carolina. Additionally, this study investigates the characteristics of both pastors and congregations of Black Baptist churches in South Carolina to describe their role as agents in community development and social change. This study demonstrates how Black Baptist churches in South Carolina, through their use of social capital, mobilize congregations for collective action in shaping civic discourse, bringing about social change, and facilitating the development of thriving individuals and communities. Chapter one presents the background of the study, statement of the problem, the purpose of the study, research questions, hypotheses, definition of terms, the theoretical perspective, and the significance of the study.

Background and Key Terms

An American institution, the Black’s church cultural roots extend back to Africa. Upon the arrival of Africans in 1619, African slaves were permitted to continue the practice of African traditional religion (Franklin, 2007). According to Lincoln and Mamiya (1990), beginning in 1775, traveling preachers first brought the Baptist message into the South during the American Revolution. These White Baptist preachers proclaimed an intensely individualistic, emotional Christian message that called for a decisive, unambiguous conversion experience as the hallmark of a genuine Christian life. Slaves and freed African-Americans in the South were receptive to this message. As the
Baptist message attracted more converts in the post-Revolutionary era, White Baptist preachers embraced existing societal conventions. Baptist churches came to resemble more hierarchical churches, with galleries in the back for slaves and a religious message teaching social submission. Many Black Baptists lived in this context until Reconstruction, following the Civil War. In South Carolina, Black Baptists began to establish independent congregations and function without supervision from White masters. The Silver Bluff Baptist Church, in Aiken County, South Carolina was the first Black church in the United States, founded between the years of 1773 and 1775 by enslaved African-Americans (Whelchel, 2011). However, one of the first recorded African-American congregations was organized on the plantation of William Byrd in Mecklenburg, Virginia, dating back to 1758 (McMickle, 2002). During Reconstruction, Black Baptists throughout the South left White churches and began forming thousands of independent churches. These churches had a lasting effect on emancipation.

In 1895, Black churches voluntarily joined together to form the National Baptist Convention of the USA, the first of four, currently existing, national Black Baptist conventions. The Black Baptist church was a major impetus behind the Civil Rights movement. It continued its nineteenth century role as a catalyst for social, economic, political, and educational equality throughout the twentieth century. The Black Baptist church had no challenger as the cultural womb of the black community. Not only did it give birth to new institutions such as schools, banks, insurance companies, and low income housing, it also served as a center for cultural expansion and appreciation, as it nurtured young talent for musical, dramatic, and artistic development (Franklin, 2007).
Black Baptist congregations still serve as important religious institutions in the community that has maintained its original mission of social services support, for many congregations, it has evolved into a institution that is driving human, economic, political, and physical infrastructure development for their communities.

Along with the eight major historically Black church denominations (the African Methodist Episcopal Church (2.5 million), the African Methodist Episcopal Zion Church (1.4 million), the Christian Methodist Episcopal Church (800,000), Church of God in Christ (5.5 million), National Baptist Convention of America (3.5 million), National Baptist Convention USA (5.1 million), National Missionary Baptist Convention (2.5 million), and the Progressive National Baptist Convention (1 million), there are also scores of independent or quasi-independent Black churches and at least nine certified religious training programs operated by accredited seminaries that are directed toward ministry in Black churches and Black faith communities (Yearbook of American and Canadian Churches, 2012). Together, the eight major Black church denominations encompass some 65,000 churches and approximately 22.3 million members. The Black Baptist denomination is the largest, with a current membership of 12.1 million parishioners (Yearbook of American and Canadian Churches, 2012).

The Black Baptist church has an extensive history in responding to not only the religious needs of the community, but to the educational, economic, political, and social development needs inherent in African-American communities. Serving as the pinnacle of hope, it remains the major stimuli for the community and the major source of leadership and inspiration for building strong communities, influencing society, and
creating social, political, and economic change. The Black Baptist church as an institution is much more than just a conglomerate of spiritual centers or places of worship, it also serves as the physical citadel of the community. Black churches also provide leadership, direction and a forum for social and political advocacy, public and political discourse, and they serve as a catalyst for Black cultural identity (Calhoun-Brown, 1996). They represent a source of neighborhood stability, social structure, and they provide a base for Black empowerment and mobilization socially, politically, and economically. They are centers of neighborhood and community life.

Because the Black Baptist church has such a vital, visible, and prominent presence in the community, they are especially well-suited to help develop community and influence social change. The Black church has been and continues to function as the hub of civil society and remains the center of social life in many Black communities (Franklin, 2007). This is evident in the Black church’s defining role as the shapers, influencers, and galvanizers of America’s abolishment of slavery, independent Black church movement, Black reconstruction, economic liberties, educational attainment, civil rights movement, and post-civil rights socio-economic political agendas (Lincoln & Mamiya, 1990). Therefore, the Black church is among the most significant social institutions, if not the most significant social institution, in the Black community due to its proven ability to serve as a collective utility of social transformation and positive social change.

Defining the Black church in today’s society is highly complex. Black churches vary in size, structure, denomination, political orientation, governance, theology, doctrine, and worship practices. Studies have used collective denominations, single denominations,
clergy and church demographics, and geographic localities when defining the Black church. For example, Barnes (2008, 2011a & 2011b) used a subjective assessment of the Black church in terms of the pastor’s perceived degree of community activism, informed membership, pastor and church demographics, and other-world or this-world orientation of a congregation. Whereas, (Harrison, Wubbenhorst, Waits, & Hurt, 2008) used demographic and socio-economic information about the church leader’s vision, other studies used service attendance, and community outreach programs (Fulton, 2011; Garland, Wolfer, & Myers, 2008; Liu, Wright-Austin, & Orey 2009). However, the popular definition of the Black church is limited to the notion of worship; with an emphasis on the place of worship for African-Americans.

For the purpose of this study, the researcher defines the Black church as a religious entity that is inclusive of various Africentric cultural and historical practices, beliefs, influences, and theological orientations that is made up of a collective body of Christian churches (across denominational lines); of diverse physical and socioeconomic structures; with a shared identity; that meets primarily for worship; with accepted polity and doctrines; and that ministers and serves in various forms and degrees to predominately African-American people, to the communities in which African-Americans reside, and/or where the church building is located.

In this study, the term Black church is used as the foundation for presenting the history, mission and characteristics of all African-American churches as an ecclesiastical body that evolved out of the Black experience. The various denominations developed within this body embrace their own set of polity and biblical doctrines, but the primary
purpose of these denominations is to provide opportunities for religious expression and connection with God. Additionally, the common thread of these African-American denominations promotes an environment for upward social, economic, and political mobility.

Although the focus of this research is on the Black Baptist denomination of South Carolina, it was imperative to first establish its origin, as an entity within the Black church. The terms, Black church and Black Baptist denomination of South Carolina are not used synonymously in this study, although the terms may appear interchangeable. The operational definition of the term Black Baptist denomination of South Carolina refers specifically to African-American churches in South Carolina who are affiliated with or influenced by the Baptist Educational and Missionary Convention of South Carolina.

There are other pertinent terms that are principal elements in this research study. These terms are used to establish the breadth of this study, to clarify its content and to more accurately explore and document this research topic. The study’s independent variable, social capital is defined as the connections among people, networks and organizations that can be drawn upon to solve problems positively, in most cases, to achieve the common good for all people. Indicators of social capital are: social engagement, collective efficacy, trust, social cohesion, reciprocity, social participation, and perception of community-level structures or characteristics (Putnam, 2000).

Social change, this study’s dependent variable, is a sociological construct that challenges the structural transformation of social, political, and economic systems and
institutions to create a more equitable and just society. It is also the process by which social problems are addressed through the alteration in social behavior, the social relations of a society, and a community of people.

Another key term used in this study is community. The concept of community is not limited to a geographically defined neighborhood. For this study, the definition of community includes people who develop the common recognition of collective interest, trust, cooperation, solidarity, and identity in a common cause and mutual action.

The last major term used throughout this study is community development. Community development refers to the extent to which individuals, networks, organizations are empowered with knowledge and skills needed to effect social, political, and economic issues and needed to help build stronger and more resilient local and wider communities.

To further understand the Black church as an agent of social change and its applicability to this research study, it is most imperative and necessary to determine the current position and future direction of the Black church’s initiation of and engagement in social change initiatives and movements. While both advocates and critics of the Black church continuously debate the effectiveness and relevancy of today’s Black church and its role in impacting social change; they both agree that the Black church is strategically positioned to meet the negative issues and challenges that affects marginalized individuals and communities (Franklin, 2007; Billingsley and Caldwell, 1994). They also agree that the Black church has the social capital
to stimulate, support, and sustain positive social change. Currently, the Black church has been identified as the appropriate community setting to reach the largest number of African-Americans. It is reported that eighty percent of African-American attend church regularly (Taylor, Lincoln, & Chatters, 2005). However, more recent research found that eighty-seven percent of African-Americans report they are affiliated with a particular religious group, and 95 percent of those claim to be Christians, according to the 2007 U.S. Religious Landscape Study conducted by the Pew Research Center (Pew Research Center, 2007).

The Black church can provide the impetus to strategically and systemically promote social change. A vast number of African-American religious-based movements (i.e., Balm in Gilead, The Jeremiah Project, etc.), organizations (National Black Church Initiative, national/state denominational bodies, etc.), and local Black church congregations are currently addressing and developing innovative approaches and strategies to influence social change. However, as individuals, communities, governments, and society increasingly expect and continuously summon the Black church to address the array of social change issues, research suggest that the future direction of the Black church’s engagement in social change must include more and broader non-commodity-based type services, like welfare-to-work and re-entry programs (Kinney, 2009). To meet the demands of this sharp summons, the major focus for the Black church’s
future direction is to increase its capacity. By expanding social capital through the building of more collaborations and partnerships, broadening their networks, and engaging more pastors, parishioners, policymakers, and community residents, the Black church can be more productive in social change activities. The future direction of the Black church also includes more strategic planning, formal assessment of needs and effectiveness of initiatives, programs and services, replication of best practices, and larger and sustainable budgets for social change initiatives and movements (Austin & Claiborne, 2011). The aforementioned future direction will ensure that the Black church has the capitals (social, human, economic, political, and infrastructural) and other determinants it needs to impact and engage social change issues.

Because of its attentiveness to the needs of their community, the Black church wields unique community-building power. As the most permanent institutional presence in both rural and urban neighborhoods, Black churches are thought to have the capacity to bind individuals, groups, organizations, and society, along with their respective resources, together for the betterment of all people and communities. This capacity to bind, in the sociological context, is viewed as social capital.

Social capital, the trust, social networks, and shared norms for societal well-being (Putnam, 2002), in the Black Baptist church, is established and maintained through the consistently high visibility and active participation in the community that builds strong linkages and deep trust between the church and the community it serves. Social capital is
also established and sustained when the Black church demonstrates a respect for every individual in the community and in opportunities for residents in the community to have an active role in social change and community development. Thus, the interdependent working of these facets creates the mechanism that allows the Black church to address and positively impact issues negatively affecting individuals and communities. Social capital in the Black church offers a compelling theoretical synthesis of social capital theory and biblical theology that demonstrates the importance of the Black church in converting its social capital into a resource that can be mobilized for effective and sustainable social change and community development.

It is important to understand why social capital is so essential in helping the Black church fulfill its role as an agent for social change and community development. Social capital is the mechanism that facilitates how the Black church actualizes the theological ethics of compassion, caring and of helps in the Black church. These theological ethics, strongly embraced by the Black church, aid in operationalizing the church’s priestly and prophetic identities and functions (Barnes, 2011a); which establishes the theological foundation and mandate for building community and fostering social change. The Black church has its foundation built on the message of salvation, with the promotion of life, liberty, the pursuit of happiness and mercy. Therefore, based on its founding principles, the Black church is compelled to preach, instruct, and exemplify the teachings of Jesus, despite the pressure and magnetism of contemporary societal fads to mitigate the work of the cross for the influx of capital gain (Franklin, 2007). Additionally, the Black church focuses on living the commission of compassion, while also continuing to preach and to
provide opportunities, through its usage of social capital, to ensure hope, equality, access, justice, and direction for the betterment of oppressed people and improving crucial life issues that are impeding the progress of building community. This is evident through the church’s social and political advocacy efforts, the varied array of social programs and services offered, and its usage of relationships, networks, and collective efficacy to facilitate the positive development of productive, self-sustaining individuals and communities.

Because of this theological mandate, the Black church must remain strong in its position, and for some, even restore its position as a full-service utility that connects the work of God with the work of the community. The calling of the Black church in these contemporary times is best summarized in Isaiah 61:1-2, “…The Lord has appointed me for a special purpose. He has anointed me to bring good news to the poor. He has sent me to repair broken hearts, and to declare to those who are held captive and bound in prison, be free from your imprisonment! He has sent me to announce the year of jubilee, the season of the Eternal’s favor…” (The Voice Bible, 2012). This biblical scripture is descriptive of the role and responsibility of the Black church as a liberating platform that supports and broadens the opportunity for all American citizens, especially the “least of these”, to improve their “life, liberty, and the pursuit of happiness.”

**Statement of the Problem**

In spite of the many acclaimed abilities, resources, work, and reputation of the Black church and its development and use of social capital, it is becoming a prevalent sentiment within the American society that the Black church is an underutilized catalyst that, if
adequately restored and harnessed, can facilitate social change, community building, and a thriving civil society through the use of its existing and evolving social capital. Since the Civil Rights era, the Black church has been under attack by some civic leaders, academic scholars, political and social scientists, and even some of its own Black Baptist constituents for being powerless and nonchalant in stimulating and directing constructive social change (Billingsley, 1999).

This scathing attack on the Black church’s lost of prominence, position, purpose, and relevance and the labeling of it as an underutilized catalyst for social change, can be attributed to a number of factors. Research shows that the process of secularization has significantly contributed to the erosion of community activism in the church (Putnam, 2000). A second factor to this claim is postulated by theologian James Cone, who states, “the Black church has lost its legacy and its understanding of its mission and nature” (C-SPAN, 2003). He asserts that success has now become the focus of today’s Black church; therefore, resulting in the abortion of its true mission and purpose. The last factor contributing to this attack is the cultural estrangement of African-Americans from the Black church. Cultural estrangement is the collective loss of memory about the content and character of a group’s history and traditions (Schiele, 2005). The prevalence of this trend among African-Americans has caused many to mentally affirm and embrace the traditions and customs of European American culture, thus precluding many African-Americans from recognizing the presence and importance of the Black church (Schiele, 2005). The following five scrutinizing accusations are about the Black church today.
First, the Black church is viewed by some critics as being incapable of addressing the undesirable conditions of poverty, crime, teen pregnancy, drugs, single motherhood, high unemployment, low educational attainment, isolation from mainstream America, and other social and economic afflictions that plague America’s communities. The Black church has also come under scrutiny for a segment of its churches that elect not to place a priority on the needs and concerns of the community that are slowly becoming or have already become annihilated not only because of the aforementioned pathologies, but also as a result of social inequalities and inequities. Public intellectuals like Cornell West and theologians like James Cone, have postulated that the Black church has lost its identity and its focus as a collective utility of social transformation and positive change for poor and marginalized African-Americans (C-SPAN, 2003). Black family scholar, Andrew Billingsley, even noted that the richly religious life of the Black church social change and community outreach traditions were largely ignored even by leading black scholars who were keenly aware of the significance of the black church, including many who were actually members (Billingsley, 1994).

Even in more contemporary times, scholars, theologians, and even lay and common persons, continue to denounce the relevancy and power of the Black church. In 2010, Princeton University professor Eddie Gaude, Jr. penned an article that asserted that the Black church was dead. Professor Gaude postulated that the idea of this venerable institution as central to black life and as a repository for the social and moral conscience of the nation has all but disappeared. The idea of a Black church standing at the center of all that takes place in a community has long since passed away. Additionally, it is now
being argued that the foundational calling of the Black church has been overshadowed by the messaging and efforts of the Black church that solely promotes individualized attainment of financial success, materialism, and prosperity (Franklin, 2007).

Secondly, the Black church expressions of social capital is established and mobilized as a result of a deep social bond born of the Black experience in America. The challenge of the Black church today is in producing the kind of systemic social capital needed for the challenges its people and its community face. This kind of systemic social capital can be produced and sustained, if the Black church upholds and affirms its priestly and prophetic traditions that provide the congregants and the community the capacity to address the effects of current social, political, and economic pathologies.

Third is the lost of influence the Black church once had as an agency of social control and the chief means of economic cooperation. While Black Baptist churches are concerned with community development, they are not, in general, significantly or necessarily active in the development of their communities (Sewell, 2001). If church-based social networks “spill-over” into the community at-large, they have the potential to influence broader neighborhood networks, thereby reducing neighborhood disorder itself. Thus, these religious networks have the capacity to mitigate social disorder by assisting community members in a variety of meaningful ways (e.g. building social and economic capital) (Johnson, 2008).

Fourth, one of the predominant gaps is the lack of a clearly defined, comprehensive, and structured manner of evaluating social capital in the Black church. As reflected in the diversity of research designs, methods, and measures; different metrics for different
functions are used to measure social capital. This diversity may cause skewed and questionable results when measuring social capital.

Lastly, the need for formulated, comprehensive quantitative models and structured approaches to appropriately assess effects is essential in facilitating a systemic context for understanding social capital’s role for social change through the Black church.

While there is evidence suggesting the all-encompassing nature of the church has diminished as opportunities for Blacks to participate in the mainstream dominant culture have increased, this study argues that the church remains central, and in many instances, the only institution seeking to enhance the total well-being of poor and marginalized people and to revitalize their community. Despite the harsh scrutiny and attacks the Black church has come under, it continues to stand in the forefront of their communities nationally and locally; combining their message of faith in an all-sustaining God with its actions and activisms in social change and community development.

**Purpose of the Study**

Historically, the Black church has always been viewed as highly influential and important in the African-American community. From its inception, it has played a prominent role in sustaining individuals and communities in the face of adversity. It has served as the agent for performing good deeds and for fostering reciprocal attention to the welfare of all people. Today, the Black church continues to present itself to be the strongest institution for social changes and community development within African-American communities; using the history and insights of its collective efforts and effectiveness to positively impact people, communities, and the world. The Black church remains an
essential and crucial source of social capital. It is the most significant source of social
capital in the African-American community. The Black church has consistently
transmitted to its people the values, culture, education, and organization to thrive against
inequities and inequalities. It has also consistently demonstrated a commitment to social
change and community development; through its established networks of people and
resources.

Therefore, the primary purpose of this research study is to provide a comprehensive
analysis of pastor and church characteristics that predict social change and social capital
engagement in South Carolina’s Black Baptist churches and to determine the relationship
between social capital and social change in these churches. This analysis is obtained
utilizing statistical, quantitative results from surveying a sample of Black Baptist pastors
throughout the state of South Carolina.

Secondly, the purpose of this research is to systematically examine, within a social
capital framework, how South Carolina’s Black Baptist denomination mobilizes its
pastors and congregations for collective action in influencing civil society, impacting
social change, and aiding in the development of vital and sustained individuals and
communities.

Third, this study portrays the current efforts of Black Baptist churches in South
Carolina create and champion social change by increasing knowledge and opportunities
to facilitate improvement and replication/expansion of social programs and services, and
by promoting and disseminating these positive efforts and practices among the Black
Baptist denomination and well as the community-at-large.
Fourth, this research study strives to support the assertion that social capital engages South Carolina’s Black Baptist churches in establishing a ministry that meets both the spiritual and social needs of its members and its community.

Lastly, the purpose of this study is to help formulate comprehensive, quantitative models and structured designs to appropriately assess effects and to produce systemic approaches for understanding social capital’s role in South Carolina’s Black Baptist church’s efforts to positively influence and engage in social change.

**Theoretical Perspective**

The theoretical framework for this study was based on a social capital analysis. Research increasingly indicates the significance of social capital as essential in the Black church’s efforts to develop and strengthen networks and to provide greater access to resources that are necessary to build community and influence social change. This social capital can take various forms: ‘bonding’ capital typically refers to the close relationships between people within close-knit groups; ‘bridging’ capital to connections between such groups; ‘linking’ capital to relationships cutting vertically through status hierarchies (Putnam, 2000).

Social capital has been identified as the key element in developing citizenship and building strong, sustainable communities. It is an enormous resource generated from people power. Social capital is a complex, multidisciplinary, multiconceptualization, and multidimensional theory. The father of modern day social capital, Robert Putnam asserts that social capital refers to connections among individuals – social networks and the norms of reciprocity and trustworthiness that arise from them (2000).
Therefore, the concept of social capital, which focuses on building or improving productive capacity by examining relationships, provided a promising framework to measure and evaluate South Carolina’s Black Baptist churches’ engagement in the social change movement. Additionally, it provided a new approach to greater assist the state’s Black Baptist churches in initiating, supporting, and in sustaining social change efforts to achieve desired goals and outcomes for social mobility of individuals and the community in which they serve.

Based on Putnam’s work, the below social capital logic model, designed for this study, demonstrates the development, implementation, and outcome of social capital in the Black church. As reflected in the logic model, the generation, promotion, and utilization of social capital in the Black church may lead to greater awareness of social change issues, greater acquisition of resources and opportunities, greater level of trust, greater engagement in social change initiatives and movements, and a greater and common level of efficacy.
The Study’s Social Capital Logic Model

**Bridging Networks**
- Churches have broad connections that help them expand opportunities
- Churches with different socio-economic backgrounds engage with

**Linking Networks**
- Churches have connections to organizations and systems that help them gain resources and bring about change
- Churches trust organizations and systems

**Trust**
- Churches believe they can make a difference
- Churches with different socio-economic backgrounds trust each other

**Efficacy**
- Churches with a common socio-economic background trust each other

**Bonding Networks**
- Churches have close connections that give a sense of belonging to the community
- Churches with a Common socio-economic background Engage with each other
Although numerous social science researchers like Pierre Bourdieu, James Coleman, Mark Granovetter, and Robert Putnam (McKenzie, 2008; Schneider, 2004) have crafted various definitions of social capital, the commonalities of most definitions of social capital are that they focus on social relations that have productive benefits.

These social relations strongly suggest that social networks are a valuable asset. Interaction enables people to build communities, to commit themselves to each other, and to knit the social fabric. A sense of belonging and the concrete experience of social networks and the relationships of trust and tolerance that can be involved will bring great benefits to creating social change and building community. Therefore, the central thesis of social capital is that relationships which facilitate positive collective action are paramount.

Social capital indicators typically capture social participation and social engagement, collective efficacy, perception of community-level structures or characteristics, trust, reciprocity, and social cohesion (Putman 2000). Given these indicators, the Black church and its congregants contributes significantly to the formation of social capital by engaging in formal and informal initiatives, partnerships, and governance.

The variety of definitions and indicators identified in the literature stems from the highly context-specific nature of social capital and the complexity of its conceptualization and operationalization. Much of the research conceptualizes the mechanism of social capital; through which is believed how the Black church positively affects individual, community, and societal change. There are three major conceptual
models that are used to describe how the black church characteristics influence affects social, community and societal change: the strong leadership of a Black pastor (Servant Model), a strong congregation (Institutional Model), and the addressing the existence of needs and issues in the community (Community Model). First, the servant model refers to the characteristics of the pastor such as: age, education, years in pastorate, religious orientation, civic and secular activities, adherence to Black Theology, and community activism. The institutional model examines the impact of the church’s priestly and prophetic orientation, number of years in the community, membership size, visibility, social services, community outreach efforts, and its perceived status. Lastly, the community model describes the community in its own social context. This model considers the socio-economic demographic and physical characteristics of the community; which includes: poverty, crime, and employment levels, education, housing, health, dilapidated houses, gangs, etc. The manner in which the Black church is categorized is consistent with the above three models.

The concept of social capital supports the common understanding of how the Black church fosters community building and how it fosters social change. Social capital helps congregants understand the meaning and necessity of community service and good will, forging a spiritual connection between individual impulses and dire community issues. Research has proven that congregants’ attendance and involvement in church facilitates connections among individuals and other entities that builds trust, cohesion, and positive community advocacy and participation (Barnes, 2008; Barrett, 2010; Grayman-Simpson and Mattis, 2011; Liu, Wright-Austin, and Orey, 2009; Swain, 2008). Even the
American government has noted the significance of the Black church in strengthening, revitilizing and building communities. The government has found that community development is best done by independently incorporated faith-based organizations like the Black church (Harrison, et al., 2008).

Through the development of social capital, the Black church galvanized and guided the African-American community and the world through two major reforms: the abolition of slavery and the abolition of legal racial apartheid, known as the Civil Rights Movement (Franklin, 2007). As America evolved, so did the role of the Black church. The passive gospel that was common in the early Black church was now being replaced by a more community-responsive gospel, thus propelling the civil rights era into a new era of liberation, while still remaining the primary community institution for the disenfranchised, the underprivileged, the disconnected and the un-churched citizens in their communities. Today, the church remains central, and in many instances, one of the most invested institution in enhancing the total well-being of all citizens.

Through this research, a working definition of the Black church has been formulated to establish an understanding of the broad contextual and relational aspects of its past and present existence, of its mission and to establish an understanding of its multiplicity of roles in the community. Therefore, the Black church is being defined as a religious entity that is inclusive of various cultural, historical, practices, beliefs, theological orientations and physical and socioeconomic structures that is made up of a collective body of Christian churches (across denominational lines), with a shared identity, that meets primarily for worship, that has accepted teachings and that minister and serve in various
forms and degrees to predominately African-American people and to the communities in which African-Americans reside.

**Significance of the study**

The best known and still the most comprehensive research focusing exclusively on Black churches engagement in social change was published in 1990 by C. Eric Lincoln and Lawrence H. Mamiya (Lincoln & Mamiya, 1990). In *The Black Church in the African-American Experience*, these two sociologist reported on the results of surveys encompassing nearly 1,900 ministers and over 2,100 churches. Some 71 percent of Black clergy reported that their churches engaged in many community outreach programs, including daycare, employment services, substance abuse prevention, and food and clothing distribution. Black urban churches, they found, were generally more engaged in community-based programs and services that rural churches. Though many urban churches also engaged in quasi-political activities and organizing, few received government money; only about 8 percent received any federal government funds (Lincoln & Mamiya, 1990).

Additionally, a number of site-specific and regional studies of Black churches followed the publication of Lincoln and Mamiya’s study. Thus far, they have been broadly consistent with the Lincoln and Mamiya survey results on Black church engagement in social change efforts. To cite just two examples, in a survey of 150 Black churches in Atlanta, Naomi Ward and her colleagues (1994) found that 131 of the churches were “actively engaged in extending themselves into the community.” In another study conducted by Roger Rubin (1994), found that of the 635 northern Black
churches, two-thirds of the churches engaged in a wide range of family-oriented community-based outreach programs, including mentoring, drug abuse prevention, teenage pregnancy prevention, and other outreach efforts directed at children and youth.

Therefore, this study may prove significant in contributing to the dated and underdeveloped area of research associated with the relational impact of social capital in the Black church on its efforts to develop community and foster social change and in presenting pertinent questions and issues to guide future research. The most paramount significance of this study lies in the fact that no existing studies have explored the establishment and mobilization of social capital in Black Baptist churches in South Carolina in their individual and collective efforts to positively impact social change and community development. Knowledge, understanding, and implications of social capital in the Black church may provide additional insight into the Black church’s perception of social capital, as well as its ability to utilize it effectively.

The research of this kind is extremely significant to Black Baptist pastors who are already involved in or contemplating becoming involved in social change issues in the respective locations of their congregations, but also to other Black Baptist pastors in other states, as well as, other mainstream Black denominations within and outside of South Carolina. Knowledge of the correlation between social capital and social change in the Black church may assist other faith-based, community-based, business/industry entities, and the community-at-large in better understanding the empowerment work and culture of the Black church; which will further enhance working relationships, cultural sensitivity, inclusion and shared values.
Lastly, this study may yield valuable results for Black pastors and church congregations, community leaders, policymakers, political leaders, non-profit/governmental entities and the community at-large due to the quantitative research design. The need for quantitative research to determine the extent to which the variables can predict social capital in the Black church has been articulated in the studies found in the literature review. This study will expand this body of knowledge by determining if, how, and to what extent social capital is utilized in Black Baptist churches in South Carolina. This research will provide a deeper insight into the problem of the Black church’s strategic engagement in social change utilizing a social capital approach, first, by determining the participants’ congregational perception regarding factors that contribute or impede the church’s ability to engage, and, then, by exploring the participants’ views regarding their personal commitment to social change. Additionally, this study aids in validating participatory research with pastors as the most crucial player for galvanizing and leading congregations and communities in efforts to bring about positive social change and more vibrant communities for all people.

Outline of dissertation

This study begins with a detailed review of the literature in Chapter 2, emphasizing significant findings related to the Black church’s creation, utilization, and effects of social capital to influence social change and community development in three distinct domains: social, civic/political, and economic. In Chapter 3, the research methodology is outlined, focusing on the proposed sample and sampling technique, research protocol and measures. Chapter 4 will explain the approach to analysis, describing data
preparation, data analysis, and threats to validity. In Chapter 5, the research findings will be presented. The study will conclude with Chapter 6 in which the discussion, implications, and recommendations for further research are presented.
CHAPTER TWO

Review of Literature

This literature review systematically examined relevant research within a social capital framework, to determine if and how the Black church influences civil society, impacts social change, and aids in the development of sustained individuals and communities. Studies used in this literature review focused on the relational impact of social capital in the Black church on its efforts to cultivate community development and foster social change. An extensive electronic literature search was conducted utilizing PubMed, Academic Search, JSTOR, SocINDEX, ALTA Religion and Academic OneFile databases, and manual reference checking. Abstracts or reviews of qualitative, quantitative and mixed methods studies were read for relevancy to this research study. All studies used in this review were available for download in their full text versions. Additionally, all scholarly, reviewed books were borrowed from the Clemson University Library. The searches were conducted between March 2013 and June 2013. The selected studies were included in the main synthesis if they: (1) had relevant definitions and measures of the Black church; (2) demonstrated elements of social capital measures in the Black church; (3) focused on the benefits, contributions and effects of social capital in the Black church; (4) described the initiatives, services and programs involvement by the Black church; (5) identified the linkage between the Black church and community development and social change; and, (6) were published in peer-reviewed journals between the time periods of 2008-2013. The research focused on four key areas within this literature: the relationship between social capital and the Black church; the
development and utilization of social capital in the Black church; the impact of social
capital in the Black church on community building and social change; and the theoretical
and quantitative results. With regards to the Black church as an agent of social change
and community development, the following major issues were examined: definitions and
measures of the Black church; measures of social capital in a Black church context;
conceptual models, and analytical models.

The key word selection was based on common words and phrases used to describe the
components of this research. The key words used in the searches were: Black church,
African-American church, Black church congregation, African-American congregation,
social capital, social change, community development, activism, Black church and social
capital, Black church and social change, Black church and community development,
Black church as a change agent, Black church relevance, religiosity in the African-
American community, Black church political participation, social capital in the African-
American community, Black church and education, African-American community
engagement, Black church studies, African-American church studies, community
service, Black church social service provisions, social programs, community engagement,
Black church social outreach, community development engagement, urban Black church,
Black church and volunteerism, Black church economic development, health promotion,
Black church empowerment, civic engagement, and social capital in the African-
American community. These pertinent key words/phrases were used to ensure that all
relevant studies were retrieved, considering the likelihood that different terminologies
were being used interchangeably for the same concept in this literature review. In this
review, the terms Black church/congregation and African-American church/congregation are used interchangeably and refer to churches of African cultural traditions, worship styles, and whose congregational racial identity is predominately Black and/or African-American.

The search was conducted in three rounds. In Round 1, searches in PubMed, Academic Search, SocINDEX, ALTA Religion and Academic OneFile databases, and manual reference checking resulted in 743 studies. After screening the studies by title and reading the abstract of the screened studies 65 articles remained relevant to the inclusion criteria. Round 2 began by using related items in JSTOR for the majority of the selected articles. Over 2,346 hits were returned, in which 15 were found relevant, thus making a total of 80 articles after Round 2. In Round 3, a reference check of the 15 articles was conducted and six additional studies were accepted from 268 studies. After the third round, 86 studies remained relevant. The studies obtained were categorized by the following topics: social, economic and civic/political. The inclusion criteria aided in streamlining the selection process of the studies used for this review.

Since this literature review focused on the Black church as an agent for social change and community development through a social capital analysis lens, a five year time period (2008-2013) was established for publication dates of articles to ensure the most current and relevant research were used in this review. Given the scarcity of research on the Black church through a social capital analysis, within the past five years, the focus of this review was primarily on identifying measures of social capital in the Black church; how social capital is facilitated to foster social change and community development; the
relation between social capital and the Black church as a change agent; and the influence of the Black church on public policy and formal agreements. The summarization of the research studies captured the general theoretical and analytical findings, identified the purpose of and the participants in the selected research studies, and gathered common conclusions from the selected studies. Finally, a summary of emerging themes and findings, limitations of selected studies and the implications for continued research is presented. A total of 19 relevant research studies were identified. All research studies were published between the years 2008-2013. All papers were published in the United States. All of the studies were peer-reviewed, full-text publications. Some of the studies included data from different racial/ethnic groups and different racial/ethnic denominations other than the Black church. Additionally, some of the studies conducted research on the Black church’s influence on individual congregants’ religiosity, some on the Black church at a congregational level, while other studies examined the Black church as a monolithic entity. The methodologies employed in the studies included telephone interviews (9), surveys (5), case studies (3), focus groups (1), observations (1), website content (1), newsprint (2), site visits (1), pastors’ sermons (1), and secondary review of previously collected data (9). In this review, 12 of the selected studies were qualitative, seven of the studies were quantitative and four of the studies used more than one methodology.
Social Capital and Social Change in the Black Church

Social domain

There were twelve selected empirical studies which focused primarily on social service provisions in the context of social capital and social change. Five of the 12 studies addressed health promotions. Of the remaining seven studies addressed help services. Four of the studies focused on various help services, one targeted youth outreach, one examined educational outcomes, and the remaining study investigated the megachurch’s involvement in social outreach efforts.

Health. Health promotions and interventions provided by the Black church are important to healthcare provisions for poor communities by ensuring and improving access and quality of services, support, and other health-related resources. The following five studies demonstrate how social capital in the Black church is leveraged to address health issues and disparities that plague socio-economically deprived communities:

Aten, Topping, and Denney (2010) studied forty-one pastors of churches located in south Mississippi, in counties directly affected by Hurricane Katrina. The disproportionately experienced psychological and physical distress by African-Americans from this hurricane served as the impetus for this research. This study addressed how the Black church and mental health professionals created bridging and linking social capital by working collaboratively to address minority disaster mental health disparities. A fourteen-item semi-structured interview was conducted to elicit information about mental health needs, assessment, services, and resources for their congregants. Findings from the 41 interviewed pastors indicated that before this study many pastors reported that they
were not certain of the exact nature and availability of mental health services that were
provided after Hurricane Katrina. Pastors also reported that services that could be
adapted and implemented into their communities via their churches were highly favored
and would be accepted by church members. This study also found that mental health
professionals would benefit from training in spiritual/religious issues. Mental health
professionals could also benefit from training that demonstrates application of mental
health services within the scope of practice to spiritual clients and leaders.

Since the interviews, the researchers developed partnerships and on-going
collaborative activities between the Black church and mental health professionals.
Researchers also observed the implementation of several empowerment strategies, such
as African-American pastors serving on advisory boards, consulting on diversity and
spiritual issues, and assisting in the development of community interventions.

Austin and Claiborne (2011) explored the utilization of community-based
participatory action research to form a collaboration that developed a Health Ministry
program in four urban Black Baptist churches. Collectively, these four churches
designed and implemented a culturally competent Type II Diabetes self-management
education program. The researchers conducted a case study on the collaboration between
the four Black churches and two partnering entities, the American Diabetes Association
and the Faith Wellness Collaboration, to promote evidenced-based practices among a
group experiencing a disproportionate incident of diabetes. The researchers identified the
social capital elements of community empowerment and social support network to enable
the Health Ministries to expand the health education program as a community-wide
Evidence of bonding (the four Black churches), bridging (collaboration partners), and linking (researchers) social capital were used to plan, develop, and implement the community-based diabetes education program. Additionally, this study showed that the sponsorship of the pastor is important for making community and Black churches collaborations successful. The pastor’s leadership was helpful for recruiting volunteers, actively supporting the diabetes education program, and sustaining the continuation of the church’s Health Ministry.

Findings from this study reveal that positioning health education as a permanent function requires the infrastructure for consistent and culturally congruent programming in the Black church. A health ministry operating within a Black church was shown to successfully promote health awareness and advance medical service seeking behavior among congregation members and community residents.

Bopp, Wilcox, Laken, and McClorin, (2009) sought to determine the degree of church interpersonal support in congregants’ involvement in physical activity promotion, in a sample of 571 members from 20 African Methodist Episcopal churches in South Carolina. A major contributor to the creation and maintenance of social capital, social support strongly emerged from the analysis as a consistent positive correlate to the involvement and improvement of participants’ physical activity. Thirty-three percent of participants reported that they were encouraged to join a physical activity program by another church member and 25% had spoken to another church member about a physical activity program. Therefore, conclusions from this study indicated that social support within churches was associated with greater participation in regular physical activity by
members. The interpersonal support variable was significantly associated with members’ participation in physical activity.

This study suggests that the Black church is a place that offers a high level of social support beyond a person’s interpersonal circle of family and friends.

Fulton (2011) investigated the influence of liberal-conservative ideological orientation and external engagement on program sponsorship among Black churches, and their responsiveness to social issues. The study indicated that congregations with three external engagement characteristics (collaborates with outside organizations, promotes political participation, and has a group assessing community needs) had a predicted probability of .89 of having a HIV/AIDS program. Results from the 203 congregations represented in the study found that the percentage of theologically conservative congregations that have an HIV/AIDS program is almost the same as the percentage of non-conservative congregations.

Additional results from this study revealed that of congregations that had a group assessing community needs, 27% had an HIV/AIDS program. In comparison, only 2% without such a group had a program. Congregations that sought government funding were almost four times more likely to offer a program. Contrary to findings from other studies that measure liberal-conservative orientation, none of the variables measuring ideological orientation had a significant effect on HIV/AIDS program sponsorship. These results revealed that externally engaged congregations were significantly more likely to have an HIV/AIDS program. In regards to church responsiveness to social issues, the study found that congregations that engaged their surrounding community by
surveying their needs were often better positioned to recognize and respond to social issues.

Since HIV/AIDS among African-Americans has become a high priority issue, and since HIV/AIDS programs have become an institutionalized social service, this study substantiated the institutional theory that suggests Black churches that interact with their surrounding environment are more responsive to complex social issues and are more likely to sponsor HIV/AIDS and other health-related programs. The external engagement characteristics of collaborating with outside organizations, promoting political participation, or having outside speakers were conducive to generating and maintaining the social capital needed to facilitate social change.

Warren, Moorman, Dunn, Mitchell, Fisher, and Floyd, (2009) reported on two interrelated health promotion projects led by two Black churches that collaborated with residents and government agencies to formulate a community partnership. This partnership was designed to target obesity and to build a sense of community among African-American adults and youths. Through this partnership, two projects were developed to promote nutrition and increase physical activity in the community: the Southeast Raleigh Community Garden Project and Project FACT (Faith-based groups Addressing health issues through Community outreach Together in the community).

The Southeast Raleigh Community Garden Project involved 276 youth and adult participants. The participants were recruited through worship service announcements, church bulletins, church activities, and flyers placed in the church, school, and community. The output from this project produced over 8,000 servings of fruits and
vegetables. Each week, the church distributed fresh fruits and vegetables to more than 200 low-income community residents. Results from the community garden also included the development of policies for the church to serve healthier foods during church activities and in the church’s school and daycare center.

The second outcome of the community garden was its entrepreneurial component. Project participants were encouraged to sell surplus produce at the local farmers market and to church and community members. Thus, the benefits of the garden were extended to the members of the community who were not members of the church.

The FACT project was a complement to the community garden project. This project consisted of a partnership between 26 community and governmental entities and Gethsemane Seven-Day Adventist Church. The church partnered with these entities to provide community-based nutrition education and physical activity opportunities to seven other churches. The nutrition education component promoted healthy eating and the physical activity opportunities included a community walking trail and walking programs.

As a result of the FACT project, Gethsemane Seven-Day Adventist Church members initiated and submitted a petition to the City of Raleigh to build a sidewalk to connect the church property and community garden to a nearby park and surroundings neighborhoods to enhance access to physical activity opportunities. Additionally, Gethsemane built a playground on the church’s property for the community.

This research on nutritional and physical activity interventions by the Black church showed promise for promoting and improving healthy eating and physical activity
participation. It also provided further evidence that health promotion initiatives can be successfully implemented using church congregants to make positive changes in the community and in their own lives, as well as in the lives of community residents. Additionally, this study demonstrated the feasibility of collaboration among the Black church, community residents, and government agencies to promote healthy eating and physical activity within communities by creating physical changes in the environment and educational programs in low-income communities.

The findings from these five studies suggested that the Black church can act as an intermediary where lack of access and poor caliber of healthcare exist for the disenfranchised and poor. The Black church also can as a partner for structural, institutionalized and formal healthcare and political systems, and as an agent of change for promoting and ensuring quality health care for the poor. Therefore, these studies provide evidence that the social capital of the Black church can be leveraged to address health access, disparities, and partnerships, while building social and political advocacy around activism on the causes of poor and limited healthcare for underserved and marginalized people and communities. The reach of the Black church can galvanize individuals and communities to positive health behavior change.

These studies suggest that the Black church can be a vital resource for promoting healthy lifestyles among poor and underserved communities. This type of influence, faith-based and community-focused, signifies the value, trust, and credibility of the Black church and why it is often viewed as a change agent in the community. These studies reinforce the proposition that health promotion programs in the Black church are both
successful and needed. Health promotion programs that address health disparities within poor and marginalized communities draw strong support from the Black church by promoting a holistic, multi-dimensional image of health to all people.

**Help Services**

**Various help services.** Garland, Wolfer, and Myers (2008) studied a sample of the most active 35 Christian congregations in four regions of the United States, of which seven were Black congregations. The purpose of this study was to examine how congregations became and stayed involved in community ministry (the congregation’s formal commitment to offer a program(s) of community service) and the processes that activated, shaped, and sustained a congregation’s response to community needs. Seven major findings surfaced from this study. The first finding revealed that churches had mission-centered cultures that supported church-based community ministry; second, congregations had a catalyst who was both in their congregation and in touch with the needs in the community; third, that congregations assessed its fit of the community need with the congregations’ culture and mission; fourth, the congregation assessed it capacity for the community ministry; fifth, the congregation made a decision to support the ministry; sixth, multiple factors contributed to sustained involvement; and seventh, the community ministry had an impact on the congregations itself and contributed to the ongoing support of current and future community ministries. This study concluded that the social capital in congregations is important to creating and sustaining the types of resources required to meet the social and economic needs of individuals beyond their
congregation; particularly those individuals who are marginalized and/or living in poverty.

The generalizations, the small samples, and the limited information on Black churches in this study, provided no evaluative analysis and limited details of how the Black church generated, utilized, and sustained social capital. In spite of its limitations, the study did contribute to this body of research by suggesting that a successful community ministry is part of a broader life of the congregation. It contributed to building a culture of service, the integration of action with faith, and the relationship of the congregation’s internal and external community. These contributions were all evidences of social capital at work in the Black church to foster community development. These contributions were also indicative of the Black church’s efforts to strengthen the social fabric of their communities through its intentional involvement and sustainment of their community ministry.

Grayson-Simpson and Mattis (2012) studied 140 African-Americans to determine the influence of Black church organizational religiosity, in the form of service attendance, on informal community helping traditions. This study posited that the Black church is integral in catalyzing and maintaining of the helping tradition and to responding to challenges that threaten the well-being of African-Americans and impoverished communities.

The helping tradition, in this study, was measured by informal community helping, conceptualized as the degree of engagement in interpersonal acts of care. Study results revealed that religious service attendance shared a moderately strong relationship with
informal community helping. Independent variables denoting gender, age, education, income, and stress were also measured. No other significant correlations with the dependent variable were found. The same findings were revealed when a multivariate analysis was conducted with these variables; none emerged as significant predictors.

The informal community helping index used in this study listed 15 interpersonal acts of care. These acts of care ranged from providing basic survival needs (food, shelter, clothes, money, and medicine), to addressing emotional needs (praying, encouraging, comforting, listening, sacrificing, and extending mercy) to physical acts of care (helping, offering a seat, and bending the rules). Results showed that each participant engaged in informal acts of care approximately 38 times over a one-year time period. The noted results from this study proposed that to the extent that African-Americans are embedded in social practices and the Black church that values and models informal, as well as formal community care, they will practice the helping tradition in the form of community care.

The findings in this study support the theory that Black church has the capacity to influence and mobilize congregational members toward activities aimed at dismantling obstacles to individual and community progress and empowerment. This study validated the lesser recognized social capital, namely social capital at the level of individuals. Individual social capital was defined as the collection of resources owned by members of an individual's personal social network, which may become available for use as a result of investments in personal relationships.
Littlefield (2010) evaluated the degree to which a representative sample of 190 churches from various denominations, of which 67 were Black congregations, offered programs that impact low-income populations. The study also investigated the relationship between race and social service provisions and the potential impact on low-income communities. The study found that African American churches were more likely to offer by percentage, a wider range, but more specific types of social service activities. These activities were mostly represented in general survival services, counseling services, youth and community activities, self-help, educational, and health and physical fitness activities. The African-American church was found to provide these activities directly to disenfranchised populations.

Findings revealed that all congregations were ultimately interested in providing religious activities and services. However, religious services and activities were more of a priority and took precedence in more affluent white congregations, as compared to less affluent African-American congregations who were more likely to prioritize social service activities. African-American congregations were also more likely than any other congregation by race to seek government funding for services in which they were unable to provide within the scope of their existing budget. The seeking of government funding in order to provide needed social service provisions was likely due to the fact that African-American congregations often serve populations who are not college educated, thus resulting in a lower economic status of African-American congregants. The study also revealed that African-American congregations were more likely to provide employment services, job training, and business development activities, where their
White counterparts participated minimally in such economic activities. The offering of these economic activities suggest that the African-American congregations are builders of human and social capital.

This study provides a clearer understanding of how Black congregations act and operate as enclaves of opportunity that can facilitate upward mobility. It supports the argument that through the extensiveness of social service offerings, the Black church can have the capacity to serve the people in most need, and can impact low-income communities by alleviating social problems that plague poor people.

Kinney (2009) examined the involvement of African-American congregations in a wide range of community service activities, based on a broader categorization of social services. As a subset of a 631 congregation, 12-county St. Louis Metropolitan Statistical Area, 117 Black churches, located in three urban counties in St. Louis participated in a telephone survey. These 117 churches had undergone major disinvestment and population loss, which may have accounted for the two highest frequencies of commodity-based services provided: food pantries and clothing banks.

Using descriptive statistics, the results of this study revealed that the congregations in the sample offered a wide array of programmatically diverse activities to African-Americans and the communities where they reside in large numbers across the three-county region. Only three congregations reported that they did not offer any programs. Of the remaining 114 congregations, 40% reported offering between four to six community service activities and nine congregations provided more than ten activities to their communities. Although African-American congregations exhibited a high
frequency of commodity-based services (210), they showed a slight preference for relational activities over commodity-based services. Partnering, providing financial support, and providing space were reported as three other ways in which congregations reported how they extended their service offerings. Fifty-two percent of congregations offered programs partnering with other organizations and 10 congregations conducted community service activities without deploying volunteers.

The analysis of this study provided insights on whether African-American congregations bear a disproportionate burden of responsibility for meeting human needs in urban settings. The offering of more services and more forms of emergency survival assistance, suggest that the African-American church may be a significant source of social capital through which the poor and deprived may be reached and the collective problems in the three counties be addressed.

In these economically challenging times, poor and marginalized people and communities are most likely to depend on the people and churches in their immediate milieu. Formal and informal help services are imperative for fulfilling unmet needs of those who lack the basic necessities to live and lack the ability to navigate systems and networks to gain access to needed resources. As the historical provider of social services, this review shows the Black church is continuing to provide a wide array of commodity and relational services to help meet the needs of individuals and the community. The help services studies presents significant evidence of the Black church’s comparative advantage over other congregations and institutions in the community in the way in which they create and execute help services of voluntary outreach. Therefore, these
studies highlight the Black church as a necessary source of social capital that is required in serving underserved and underprivileged communities.

**Youth.** Barnes (2008) utilized data from the Faith Factor 2000 Project to examine the efforts of 1,863 Black churches, across seven Black denominations. The first construct measured, *Efforts: Attract* examines contemporary worship expressions. The analysis of the *Attract* dependent variable showed a mean response of 2.58 suggesting that the sample churches were most apt to “sometimes’ include drama, dance, or gospel rap music during Sunday worship services. The second measured construct, *Efforts: assist* identifies churches that sponsor tutoring programs, youth programs in the church and youth programs in the community. The analysis of the *Assist* dependent variable showed a mean value of 2.52 which indicated that most churches, regardless of denomination, sponsored tutoring programs and youth programs both in the church and in the community.

In an era where the need for God and the relevancy of the Black church have come into question by many young African-Americans, along with competition from non-religious group, the issue of religious identity and the growing sector of un-churched youth have resulted in disillusionment and church estrangement. Overall findings showed that, regardless of denomination, the Black church provided various types of youth programs. Although the results indicated the provision of various youth serving programs, research showed that Black-church youth programs need to focus on prevalent ethical and moral issues such as abortion, peer pressure, youth unemployment and incarceration, and ambivalent racial identities. To help youth overcome these challenges, these studies
indicate that the Black church has the capacity to continue to act as an accessible social
capital resource for society’s most vulnerable population, children and youth.

It is unrealistic to propose that the Black church should be solely responsible for
addressing all of the needs and challenges of today’s Black youth. However, this study
reinforces research findings that suggest the Black church is positioned to help meet
some of the challenges that plague African-American youth through its ability to promote
social change and create better communities for the youth. To help facilitate the
implementation of youth programs, the Black church can leverage its social capital to
form strategic community alliances and partnerships to provide relevant and effective
youth programs.

**Education.** Barrett (2010) drew primarily on qualitative data obtained in interviews
with a socially activist urban pastor as part of fieldwork undertaken for a larger project on
the relationship between religious involvement and educational outcomes among urban
African-American students. The researcher posited that individual cases permit inquiry
into and understanding of a phenomenon in-depth. Therefore, with intention Barrett
(2010) focused only on one Black church, True Covenant Church (the researcher uses
pseudonyms for the name of the church, the pastor, and the location) to provide
description and analysis of conditions of the church’s efforts to promote educational
outcomes.

This study described the processes, actions, and ideologies that True Covenant Church
embraced, by which the church generated and applied social capital that was instrumental
in promoting improved educational outcomes. The church first developed a critical
consciousness about the low academic and achievement gap in their public school system where 75% of the students were students of color. This consciousness propelled the pastor, church congregants, and community members to speak and protest at the state capital during a State Board of Education meeting about educational inequalities in the system and the varied responses to student failure. The church then created and provided community efforts designed to show Black students that they were valued both for their academic success and as human beings, from whom success was expected. These efforts were supported by an academic afterschool program, through Sunday sermons, role-modeling, public recognition through quarterly academic achievement day during worship service, and by promoting the network closure, which was defined as the increased contact between parents and their child and parents with other educational institutions.

This research provided indicators that distinguished the Black church as a social capital resource. Social capital appeared most often to be at the root of all other forms of capital accessed in the Black church. The study provided an example of the Black church being a source of social capital that resulted in engaging other forms of capital. As a result of students’ religious involvement, students had access to economic capital that might not have been available otherwise (e.g., obtaining scholarship from a local minister’s association and obtaining free, first-year college books because of students’ membership at True Covenant Church).

**Mega-church social outreach efforts.** Martin, Bowles, Adkins, and Leach, (2011) examined in a qualitative study of Internet-mediated research the websites of 12 Black
mega-churches via content analysis of sermons and information regarding various outreach programs. The obtained information helped to determine if and how the mega-church participated in social change through social outreach efforts. The theological teachings of Black mega-churches comprised the guiding principles regarding the religious behaviors of individuals who practice their faith. The three distinct theological teachings of the Black mega-church were found to be Pentecostalism, Prosperity Gospel, and Black Liberation.

Black mega-church websites constituted a data source to determine the linkage between theological teachings and community needs. The researchers used StreamingFaith.com to identify Black mega-churches with significant online presence. From the directory search, a total of 189 African-American churches provided online broadcasts of entire worship services. Drawing upon what constituted a mega-church, the Black mega-churches in this study were selected. Worship service observation and website content (church motto and description of ministries) review determined the extent it addressed individual (micro), community (meso), and societal (macro) factors.

The findings of the mega-churches’ social outreach efforts revealed that 16.7% focused on individual, 25% on community, and 58.3% focused on individual to societal concerns. The findings also indicated that social service and social conversion as the most prevalent outreach efforts among Black mega-churches. Social conversion outreach programs concentrated on proselytizing and strengthening the relationship with God among congregants. Examples of social conversion social outreach programs included
visiting the sick, elderly, and incarcerated individuals, participating in domestic and foreign missions, and street ministries.

In addition, social service outreach programs were dedicated to efforts that benefit the underserved and disadvantaged individuals in the local community. Social service outreach conformed to the scriptural injunction to minister to society’s most vulnerable members. Social service outreach efforts provided resources and support to individuals, local organizations and communities. These outreach efforts concentrated on empowering and collaborating with existing organizations to perpetuate existing social structures. From the assessment of the 12 websites, all of the Black mega-churches identified social service ministries as a part of their outreach efforts. Thus, social service outreach represented an integral part of the Black mega-churches’ outreach efforts.

The results of this research substantiated associations between theological teachings and social outreach efforts. By establishing these associations, this study drew variations of Black theological teachings in relations to ministerial program of Black mega-churches by focusing on social outreach efforts evidenced by those ministries. The prevalence of social service outreach efforts exemplified how Black mega-churches used technology as a tool to inform and actively involve their congregants and the greater community in social change and community development at various levels of engagement. Because of the magnitude of the number people who attended them, their robust technology capabilities, and their vast economic resources, Black megachurches were found to be in a strategic position to utilize their means to facilitate social capital by
helping to alleviate a wide host of social, political, and economic pathologies that plague communities.

**Civic/political domain**

The major approach to the study of Black civic and political participation included an analysis of the role of the Black church in promoting engagement and activism. In the Black church, church involvement was found to be associated with greater civic and political engagement by its congregants. This level of engagement and activism was achieved as a result of the Black church’s availability of association networks and resources necessary for upward mobility. The following five studies assessed how the Black church influenced the motivation and participation of the church and its individual congregants, by its use of social capital, to impact social change and community development.

Barnes (2011a) relied on a four-year period of ethnographic research and content analysis of 16 Black megachurches to determine whether and how a Social Gospel message influenced their purposes and community empowerment programs. Community empowerment programs were defined as processes, initiatives, and ministries to improve the economic, political, social, and socio-psychological well-being, self-efficacy, and quality of life of people. The ethnographic analysis of these 16 megachurches included clergy interviews, surveys, newsprint, pastor’s sermon, church histories, and observations. Results showed that 13 of the sample churches had Community Development Corporations through which an assortment of programs and services were
offered. Of the 16 sample churches, 12 congregations sponsored 40 or more programs/ministries.

Findings from this research revealed themes of social justice, servanthood, and self-help that undergirded churches community empowerment programs and services. A high percentage (87.4%) of clergy believed that their churches had a social justice environment and about 33.3% of congregations were exposed to Liberation theology that posited that Christianity should be used to combat and respond to all forms of oppression, transform society, and celebrate the inherent value in humanity. Therefore, regardless of theological orientations, a Social Gospel message was embedded in the church position of the majority of the megachurches studied. The churches that ascribed to Social Gospel theology reflected ministries and programs that were activist, with emphasis on the poor and depressed communities.

Those churches ascribing to Social Gospel theology also indicated that the size, scope, and nature of their church programs as well as their political activism were more than just forms of evangelism, but constituted social reform and political action. The Black megachurches most involved in community empowerment offered large-scale, non-traditional initiatives like credit unions, neighborhood revitalization programs, low-cost housing, prison re-entry ministries, day and elder care programs, employment and training, stores, health clinics, city-wide voter registration drives, social issue advocacy; HIV/AIDS programs, etc. These programs served to enhance and engender the spiritual and temporal well-being of the churches’ congregations and the people and communities they served.
A Social Gospel message correlates salvation with social capital, collective empowerment, and community actions. Thus, the expansiveness of the Black megachurch required it to develop and utilize bridging and linking social capital to provide the array of community empowerment programs. The diverse assortment of these community development programs and services, represented a contemporary model of success and empowerment for social change and community development. This model demonstrated the efforts of the churches to combat social maladies, to foster social action and political activism, and to help generate economic mobility among individuals and communities.

Brown (2011) used logit and ordinal logit regression analyses to assess the extent that political encouragement from the clergy and lay participation in political discussions played in the political and civic activism of varying racial/ethnic groups. This research used the 2004 National Politics Study to test the relationship between exposure to political discourse in houses of worship and civic and political activism. To assess levels of civic activism, interviewees were asked if they had attended a meeting about an issue facing their community or schools and if they worked with others to address an issue facing their community. To measure levels of political activism, interviewees were asked if they participated in a protest demonstration, participated in a political campaign, or contacted an elected official about a concern on a public issue in the past 12 months. They were also asked if they attempted to persuade the vote choice of others during a most recent election year.
A total of 3,309 telephone interviews were conducted in rural and urban centers of the country. Data was captured from 756 Black congregants in this study. One outcome of this study determined that for Black congregants, participating in political discussions and being encouraged to participate contributed to their height political activism. Another outcome revealed that participating in houses of worship and being encouraged by the clergy to participate in the political process largely contributed to Black political activism. Additionally, for Black congregants, encouragement to participate in politics by clergy was also largely associated with all forms of activism, with exception to protest politics. Result suggested that this was largely due to the high level of trust that Blacks have in their clergy; belief that their clergy have their best interest in mind when encouraging civic and political activism, and because clergy present political appeals in a culturally relevant manner.

The results of this study concluded that political discussions and clergy encouragement within Black houses of worship were highly correlated to increased civic and political activism and to an increased sense of political agency and efficacy for the Black church. This study championed that the Black church holds the potential to engage congregants in civic and political activism through its dissemination of information and participatory opportunities to its congregants. Therefore, suggesting that the Black church is strategically positioned to impact civic and political activism through the promotion of social capital within its congregations.

Liu, Wright-Austin, and Orey (2009) utilized the Bayesian approach to test the effects of social capital in the 2000 presidential election. They linked the explanation of Black
voting participation to social capital by examining the impact of the social capital variables. Church attendance served as the primary measure of bonding social capital and social activism independent variables as the measure for bridging social capital. The study also tested the traditional studies of political participation that suggested enhanced education and income would help reduce the racial gap in voting. To explain voting participation by African-Americans, they used findings from the 2002 General Social Survey, which asked about respondents’ voting participation in the 2000 presidential election.

Findings revealed that African-Americans had more bonding capital and Caucasians had more bridging power. Almost 40% of African-American respondents indicated they attended church nearly every week, once a week, or more than once per week while the rate for Caucasians was only 29.6%. Conversely, Caucasians had more bridging capital than African-Americans. Thirty-one percent of Caucasian respondents reported that they participated in at least two of the five collective activities (boycott, sign petition, protest, contact official, and give money) while 26.3% of African-American respondents reported the same level of social activism. The study revealed that for African-Americans, church attendance was the only social capital variables (church attendance, social contacts, human capital, and political interest) that significantly increased voting participation.

Research results concluded that African-Americans enhance their social capital relationships by participating in a political Black church, which openly addressed political issues and encouraged political involvement. The authors note that the results of this study were consistent with other studies on the Black church’s influence on voting.
The Black church provided a place and opportunities for African-Americans to increase their bonding social capital. The authors asserted that this type of bonding social capital among African-American congregants found in the Black church may help mitigate inequality in United States political life.

McKenzie (2008) argued that African-American communal associations, primarily the Black church, encouraged African-Americans to be involved in a variety of mainstream civic and political activities that reach beyond their own group interest. This study utilized the 1993-1994 National Black Politics Study (NBPS) to demonstrate that although Black organizations are predominantly composed of African-Americans and they work to advance their interests, these goals are not pursued at the expense of connecting Black to others in the general polity. The NBPS was designed to examine the political beliefs and behaviors of the Black population. The NBPS employed a multiple frame, random-digit probability sample to analyze data from telephone interview surveys of 1,206 African-Americans. The study used the measure of citizens’ voting behavior and the main dependent variable to assess participation in mainstream political activities and the Black church as the main independent variable for the measure for bonding social capital.

Study results showed that the majority of African-American respondents (65%) indicated they were connected with Black denominations. This high percentage provided evidence that affiliation with Black churches is probably the most common form of associational involvement for African-Americans. Few, if any, civic organizations attract this level of regular commitment in Black communities. Thus, members of bonding
groups, mainly the Black church, were also active in modes of electoral participation that benefit society in general. Contrary to the above results, findings from this study also indicated that African-Americans who are not affiliated with Black denominations are no more likely to be involved in electoral activism than their counterparts in non-Black denominations.

The Black church is typically the first place scholars look when discussing Black civil society. Church involvement is often the most frequent form of communal activity that African-Americans participate in on a regular basis. Although the Black church works to advance primarily the interests of the Black community, the study noted that it also exerts a bridging influence on their congregants, serving as a bridging group that connects congregants to the larger public sphere of social, political, and economic affairs. These findings indicated that beneficial social networks, communal bonding experiences, civic training, and cooperative norms were fostered by the Black church.

Swain (2008) explored the proposition that the Black church is an important conduit for promoting and encouraging social and community activism in the African-American community. To examine the role of religiosity in community activism, this study used data from the 1996 National Black Election Studies (NBES). This data set focused on the electoral behavior and social and political attitudes of African-Americans over the age of 18. Of the 1,216 initial interviewees, 854 were contacted for a follow-up interview after the presidential election. Multivariate analysis was used to assess the relationship between the dependent variables of joining a community organization and membership in an organization dedicated to improving the status of African-Americans and the
independent variables of church attendance, politicized church, demographic factors, and linked fate. Results indicated that the Black church is an important factor in community activism among Black Americans. The study found that both church attendance and politicized church approached statistical significance (0.328, \( p < 0.001 \); 0.428, \( p < 0.001 \), respectively). The independent variables’ impact on community activism validated that Black churches were important resources for community activism, but politicized churches were slightly more likely to foster community activism than non-politicized Black churches. A politicized church was defined as a church that encourages and promotes social and political activism. Results also showed that the Black church functioned as a tangible resource that may enable lower status Blacks to overcome the lack of individual resources required for community activism.

The findings in this study helped to more fully describe the social dynamics within the Black church and its promotion of community activism. These findings offer evidence to refute the notion that African-American religiosity has lost its relevancy in the post-Civil Rights era. While religiosity may have experienced a decline in the Black community, the findings presented in this study suggested that when it comes to facilitating community activism, the Black church remains an institutional force in the African-American community to influence social change and community development.

**Economic domain**

As early as 1870, the Black church has led economic enterprises. They are also credited with helping to establish an ethic that encouraged frugality, enterprise, and upward mobility among individuals and the African-American community.
The following two articles signify the continuous efforts of the Black church to offer economic enterprises, through its self-help tradition, needed to help create economically vibrant individuals and communities.

Barnes (2011b) explored sponsorship of cash programs, employment programs, and credit unions from a national sample of 1,863 Black churches across seven denominations. This study used a national secondary database of Black churches from the Faith Factor 2000 Project. A sixteen question telephone survey was conducted with clergy (77%) and senior lay leaders (23%) to obtain aggregated demographic data on their congregations and answer a variety of behavioral and attitudinal questions on topics such as worship and identity, economic health, missions, leadership, spirituality, organizational dynamics, church climate, and community involvement. Bivariate, t-test and \( \chi^2 \) test were used to compare the independent variables of denominations, church and clergy demographics, and liberation and survival strategies across the three dependent variables of cash programs, employment programs, and credit unions. Logistic regression was used to determine whether or not churches sponsored cash or economic programs and credit unions. The Baptist denomination served as the control group in this study.

Results revealed that the vast majority of Black churches provided cash programs for the needy. Although 90% of Baptist churches provided cash programs, denominational effects were not apparent. Baptist churches were no more or less likely to sponsor cash programs than non-Baptists. Black churches that emphasized social justice and provided more sermonic exposure to liberation theologies were found to foster efforts to provide
employment-related counseling, placement, and training. Liberation theologies were associated with long-term benefits, in the context of economic self-sufficiency, for individuals and the African-American community. Credit unions were found to be the least of the three economic programs offered by the Black church. The study found that the vast majority of Black churches engage in economic enterprises that have short-term, individual-level effects for remedying economic distress in the African-American community. This study concluded that Black churches that offered more educational and contemplative religious programs and that had the requisite human resources and organizational structure appeared best positioned to sponsor the economic programs.

Harrison et al., (2008) examined workforce development among 166 African-American churches in Memphis, Tennessee. A written survey was conducted to ascertain information regarding Black churches’ awareness of and knowledge about community workforce assets and activities through the Workforce Investment Board (WIB) and the Memphis Area Career Centers (MACC), as well as the church’s role, interest in, and its available resources related to workforce development. The survey examined four dimensions of the Black church in relationship to workforce development. These four dimensions were awareness of programs, significance of programs, program capacity and commitment, and collaborative potential.

Findings indicated that African-American churches had a low level of awareness of the WIB and MACC and of other faith-based community organizations. These findings implied that the WIB and the Black church have opportunities to create linkages between each other. Additional findings revealed that medium-sized African-American churches
had the highest number of employment-related program/ministries (1.15 employment ministries per church). Regarding collaborative potential of the African-American churches, the majority of African-American church (95.7%) placed a very high value on knowing about resources provided by the MACCs and that they would be highly interested in developing financial and non-financial partnerships.

The research also found that nearly three-quarters of African-American churches made their services (mentoring, job placement, job training, and youth employment) available to both members and non-members. These responses demonstrated that African-American congregations provided a wide array of services to the greater community, although their committed resources were few. However, they were found to best maintain the more informal types of social services as a part of regular operations. Sustaining church-based economic programs and services proved difficult for churches with limited resources, but churches were found to naturally sustain the informal networking process by providing referrals to outside agencies and making congregants aware of different needs that have been expressed to the church. This sustainment of informal networking can facilitate the Black church remaining a vital community resource and partner in the circle of care.

The major conclusion from this study showed the Black church constitutes a large, mostly untapped workforce development resource in metropolitan areas such as Memphis. The authors suggested that the Black church needs to offer workforce development services to underserved and underprivileged individuals by leveraging the assets, services, and access of the Black church in low-income communities.
Discussion of Emerging Themes and Findings

The key findings and emerging themes from the nineteen studies in this literature review address important factors specific to the social capital theoretical framework and also to the relationship between social capital and the black church. The literature review revealed that the social capital framework can serve as a determinant of social, economic, and political mobility for individuals and communities. As described in these studies, social capital in the Black church is exemplified in trusting relationships and in resources and social networks embedded within the church and/or through the church via partnering organizations needed and used to establish positive social change. These findings assert that social capital is chiefly a collective-level construct that applies to social and physical resources available to individuals and communities.

Additionally, these studies demonstrated how the Black church’s involvement in social change and community building generated opportunities for its congregants to become aware of and engaged in social, economic and political issues which often connect them to the larger systems of civil society. The results indicated that the knowledge, skills, and attitudes congregants learn through their affiliations link them to mainstream society and encourage them to think beyond their own interest. Thus, these results suggest that the Black church has an integrative function that can encourage its congregants to feel that they are vital to the church’s work in social change and building community. Thus, social capital can generate a broader identity among its membership. Hence, the Black church can galvanize itself and its congregants to reach beyond their
interest and become involved in mainstream political, social and economic issues and activities.

These findings support social capital in the Black church as instrumental in understanding the Black church as a religious entity that promotes spiritual development, but also as a valuable community asset and resource that promotes economic empowerment, social justice, and political equality for individuals and communities.

Further findings from this literature review distinguish the Black church as producers and facilitators of social capital. These studies demonstrated how the Black church created, utilized, and sustained social capital to influence social change and community development.

Studies pointed to the Black church’s continuous history of strong social capital sustained through its teachings of caring for poor and marginalized individuals and communities and its central role in stimulating collective and individual involvement in socio-economical and political activism. These tenets facilitated the production of networks and collective efficacy, not only within the church, but also outside of the church into the broader community.

The research of McKenzie (2008), and Swain (2008) supported that church membership usually facilitated membership in other organizations, and participating in religious activities encouraged participation in other social institutions, including political institutions. In contrast, Liu et al. (2009) postulated that African-Americans increased their bonding social capital in their churches. In addition to church membership cultivating social capital, Barrett (2010), and Barnes (2008 & 2011a) documented how
the environment, Social Gospel messaging, and the priestly and prophetic functions of the Black church generated and activated social capital. These three studies demonstrated how the Black church promoted social capital by providing a spiritual rationale for community activism, encouraging the value of civic engagement, and upholding norms for being involved in broader society. Thus, positing that social change efforts of the Black church is important and that being committed to a cause, their church, and/or their faith, encouraged an attachment to the overall well-being of individuals and communities.

Bopp, Wilcox, Laken, and McClorin (2009) cited how the Black church is a place that provided a setting for social interaction resulting in greater participation in a church-based physical activity program. The Black church tended to have close-knit congregations and offered a high level of social support beyond a person’s interpersonal circle of family and friends. Thus, this social support was also offered within the church community. Since its earliest beginning, the Black church served as a place that provided congregants with the skills to form social networks in places beyond religious institutions, broadening the church’s and congregants’ network base. The review affirms that the contemporary Black church continues this tradition of skill building supportive of building social support and networks. In regards to sustainability of community ministries, Garland (2008), found social networks to be one of the most important factors.

Several studies (Aten, Denny, and Bayne, 2010; Austin and Claiborne, 2011; Fulton 2011; Harrison, Wubbenhorst, Waits, and Hurt, 2008; and Warren, Moorman, Dunn, Mitchell, Fisher, and Floyd, 2009) validated in their respective research that Black church collaborations and partnerships with non-religious institutions provided more robust
strategies and outcomes when addressing the prevailing maladies and disparities of individuals and communities. These studies demonstrated the effectiveness of interpersonal relationships and social networks created within the Black church by providing its congregants with a sense of social trust or well-being with other congregants and with other community institutions, which are both crucial to the establishment and sustainment of social capital.

The review revealed that not only do the Black church’s teachings of caring for others influence congregations collectively, it also moves individual congregants to engage in informal community helping. As shown in the literature, the African-American helping tradition continues to be instrumental to the survival and advancement of the African-American community (Grayman-Simpson and Mattis, 2012). The Grayman-Simpson and Mattis (2012) study reported a positive relationship between organizational religiosity and predicting engagement in informal community helping. Like collective social capital in the Black church, this form of individual social capital was also aimed at dismantling obstacles to progress and empowerment of individuals and communities by using individual resources instead of the collective resources within the Black church.

This continuous history of social capital in the Black church was also supported by Kinney (2009) and Littlefield (2010) where they reported that the Black church utilized a greater mean number of volunteers than other congregations when providing social service provisions, engaged in a wider range of commodity-based services, and was just as likely as their counterparts to join with various partners in providing social services. Not only has the research articulated how social capital is sustained in the Black church,
it also reaffirmed how the Black church creates social capital. Social capital has been
generated as a result of an issue or need that has surfaced and has become detrimental to
the upward mobility of marginalized people and communities. According to Aten,
Denney, and Bayne, (2010), first, social capital in the Black church is created though the
vision of the pastor, often through his own involvement, championing, discovering
possibilities for service and by involving congregational members. Additionally, the
pastor’s vision facilitates social capital through his efforts in developing key
relationships, partnerships, and collaborations in a larger social and political structure.

Second, the socio-economic diversity and religious socialization among
congregational members allows members to be involved in and to be aware of the needs
in the community and then bring those needs to the attention of the congregation, thus
creating social capital. Congregational members serve as catalyst for social capital by
being both engaged in the congregation and aware of the needs of the community
(Garland, Wolfer, and Myers, 2008). Other researchers (Bopp, Wilcox, Laken, and
McClorin, 2009; Grayman-Simpson and Mattis, 2012; and Warren, Moorman, Dunn,
Mitchell, Fisher, and Floyd, 2009) suggested that religious socialization reinforces
attitudes, outlooks, behaviors, and practices among congregants shaped particularly
through individuals’ commitment to and adoption of individual/collective goals, in
formal or informal manners, to create social capital.

Third, the creation of successful social capital is a part of the broader life of the
congregation (Garland, Wolfer, and Myers, 2008). Social capital is created through the
acts of worship in the Black church. Although primarily designed for spiritual edification,
worship is integral in helping congregants understand the need for social change and community development. Through the sermons, teachings, prayers, songs, dance, and other activities, congregants are encouraged to actively engage in service opportunities that support the socio-economic and emotional well-being of vulnerable populations in the community (Barnes, 2008).

However, researchers like Robert Putnam (2000), caution that social capital created within the Black church does not necessarily translate into the kind of intergroup relationships required for social change and community development. He asserts that if social capital is confined to individuals of the same racial or ethnic background, cooperation may be facilitated within particular groups, but not necessarily beyond them (Putnam, 2000). Therefore, social capital in the Black church may be effective for addressing issues and problems within Black communities, but not sufficient to address complex issues requiring the cooperation of a varied set of political players and institutional agreements. Hence, Putman argues that it is possible that the Black church may have the unfavorable consequence of isolating themselves from mainstream social, political, and economic life.

In contrast to Putnam’s theory (2000), McKenzie (2008) argues that black communal associations, especially the Black church, encourage African-Americans to be involved in a variety of mainstream civic and political activities that reach beyond their own group interests. Thus, these results lend evidence to refute Putnam’s assertion (Putnam, 2000).

Another important point evidenced in this literature review was the presence of obstacles that the Black church faces in its efforts to generate the social capital needed to
facilitate social change and community development. Although the Black church has an expansive historical record of involvement and influence in providing poor and disadvantaged individuals and communities with socio-economic opportunities and access to networks and resources, there are still pervasive obstacles that affect the Black church’s ability to stimulate the development of networks and the trusting relationships that characterize positive social capital. Noted in some of the reviewed studies were themes of major obstacles that impacted the Black church’s effectiveness as an agent of social capital.

Harrison, Wubbenhorst, Waits, and Hurt (2008) offer that the first obstacle that impedes the Black church’s ability to generate bridging and linking social capital is its limited connections to wider public and private domains. Their research pointed out that given the economic, political, and cultural diversity of this nation, the Black church must understand and embark upon the institutional bridges that facilitate communication and joint action across the broader community that can help actualize positive social change and community development.

The second obstacle is the challenging constraints in the Black Church’s ability to enhance and expand social change and community development because of limited human, financial and other material resources. Given this lack of capacities, Kinney (2009) reported that the Black church must seek opportunities to gain access to government and non-governmental funding and build partnerships and collaborations for their programs, initiatives, and services.
Lastly, According to Barnes (2008), social capital in the Black church is hindered by its own polity and doctrinal priorities as places of worship and religious teaching. As such, in some Black denominations and churches, involvement in social, economic and political conditions often take an insignificant place in the services and activities initiated by the church and/or its congregants. She discussed that this hindrance to social capital can be mitigated by embracing the theological ethic on issues such as social injustice, poverty, and racial/ethnic disparities. Additionally, Barnes noted that the Black church must demonstrate their doctrinal commitments to love, forgiveness, service, trust, justice, personal responsibility, and community, which strengthen social networks and relationships and are fundamental to the creation and sustainment of social capital.

In spite of the noted obstacles and possible negative effects of social capital in the Black church, this research review indicates the value and importance of social capital—bonding, bridging, and linking—to the Black church’s efforts to develop and strengthen networks and to provide greater access to resources that are necessary to build community and influence social change.

**Literature Review Limitations**

The selected studies in this literature review are not without limitations. Some studies used the same data sets and conducted secondary data analysis. In the case of Barnes (2008 & 2011b), the same data set, Faith Factor 2000, was used in two of her studies. Two studies, Garland, Wolfer, and Myers (2008), and Harrison, Wubbenhorst, Waits, and Hurt (2008), did not publish any analytical methods. In the case of Aten, Denney, and Bayne, (2010), the researchers reported the use of constant comparative method as the
model used for data analysis, but the specifics of the comparative methods were not identified. The generalizations made in the Barrett (2011a) and Garland, Wolfer, and Myers, (2008) research were from one source, drawn specifically from interviewees’ personal stories and descriptions of their experiences; not on the observations of the researchers. The limitation of generalizability was also found in Warren, Moorman, Dunn, Mitchell, Fisher, and Floyd, (2009). Participants in this study may have already had strong connections to their community and may have been more motivated to participate in faith-based activities that contribute to the betterment of the community. Additionally, the profile of study participants may have been different from individuals who do not attend church, from those who chose not to participate in faith-based related activities, and even different from the general population.

The majority of the studies in this literature review relied on self-reporting. A primary limitation of self-report is the vulnerability to social desirability biases, with the concomitant tendency to inflate reports of positives social attitudes and behaviors. Further, the religious, doctrinal, and cultural, geographical factors may have influenced findings in some of the studies. Selected studies were conducted among Black churches in poor inner-city, rural, and urban locations nationally. Although most of the studies were conducted within the seven Black Protestant denominations, the studied churches were religiously, doctrinally and culturally different among and even within each denomination. Some of the studies included Black Catholics, Black Seventh-day Adventist, Black Muslim, and Black Pentecostal congregants and congregations. Some of the studies included small samples of Black churches, which heightens concerns about
reliability and validity. The Kinney (2008) study noted that eighteen different faith traditions were represented among the African-American congregations. Thus pointing out the need for these and other studies analyze the heterogeneity among Black churches when assessing their social capital capacity to influence social change and community development.

Finally, given the increasing racial and ethnic educational achievement gap and the similar juvenile justice, it is surprising to find only one relevant study on student educational outcomes and no studies addressing issues of incarceration and community re-entry from a social capital perspective, published during the 2008-2013 time period. The majority of the research on the Black church during the five-year time span was on health promotion, specifically HIV/AIDS, nutrition, and physical activity, and on the Black megachurch phenomenon.

**Summary**

Chapter 2 provided a comprehensive review of the literature relevant to the creation, utilization, and sustainment of social capital in the Black church. Social capital gives the Black church the support and connectedness it needs to face existing and new realities of the ills that keep people and communities impoverished and hopeless. The literature reviewed offers important insights into the concept of social capital in the Black Church and its influence on social change and community development. The literature also provides perspicuous evidence that the Black church has the capacity to mobilize congregations for collective action, to shape civic discourse within congregations and among the community, and to bring about social change. Through the utility of social
capital the efficacy of the Black church may be able to continue to be the catalyst that can affect the total well-being of individuals and communities.

Notwithstanding the important findings within this review, more substantive knowledge is needed to further understand the relationship between social capital and its effects on social change and community development. The research study described in detail in Chapter 3 offers major implications for understanding and advancing the benefits of social capital within the Black church, more specifically within the Black Baptist Church in South Carolina. To positively impact social change and to support the building vibrant communities.
CHAPTER THREE

Methodology and Procedures

This study explores the characteristics of South Carolina’s Black Baptist pastors and churches that predict their creation and utilization of social capital and predict how both pastors and churches engage in social change. Data was obtained through a self-administered questionnaire to pastors of Black Baptist congregations throughout South Carolina during the annual session of the South Carolina Baptist Congress of Christian Education. Specifically, a 57-item survey instrument was administered to 181 Black Baptist pastors in South Carolina. Of the 181 participating pastors, 174 completed 75% or more of the questionnaire and were retained for analysis. The study was conducted during the period of July 13th – 18th, 2014.

Research Questions

The following guiding research questions were constructed based on the review of the relevant theoretical and empirical literature presented in this study:

**Research Question 1:** What is the relationship between social capital and social change in Black Baptist churches in South Carolina?

**Research Question 2:** What pastor and congregation characteristics predict Black Baptist ministers’ and churches’ engagement in social change?

**Research Question 3:** What pastor and congregation characteristics predict social capital in Black Baptist Churches in South Carolina?

Hypotheses

The above research questions and literature review led to the following hypotheses:
**H1:** There will be a significant positive relationship between measures of social capital and social change.

**H2a:** Pastors’ engagement in social change will be significantly predicted by pastor seminary training, employment status (full-time, part-time, and other), age, and pastors’ view of the role of the church.

**H2b:** Churches’ engagement in social change will be significantly predicted by churches’ socioeconomic status and membership size.

**H3a:** The level of social capital in Black Baptist Churches will be significantly predicted by pastor characteristics, including age, education, seminary training, and employment status.

**H3b:** The level of social capital in Black Baptist Churches will be significantly predicted by level of church affiliation in national, state, and local religious and secular organizations, urban/rural status, age of the church, and membership size.

**Research Measures**

In quantitative research, reliability and validity of the instrument are very important to decreasing errors that may arise due to measurement problems in the research study. In order to develop a better understanding, satisfactorily draw conclusions, ensure consistency, and to make claims about the generalizability of this study. The reliability of the research instrument was tested by Cronbach’s alpha, a reliability coefficient used to determine the consistency of the study measures. The constructs examined in this study were social capital, social change, and pastor and church characteristics. The following section describes the measures of this study in greater detail.
Social capital. Social capital was measured through the Integrated Questionnaire for the Measure of Social Capital ([SC-IQ], Grootaert, Jones, & Woolcock, 2004). This scale was designed specifically for adapted usage in a variety of settings to evaluate social capital. The SC-IQ consisted of 25 items, comprised of six dimensions. The six dimensions are groups and networks, trust and solidarity, collective action and cooperation, information and communication, social cohesion and inclusion, and empowerment and social action. The alpha coefficient for this scale in previous research (Sheingold & Sheingold, 2013) was 0.92. Given the explanatory nature of this current study, the alpha coefficient included in this study was 0.60. The social capital scale did not reach an acceptable level of internal reliability in this study ($\alpha=0.52$). Therefore, results from this scale should be interpreted with caution. A summary of the social capital measure that shows the mean and standard deviation for appropriate dimensions appears in Table 3.1.

The first dimension, groups and networks, measured the nature and participation of pastors and congregations in various networks and groups. This dimension consisted of six four-point Likert type items measuring the extent to which the congregation was similar to or different from other important groups. Response categories ranged from “not at all” to “very much.” This item included “groups most important to your congregation, how much alike are members of these other group.” This dimension measured differences in religion, gender, race, occupation, educational level, and income level. In the current study, the alpha coefficient for groups and networks was 0.72, with
pastors reporting moderate levels of similarities with members of other groups ($M = 2.96$, $SD = 0.49$).

The second dimension, *trust and solidarity*, measured meaningful and unified relationships and participation in various networks and activities. This dimension consisted of three items; three four-point Likert-type scales that ranged from “strongly disagree” to “strongly agree.” Sample items included “I feel most people in my church can be trusted” and “Most people in my congregation are willing to help if you need it.” The alpha coefficient for *trust and solidarity* in this study had a low, but acceptable level of internal reliability ($a = 0.63$). Pastors indicated moderate levels of trusting relations and helpfulness from people in their congregations ($M = 2.72$, $SD = 0.34$).

The third dimension is *collective action and cooperation*, which measured how individuals are involved with others on joint projects or in response to a community crisis. This dimension consisted of a total of two ordinal categorical items that examined the number of times of participation in communal activities by the pastor and the congregation. These items were treated as continuous for the purpose of this study. Scores on both items ranged from 1 to 5 with higher scores indicating the more positive end of the rated dimension. Pastors reported moderate levels of participation in communal activities by both pastor and congregation ($M = 2.61$, $SD = 0.92$).

The fourth dimension, *information and communication dimension* consisted of two items that inquired about the number of times, in the past month, pastors have made or received phone calls regarding an opportunity to become engaged in social change and sources of information. However, this dimension employed only one item, utilizing a
categorical item, to obtain results of relatively low levels of communication regarding opportunities for engagement in social change reported by pastors. \(M=2.27, \ SD=0.99\).

The fifth dimension, social cohesion and inclusion, employed two items to measure the perception of social unity, togetherness, and exclusion by asking “to what extent do socioeconomic, race, and religious differences characterize your congregation” and “do the differences cause problems?” This dimension utilized continuous items with response options that ranged from “no extent at all” to “a very great extent.” Scores on these items ranged from 1 to 4 with higher scores indicating the more positive end of the rated dimension. Pastors indicated low levels of social cohesion and inclusion \(M=2.41, \ SD=0.67\).

The last social capital dimension, empowerment and political action, consisted of one item that measured how much control individuals have over processes and institutions. The dimension employed one categorical item that ranged from “not empowered” to “totally empowered.” The item included “The extent members in my congregation feel they have the power to make positive changes in the community.” Scores on this scale ranged from 1 to 4 with higher scores indicating the more positive end of the rated dimension. Pastors reported members of their congregations felt a moderate level of empowerment to make positive changes in the community \(M=2.92, \ SD=0.62\).
Table 3.1. Means and Standard Deviations of Social Capital Measure

<table>
<thead>
<tr>
<th></th>
<th>Mean</th>
<th>Standard Deviation</th>
<th>N</th>
</tr>
</thead>
<tbody>
<tr>
<td>groups and networks</td>
<td>2.96</td>
<td>.49</td>
<td>154</td>
</tr>
<tr>
<td>trust and solidarity</td>
<td>2.72</td>
<td>.34</td>
<td>154</td>
</tr>
<tr>
<td>collective action and cooperation</td>
<td>2.61</td>
<td>.92</td>
<td>154</td>
</tr>
<tr>
<td>social cohesion and inclusion</td>
<td>2.41</td>
<td>.67</td>
<td>154</td>
</tr>
<tr>
<td>number times made/received phone call</td>
<td>2.27</td>
<td>.99</td>
<td>154</td>
</tr>
<tr>
<td>feel empowered</td>
<td>2.92</td>
<td>.62</td>
<td>154</td>
</tr>
</tbody>
</table>

Social change. Social change was measured through the utilization of Wave II of the National Congregations Study. The alpha coefficient for this scale in previous research (Fulton, 2011) was .82. This measure examined pastor and congregation involvement in activities. The questionnaire consisted of 12 items, each examining if and how pastors and congregations are engaged in social change, pastor and congregation beliefs about social change engagement, congregational barriers to engaging in social change, and the amount of money congregation’s contribute to social change activities and initiatives. This measure consisted of a combination of categorical and continuous response variables. Two items, “take action to address issues” and “programs and services congregation provided” were combined to create a composite measure for social change. The first item listed 21 different programs and services to determine which were currently being provided to the community. These programs and activities included pastoral counseling, food assistance, clothing assistance, family counseling, referrals to
other helping agencies, emergency lodging accommodations, emergency financial assistance, health fairs, aid to prisoners and families, tutoring programs, college counseling workshops, computer classes, aid to immigrants, English as a second language classes, exercise and fitness programs, substance abuse counseling, parent training, mentoring programs, job training and life skill programs, educational assistance, and home repair.

The second scale investigated the types of social change issues congregations addressed in 2013. The second item consisted of 19 social issues including crime, drugs, high school drop-out rate, high school graduation rate, teen pregnancy, unemployment, literacy rate, hunger, disinvestment in the community, homelessness, unskilled labor force, public education, public education, transportation, domestic/sexual abuse, gangs, housing, dilapidated community, ineffective political representation, and recreational activities. For both of these scales, the response category was “yes” or “no.” The alpha coefficient for social change in this study was 0.90, thus, showing a high level of internal consistency.

**Church characteristics.** The church characteristics measure included membership size, location, age, affiliations, socio-demographics of community, pastor’s perception of congregation’s understanding of and interest in social change, and parishioners’ income level. This measure utilized items from the Wave II of the National Congregations Study to construct 11 single items for this research questionnaire. The items were a combination of categorical and continuous response variables.
**Pastor characteristics.** The pastor characteristics measure consisted of nine demographic items. These items determined age, educational level, employment status, seminary training, digital conversations and theological perspective. This measure utilized items from the Wave II of the National Congregations Study to construct the single item measures. These major constructs of this study are presented in Table 3.2.

Table 3.2. Constructs of the Study

<table>
<thead>
<tr>
<th>Construct</th>
<th>Operational Definition</th>
<th>Source</th>
<th>Item Number</th>
<th>Relevant Hypothesis</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Church Characteristics:</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>- Membership Size</td>
<td>Number of members</td>
<td>Wave II of the National Survey of Congregations 2008</td>
<td>1-4</td>
<td>H2(b)</td>
</tr>
<tr>
<td>- Location</td>
<td>Where church is</td>
<td></td>
<td></td>
<td>H3(b)</td>
</tr>
<tr>
<td>- Age</td>
<td>Number of years church has existed</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Pastor Characteristics:</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>- Pastor’s age, education level,</td>
<td>How old is the pastor</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>seminary trained, employment status,</td>
<td>Level of schooling/seminary graduate</td>
<td></td>
<td>5-19</td>
<td>H2(a)</td>
</tr>
<tr>
<td>and congregational/</td>
<td>FT, PT or Bi-Vo</td>
<td></td>
<td></td>
<td>H3(a)</td>
</tr>
<tr>
<td>theological perspectives</td>
<td>Belief/purpose of ministry</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Socio-economic Characteristics:</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>- Congregation’s income level</td>
<td>Average income of membership</td>
<td></td>
<td>20</td>
<td>H2(b)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>H3(b)</td>
</tr>
<tr>
<td><strong>Social Change</strong></td>
<td>Involvement in activities that improve the lives of individuals and communities locally and around the world. It includes a range of activities, such as volunteering or service; donating money, goods or services; and educating others about a particular issue or cause.</td>
<td>Wave II of the National Congregations Study 2006-2007</td>
<td>21-33</td>
<td>H1, H2(a), H2(b)</td>
</tr>
<tr>
<td><strong>Social Capital</strong></td>
<td>The institutions, relationships, and norms that shape the quality and quantity of a society’s social interactions</td>
<td>Social Capital Integrated Questionnaire (SC-IQ)</td>
<td>33-57</td>
<td>H1, H3(a), H3(b)</td>
</tr>
<tr>
<td><strong>Groups and Networks</strong></td>
<td>The effectiveness with which groups and networks fulfill their roles depends on many aspects of these</td>
<td></td>
<td>33-36</td>
<td></td>
</tr>
<tr>
<td>Trust and Solidarity</td>
<td>groups, reflecting their structure, membership and the way they function</td>
<td>37-40</td>
<td></td>
<td></td>
</tr>
<tr>
<td>----------------------</td>
<td>---------------------------------------------------------------------</td>
<td>------</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Collective Action and Cooperation</td>
<td>Confidence and reliance within established relationships and social networks, to strangers, and to institutions of governance</td>
<td>41-45</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Information and Communication</td>
<td>Working and acting in a collaborative manner to achieve a common</td>
<td>46-47</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Social Cohesion and Inclusion</td>
<td>The ability of the members of a community to communicate among each other, with other communities and with members of their networks that live outside the community</td>
<td>48-52</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Who in the community is included in collective action, decision-making, and access to</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Empowerment and Political Action

<table>
<thead>
<tr>
<th>services</th>
<th>53-57</th>
</tr>
</thead>
<tbody>
<tr>
<td>The expansion of assets and capabilities of people to participate in,</td>
<td></td>
</tr>
<tr>
<td>negotiate with, influence, control and hold accountable institutions</td>
<td></td>
</tr>
<tr>
<td>and decisions that affect their lives</td>
<td></td>
</tr>
</tbody>
</table>

Research Design

The study was a non-comparison group, cross-sectional survey of a convenience sample of Black Baptist pastors in South Carolina holding a pastorate at the time of the survey. The goal of the quantitative study was to identify factors predictive of the Black Baptist pastor and church’s creation and utilization of social capital and their engagement in social change.

Target Population, Sample and Setting

This study surveyed a convenience sample of Black Baptist pastors from across the state of South Carolina who attended the annual South Carolina Congress of Christian Education session on the campus of Sumter High School in Sumter, South Carolina in July 2014. There are 1,100 Black Baptist churches in the state of South Carolina with a purported membership of 230,000, thus making the Baptist denomination the largest
Black religious denomination in the state (EMBCSC, 2014). According to the registrar of the South Carolina Baptist Congress of Christian Education, there were 220 pastors in attendance at the 2014 annual session. These participating pastors provide the spiritual, administrative, and programmatic leadership to their respective congregations. Additionally, in many cases, these pastors serve as the voice of the African-American community in social, political, economic, and civic issues in the communities in which they pastor. Many of these pastors serve as advocates on both state and national levels for social change, expressing the needs and sentiments of their congregants and the communities they serve.

The researcher obtained both verbal and written permission from the president of the South Carolina Baptist Congress of Christian Education to conduct the survey on site during the week of the annual session. During the board meeting, (Congress’s official opening session) of the Congress, the President verbally introduced the researcher and shared with attending pastors the reason for the researcher’s presence and of the need for this type of study within the Black Baptist denomination in South Carolina. The President highly encouraged all pastors to participate in the study by responding to a written questionnaire. The researcher was given the opportunity to state that the purpose of the research is to help determine the creation, utilization, and sustainment of social capital in the Black church of South Carolina’s engagement in social change. The researcher also articulated directives regarding pastors’ voluntary participation, the confidentiality, and security of data, and the location of the administration of questionnaire. A room, specifically designated for administering the questionnaire, was
assigned by the Congress president and announced to all pastors throughout the duration of the annual session. Pastors self-selected by coming to the designated location where the questionnaire was being administered; at which time the researcher provided the participating pastors the consent form prior to administering the questionnaire. To increase the likelihood of a high response rate and high efficiency rate on the survey, the Congress was selected based on the high percentage of member pastors in attendance. There were no tangible incentive for pastors who participated in the study. However, the findings of this study will be presented to pastors in subsequent meetings of the Baptist Educational and Missionary Convention of South Carolina. It is the hope of the researcher that this information will be used collectively by the Convention as a catalyst to initiate and promote new social capital strategies to address selected, common socio-economic challenges that plague marginalized communities and individuals in South Carolina. Additionally, this information can be used by individual pastors as measuring and planning tools to design and assess their personal and pastoral efforts in fostering social change through a social capital approach in their respective communities.

The sample size was determined through calculations using the PEAR Method of Sampling Size (Brooks & Barcikowski, 1999), the W.G. Cochran’s Sampling Technique (Barlett, et al, 2001; Cochran, 1977), and the Raosoft Sample Size software calculator (Raosoft, 2004). Based on an available population of 220 member pastors of the South Carolina Baptist Congress of Christian Education and by establishing a criteria of obtaining a 95% confidence level at a 5% significance level, with a response distribution of 50%, the three comparative results revealed that a sample of 141 pastors (highest
sample size of the three sampling methods) was required to achieve adequate statistical power.

**Research Instruments**

This study utilized three instruments that were created for specific use solely with pastors for obtaining a comprehensive view of pastors’ belief, characteristics, perception of congregation, and the pastors’ assessment of their congregation’s socio-economic characteristics and their engagement in social change programs and initiatives. The selection of these empirical instruments for this study was based on their relevance and reliability and on the relevance and reliability among social capital creation, utilization, and sustainment for the purpose of social change. These instruments aimed to generate quantitative data on the various relationships and measures of pastor and church characteristics on social capital and social change engagement. The socio-demographic characteristics of pastors and the socio-economic status of congregations were assessed by culturally adapted questions from the Wave II of the National Congregations Study questionnaire. Wave II of the National Congregations Study questionnaire were also used to examine congregations’ engagement in social change. The Integrated Questionnaire for the Measurement of Social Capital was used to measure the six dimensions of social capital. Additionally, the researcher adapted some of the questions to culturally reflect the religious context and practices of South Carolina’s Black Baptist church. These instruments are further described in the section below.

**Social change.** The National Congregations Study is a source of reliable information about congregations and pastors. This study provided a broad and varied cross-section
analysis of American religious life through its collection of data on church demographics, leadership, programming, and surrounding communities. The National Congregations Study questionnaire was administered to pastors nationwide to gather information on their respective congregation’s social composition, structure, activities, and programming, and on the socio-demographic characteristics of pastors and the socio-economic status of congregations. The study collected data from 1,506 religious congregations in the United States. The questionnaire from Wave II of the National Congregations Study was selected for usage in this research because it provided an appropriate measure of the sociological properties of the nation’s religious congregations. Additionally, the Wave II questionnaire was utilized because it captured pastor socio-demographics and congregation socio-economic characteristics information. Lastly, this instrument was selected because of its reliability and construct validity within the ecumenical community. The National Congregations Study Wave II questionnaire had good psychometric properties when used in numerous research studies. An example of this instrument usage is demonstrated in a study that assessed the influence of the ideological orientation and external engagement on program sponsorship among Black churches (Fulton, 2011). In Fulton’s (2011) study on HIV/AIDS, construct validity was good with Cronbach’s alpha of .82

The National Congregations Study Wave II Questionnaire is composed of 130 yes/no, open-ended, multiple choice, and Likert-type scale items that measure congregational and pastor characteristics across eleven constructs and utilized both ordinal and ratio scales to collect the data for each of these constructs.
While many subsequent studies have used data collected from this instrument to assess various trends, issues, and theories of religious congregations, this research study on the Black Baptist denomination of South Carolina utilized selected yes/no, multiple choice, and Likert-type scale questions from only three of the eleven sections of the National Congregations Study Wave II Questionnaire. Questions from the following three sections were used in this research questionnaire: pastor and church characteristics, and social change. The questions used from the three selected sections of the Wave II questionnaire were essential to this study and relevant to answering the stated research questions and validating the stated hypotheses. This research questionnaire utilized thirty-two questions (Research Questions 1-32) adapted to address social change and congregation and pastor demographics of this study. For the purpose of the study, the three constructs of social change and pastor and congregation demographics were explored as described below:

- Pastor and Church Characteristics – probes the characteristics of the pastors and congregations. Characteristics of the pastor include age, education level, seminary training, employment status, and view of the role of the church. The characteristics of the church include membership size, location, congregation’s income status, and other socioeconomic information regarding the church.
- Social Change – explores the number and types of programs and services available to individuals and families who need special assistance in order to improve their lives and living conditions.
Social Capital. To measure the social capital of the Black Baptist denomination of South Carolina, the Social Capital Integrated Questionnaire’s (SC-IQ) core questions were used (Research Questions 33-57). The World Bank developed a social capital integrated questionnaire (SC-IQ) as a tool to be adapted by researchers to evaluate social capital in a variety of settings. The SC-IQ was developed and field tested as a comprehensive survey for obtaining quantitative measures of all aspects of social capital. It consists of questions structured within six dimensions of social capital: groups and networks, trust and solidarity, collective action and cooperation, information and communication and inclusion, and empowerment and political action. The six dimensions of social capital are conceptually and operationally defined as follow:

- Groups and Networks - identifies the nature and extent of participation in various formal and informal networks and associations.
- Trust and Solidarity - examines meaningful, unified participation in various networks and activities associated with social capital.
- Collective Action and Cooperation - explores how community members work with others on joint projects or in response to a crisis.
- Information and Communication - explores the communication infrastructure.
- Social Cohesion and Inclusion - explores the interaction between people through social relations, conflict, and inclusion.
- Empowerment and Political Action - determines how much control individuals have over institutions and processes that directly affect their wellbeing.
The first two dimensions represented concepts of structural social capital (group membership, collective action) and cognitive social capital (trust and norms). The third and fourth dimensions reflected ways in which social capital operates (collective action, information), and the fifth and six dimensions represented outcomes and applications of social capital (social cohesion, empowerment) (Sheingold & Sheingold, 2013). The Cronbach's alpha for the full survey was 0.92, demonstrating that the items had good factorial validity (Sheingold & Sheingold, 2013).

Although research on social capital and the Black church, using the SC-IQ instrument, was not identified in the literature review, it was used in this study to assess the predictive effects of social capital and social change engagement from pastor and church characteristics. This study utilized only the core questions of the SC-IQ instrument (Research Questions 33-57), some of which were adapted to appropriately fit the research subjects and environment. This researcher also utilized the same constructs used in the Sheingold and Sheingold (2013) study to measure pastor and congregational development and implementation of social capital dimensions to engage in and influence social change.

The SC-IQ was chosen as the basis for developing a social capital survey related to the Black church environment for a number of reasons. The survey was accessible, well documented, and tested with a variety of qualitative and quantitative methods. However, the primary reason for usage is, that while the six dimensions of social capital described above can apply to all communities, the developers recognized that differences in cultural norms may cause communities to interpret particular concepts and relationships
differently. This study only quantitative measures used to examine social capital in the Black Baptist church of South Carolina. The effects of this research measure has the potential to validate this study’s findings and hypotheses by: determining strengths and gaps in social services; identifying strategies used to build social capital, and examining the characteristics of pastors’ and congregations’ engagement in positively influencing social change. Additionally, the effects of this research approach used in this study has the potential to contribute greatly to this body of study by demonstrating similar or greater consistency in results found in the studies cited in this chapter.

**Approach to Quantitative Analysis**

The initial stage of data analysis began with data preparation and screening techniques, which included data cleaning, assessment of outliers, computation of scales, and reliability analyses. Frequencies were run to obtain the number of missing cases for categorical variables. The data set contained some missing values. However, because of the low proportion of missing data on study questionnaires and because of study’s sample size exceeded the sample sized required, no method was taken to address missing values. The percentage of non-missing values on characteristics of pastor and church variables varied from 91.95% to 95.40%. Questionnaires with some missing values were retained for use in this study because they still met the 75% completion criteria. Variables with many values and low response frequencies were collapsed. Seven categorical variables were dummy coded for the purposes of regression analyses. The variables that were dummy-coded were income, employment status, education level, location of church and pastor’s view of the role of the church.
The second step in the analysis of the data included descriptive analyses, regression, and correlation. Descriptive statistics determined patterns in the research measures. Correlation analyses were conducted to explore the relationship between social capital and social change (Research Question 1). Regression analyses was employed to examine the predictive nature among pastor and church variables and social change engagement and social capital (Research Questions 2 & 3).

Data Collection

This quantitative study focused on identifying internal and external factors associated with pastors and congregations that contributed to the social capital of the Black Baptist church in its engagement of social change. Data was collected through a cross-sectional survey. The primary technique for collecting the data was a self-administered questionnaire, containing items of various formats including multiple choice, asking for one option or all that apply, dichotomous and scaled measures, self-assessment items measured on a Likert-type scale, and open-ended questions. Given that English was the first language of the study participants, the questionnaire was developed and administered in English only. The questionnaire consisted of three major sections, inclusive of 57 questions.

Due to the non-sensitivity of the research topic, the study’s use of adult participants, and the non-existence of any risk factors, the researcher requested and was granted a waiver of written consent from Clemson University’s Institutional Review Board (IRB).
Data Analysis Plan

Upon the conclusion of the Congress’s annual session on, Friday, July 18, 2014, the administration of the study questionnaire also concluded. The researcher reviewed all questionnaire for completeness. Surveys were only be retained in the study if at least 75% of the questionnaire was completed. The researcher numbered all completed questionnaires sequentially using a unique research ID. The IBM SPSS software, version 21 (IBM, 2012), was used to analyze the collected data and perform the appropriate statistical analyses for this study. To ensure proper treatment, the researcher created a SPSS database to enter the data from each study questionnaire. To minimize data entry errors and prevent the error of duplication of questionnaire entry, the researcher visually scanned the data and ran the explore procedure for continuous variables to look for out-of-range and extreme values and normality, and frequencies for categorical variables. From the inception of the data collection and management process, the data was housed on the researcher’s personal laptop computer, with a secure access code and was maintained in the private, home office of the researcher at all times to prevent possible exposure of participant’s questionnaire responses.

Univariate analyses were conducted to obtain the mean, standard deviation, and frequency distributions of variables in order to describe the basic features of the data. Bivariate analyses were used in determining associations between study variables, thus investigating the degree of collinearity, differences, patterns, and impact in the sample. In this study, the standard of measure to determine correlation of variables was the
Pearson’s Correlation Coefficient. The alpha level for any given comparison or correlation analysis were established at $p < 0.05$ level for this study.

Multivariate analyses were used to determine the characteristics of the sampled pastors and churches which predict social change. Specifically, multiple regressions were utilized to test the above stated hypotheses of this study.

**Data Preparation and Transformation**

Examining the research questions and the hypothesis, the data were cleaned and prepared by evaluating missing data, outliers, and skewness of data. The preparation of data also included appropriate techniques for addressing the aforementioned components of the study’s data preparation. The original data set contained 181 study participants. Upon review, 7 study participants were deleted from the dataset due to completing less than 75% of the research questionnaire, thus leaving 174 participants for the study’s data analysis. Because the sample size (N=174) provided sufficient power, the 7 study participants were excluded from the analyses. The 7 study participants who failed to complete at least 75% of the study questionnaire, seemingly, unintentionally, omitted answering up to three pages of questions in the questionnaire. The study participants who completed the questionnaire at a rate of 75% or higher were included in the dataset.

The second step in the preparation of data process included checking for outliers. The data was assessed for out-of-range values and was assessed according to questionnaire entries. There was one single-item variable with two outliers that were detected, which the values of $150,000$ and $250,000$ contributed towards social change programs and services (Research Question 24). Although detected as outliers, the responses remained a
part of the study analyses due to its correlation with the respondents’ church membership size and annual income level of congregants. The remaining data was examined for potential for potential patterns of missing values. The frequencies were ran to determine the number of missing responses per variable. Pastor and church characteristics were collapsed to eliminate categories with small counts. These included (1) income, which was collapsed into a categorical variable with two categories of ‘income-low’ and ‘income-mid’; (2) church location was collapsed into a categorical variable with two categories for ‘rural’ and ‘suburban’; and (3) pastor’s employment status which was collapsed into a categorical variable with two categories for ‘FT’ and ‘PT.’ One item was removed completely from the analysis. The item of congregation affiliation was removed due to the complexity of accurately assessing the combination of varied responses. There was no skewness in the study’s constructs, scales, or indexes. Therefore, no further manipulation was conducted on the data prior to analyses.

Variables in the Quantitative Analysis

The quantitative design of this research utilized three research questions that predetermined a set of variables that were used in this study. The first dependent variable, social capital examined the relationship between the six dimensions of social capital (groups and networks; trust and solidarity; collective action and cooperation; information and communication; social cohesion and inclusion; empowerment and political action). The second dependent variable, social change engagement was measured as a continuous variable and included the following two aspects: number of initiatives and issues involved and number of programs and services provided.
Table 3.3. The below table summarizes research questions, hypotheses and the statistical analyses used in this research.

<table>
<thead>
<tr>
<th>Research Questions and Hypotheses</th>
<th>Statistical Analyses</th>
<th>Research Variables</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Research Question 1:</strong></td>
<td>Correlation</td>
<td>Social Capital Variables:</td>
</tr>
<tr>
<td>What is the relationship between</td>
<td></td>
<td>- Groups and networks; trust</td>
</tr>
<tr>
<td>social capital and social change in</td>
<td></td>
<td>and solidarity; collective</td>
</tr>
<tr>
<td>Black Baptist churches in South</td>
<td></td>
<td>action and cooperation;</td>
</tr>
<tr>
<td>Carolina?</td>
<td></td>
<td>information and</td>
</tr>
<tr>
<td></td>
<td></td>
<td>communication; social</td>
</tr>
<tr>
<td></td>
<td></td>
<td>cohesion and inclusion; and</td>
</tr>
<tr>
<td></td>
<td></td>
<td>empowerment and political</td>
</tr>
<tr>
<td></td>
<td></td>
<td>action</td>
</tr>
<tr>
<td><strong>H1.</strong> There will be a significant</td>
<td></td>
<td>Engagement in Social Change</td>
</tr>
<tr>
<td>positive relationship between</td>
<td></td>
<td>Variable:</td>
</tr>
<tr>
<td>measures of social capital and</td>
<td></td>
<td>- Number of initiatives/issues</td>
</tr>
<tr>
<td>social change.</td>
<td></td>
<td>provided</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- Number of programs/service</td>
</tr>
<tr>
<td></td>
<td></td>
<td>provided</td>
</tr>
<tr>
<td><strong>Research Question 2:</strong></td>
<td>Regression</td>
<td>Engagement in Social Change</td>
</tr>
<tr>
<td>What pastor and congregation</td>
<td></td>
<td>Variable:</td>
</tr>
<tr>
<td>characteristics predict Black</td>
<td></td>
<td>- Number of initiatives/issues</td>
</tr>
<tr>
<td>Baptist ministers’ and churches’</td>
<td></td>
<td>provided</td>
</tr>
<tr>
<td>engagement in social change?</td>
<td></td>
<td>- Number of programs/services</td>
</tr>
<tr>
<td></td>
<td></td>
<td>provided</td>
</tr>
<tr>
<td><strong>H2a:</strong> Pastors’ engagement in</td>
<td></td>
<td>Pastor Characteristics Variables:</td>
</tr>
<tr>
<td>social change will be significantly</td>
<td></td>
<td>- Pastor’s age, education</td>
</tr>
<tr>
<td>predicted by pastor seminary</td>
<td></td>
<td>level, view of the</td>
</tr>
<tr>
<td>training, employment status (full-</td>
<td></td>
<td>role of the church, and</td>
</tr>
<tr>
<td>time, part-time, and other), age,</td>
<td></td>
<td>employment status</td>
</tr>
<tr>
<td>and pastors’ view of the role of</td>
<td></td>
<td></td>
</tr>
<tr>
<td>the church</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
**H2b:** Churches’ engagement in social change will be significantly predicted by churches’ socioeconomic status and membership size.

**Research Question 3:**
What pastor and congregation characteristics predict social capital in Black Baptist Churches in South Carolina?

**H3a:** The level of social capital in Black Baptist Churches will be significantly predicted by pastor characteristics, including age, education, seminary training, and employment status.

**H3b:** The level of social capital in Black Baptist Churches will be significantly predicted by level of secular organizations, urban/rural status, age of the church, income level, and membership size.

<table>
<thead>
<tr>
<th>Church Characteristics Variables:</th>
<th>Social Capital Variable:</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Membership Size</td>
<td>- Groups and networks; trust and solidarity; collective action and cooperation; information and communication; social cohesion and inclusion; and empowerment and political action</td>
</tr>
<tr>
<td>- Congregation’s income status</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Pastor Characteristics Variables:</th>
<th>Church Characteristics Variables:</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Pastor’s age, education level, seminary training, and employment status</td>
<td>- Membership Size</td>
</tr>
<tr>
<td></td>
<td>- Location</td>
</tr>
<tr>
<td></td>
<td>- Age</td>
</tr>
<tr>
<td></td>
<td>- Congregation’s income level</td>
</tr>
</tbody>
</table>
Research Permission and Ethical Considerations

Ethical issues were most paramount at all stages in the study. In compliance with the requirements and regulations of Clemson University’s Institutional Review Board (IRB), permission for conducting the research was obtained. The Exempt Application form was submitted, which included information about the study title and type, study location, number and types of subjects, study methods and procedures, and source of funding. The study was granted approval under the exempt status. The written questionnaire was administered to pastors in a non-threatening environment during the annual session of the 2014 South Carolina Baptist Congress of Christian Education and the content of the questionnaire does not fall into the category of sensitive issues.

Because of the nature of this study and the position of the participating subjects, a written consent was presented to each participating subject. The written consent was provided to each participant to assure the honoring of all of their human rights and all other rights, be protected; and that they consent to participate in the study. Every precaution was taken to ensure that participating pastors felt confident and comfortable throughout the entire process of administering the questionnaire and that they had the liberty to withdraw from the study if they desired.

Participating in this study had no greater risks than those encountered through normal daily living. In this study, confidentiality and anonymity were paramount to this subject population. The confidentiality of information and the anonymity of participants were protected at all times. There were no coding or any other markings for tracking or identification purpose on the distributed and returned questionnaires. Participants were
ensured that in no manner would it be possible to trace responses to respective pastors.

All questionnaires remained in the secure possession of the researcher during the duration
of the study and throughout the annual meeting of pastors. Study participants were
informed that the findings from this research would be provided to the pastoral
membership of the South Carolina Baptist Congress of Christian Education upon
successful completion and approval of the researcher’s dissertation.
CHAPTER FOUR

Results

The following analyses are based on 174 of South Carolina’s Black Baptist pastors.

Description of the Sample

The sample consisted of 174 South Carolina Black Baptist pastors that ranged in age from 23 to 86. The average age of the study participants in the sample was 58.0 (SD = 11.74). The median age was 60 years old. Approximately 64% of the sample graduated from seminary. The majority of the sample (60%) were affiliated with national, state, and local conventions, while 30% were affiliated with only state and local conventions. A little less than half of the sample (46%) were full-time, 33% were bi-vocational, and 20% were part-time in their employment status. The average number of years serving as pastor in current pastorate was 15.5 years. Nearly half of the sample (48%) viewed the role of the church as linking sacred work to contemporary issues and culture, 38% viewed it as engaging in sacred work and rejecting society’s standards and culture in the church, 13% as being strictly sacred, and 1% as being primarily secular in nature. Approximately 99% of the sample were personally engaged in social change initiatives and services in the respective community where their pastorate is located.

Churches had been in existence for 120 years on average (SD = 38.82). Fifty percent of sample churches were located in rural area, 23% in urban communities, and 22% located in suburban communities. Sample church membership size ranged from a low of 12 to a high of 8,375, with a mean of 324 members (SD = 719.10). The annual income of church parishioners ranged from below $20,000 (13%), $20,000-$30,000 (43%), and $30,000-$50,000 (38%). The majority of the sample congregations were located in
communities that were viewed as moderately safe (58%), safe (35%), and unsafe (7%).

Concerning the sample’s perception of the church, 49% reported that the church congregations were the most important agent of social change. Over half (52%) of the sample reported that they felt very empowered to make positive social change happen and 34% reported feeling moderately empowered. Approximately 47.6% of the sample reported that drugs were the most critical issue that their community was facing, followed by unemployment (45.2%), teen pregnancy (26.8%), and crime (25.6%).

Results of Hypothesis Testing

Hypothesis 1.

To explore the first research question, a correlation was performed to examine the relationship between social capital and social change. The hypothesis proposed that there is a statistically significant relationship that exist between social capital and social change. The results generated yielded a significant, moderate, positive correlation between social capital and social change ($r = 0.68, p < 0.01$).

Hypothesis 2.

The second research question explored the characteristics of pastors and congregations that predict engagement in social change. The results of the regression analysis testing hypothesis 2A are shown in Table 4.1.
Table 4.1: Regression analysis predicting pastors’ level of social change engagement

<table>
<thead>
<tr>
<th>Predictor variables</th>
<th>β (SE)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pastor age</td>
<td>.02 (.04)</td>
</tr>
<tr>
<td>Seminary trained</td>
<td>2.23 (.92)*</td>
</tr>
<tr>
<td>Pastors’ views of role of the church</td>
<td>.79 (.89)</td>
</tr>
<tr>
<td>Pastors’ employment status FT</td>
<td>2.87 (.10)**</td>
</tr>
<tr>
<td>Pastors’ employment status PT</td>
<td>1.59(1.25)</td>
</tr>
<tr>
<td>$R^2$</td>
<td>.09</td>
</tr>
<tr>
<td>Adj. $R^2$</td>
<td>.06</td>
</tr>
<tr>
<td>$F$</td>
<td>3.13**</td>
</tr>
<tr>
<td>$df$</td>
<td>5, 153</td>
</tr>
</tbody>
</table>

*p < .05
**p < .01
***p < .001

The overall model was significant, $F(5, 153) = 3.13, p = .01$, but the model explained just 6.3% of the variance in social change. Contrary to the hypothesis, pastor age, the pastor’s perception of the role of the church, and part-time employment were non-significant. However, the pastor’s seminary training and full-time employment were significant and indicated that seminary trained pastors and those employed full-time engaged in higher levels of social change. The standardized beta coefficients showed that employment status contributed the most to the model followed by seminary training. This provides partial support for the hypothesis.

The results of the regression analysis testing hypothesis 2B are shown in Table 4.2.
### Predictor variables

<table>
<thead>
<tr>
<th>Predictor variables</th>
<th>β (SE)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number of members</td>
<td>.002 (.001)***</td>
</tr>
<tr>
<td>Income-low</td>
<td>-2.42 (1.25)</td>
</tr>
<tr>
<td>Income-mid</td>
<td>-2.19 (1.31)</td>
</tr>
</tbody>
</table>

The overall model was significant, $F(3, 158) = 5.58, p = .001$, but the model explained just 7.9% of the variance in social engagement. Contrary to the hypothesis, income levels at the low and mid ranges were non-significant. However, the number of members within a congregation was significant and indicated that larger membership churches had higher levels of social engagement. This provides partial support for the hypothesis.

**Hypothesis 3.**

The third research question explored the characteristics of pastors and congregations that predict engagement in social change. The results of the regression analysis testing hypothesis 3A are shown in Table 4.3.
Table 4.3: Regression analysis predicting pastors’ level of social capital

<table>
<thead>
<tr>
<th>Predictor variables</th>
<th>$\beta$ (SE)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pastor age</td>
<td>.01 (.03)</td>
</tr>
<tr>
<td>Seminary trained</td>
<td>1.74 (.78)*</td>
</tr>
<tr>
<td>Pastors’ employment status FT</td>
<td>2.70 (.84)**</td>
</tr>
<tr>
<td>Pastors’ employment status PT</td>
<td>.56 (1.06)</td>
</tr>
</tbody>
</table>

$R^2 = .1$

Adj. $R^2 = .08$

$F = 4.44**$

$df = 4, 155$

* $p < .05$
** $p < .01$
*** $p < .001$

The overall model was significant, $F(4, 155) = 4.44, p = .002$, but the model explained just 8.0% of the variance in social capital as it relates to the pastors. Contrary to the hypothesis, pastor’s age and employment part-time were non-significant. However, the pastor’s seminary training and employed full-time were significant and indicated that seminary trained pastors and those employed full-time had higher levels of social capital. The standardized beta coefficients showed that employment status contributed the most to the model followed by seminary training. This provides partial support for the hypothesis.

The results of the regression analysis testing hypothesis 3B are shown in Table 4.4.
Table 4.4: Regression analysis predicting congregations’ level of social capital

<table>
<thead>
<tr>
<th>Predictor variables</th>
<th>β (SE)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age of church</td>
<td>-.01 (.01)</td>
</tr>
<tr>
<td>Rural</td>
<td>-.86 (.97)</td>
</tr>
<tr>
<td>Suburb</td>
<td>.68 (1.12)</td>
</tr>
<tr>
<td>Number of members</td>
<td>.001 (.001)*</td>
</tr>
<tr>
<td>Income-low</td>
<td>-1.86 (1.24)</td>
</tr>
<tr>
<td>Income-mid</td>
<td>-.9 (1.29)</td>
</tr>
<tr>
<td>Group importance</td>
<td>-.25 (1.15)</td>
</tr>
<tr>
<td>$R^2 =$</td>
<td>.11</td>
</tr>
<tr>
<td>Adj. $R^2 =$</td>
<td>.07</td>
</tr>
<tr>
<td>$F =$</td>
<td>2.54*</td>
</tr>
<tr>
<td>$df =$</td>
<td>7, 140</td>
</tr>
</tbody>
</table>

*p < .05  
**p < .01  
***p < .001

The overall model was significant, $F(7, 140) = 2.54, p = .017$, but the model explained just 6.8% of the variance in social capital as it relates to the churches level of social capital. Contrary to the hypothesis, church’s age, rural location, suburban location, low and mid- levels of income, and group importance were non-significant. However, the number of members within a congregation was significant and indicated that larger membership churches had higher levels of social capital. This provides partial support for the hypothesis.
Summary

This chapter presented the findings of the current study. The findings of this study revealed that the creation and utilization of social capital are significantly related to social change (Research Question 1). The analysis indicated a positive increase in social capital yields a positive increase in social change. Therefore, supporting the hypothesis that there is a significant positive relationship between measures of social capital and social change.

An exploration of pastor and congregation characteristics using a regression analysis determined a significant difference in social change engagement based upon a pastor’s age, seminary training, views of the role of the church, and employment status (Research Question 2). The analysis indicated seminary trained full-time pastors appear to engage in social change initiatives at a higher rate than their counterparts. This research question also investigated the characteristics of congregations that predict their engagement in social change based upon a congregation’s income levels at the low and mid ranges and its membership size. The low and mid income levels were found to be non-significant. However, the number of members was significant, which indicated that congregations with larger membership had higher levels of engagement in social change.

To determine which of the predictor variables best explained the characteristics that predict Black Baptist pastors’ level of social capital a regression analysis was conducted. No significant difference was found in pastor’s age and employment part-time. However, the pastor’s seminary training and full-time employment were significant and indicated that seminary trained pastors and those employed full-time had higher levels of social
capital. To determine which of the predictor variables best explained the characteristics that predict Black Baptist churches’ level of social capital a regression analysis was conducted. No significant difference was found in church’s age, rural location, suburban location, low and mid-levels of income, and group importance in predicting congregation’s social capital. However, the number of members within a congregation was found significant and indicated that larger membership churches had higher levels of social capital. (Research Question 3).

Descriptive statistics were provided for scales, indexes, and items of interest. Sample size, means, and standard deviation were also presented. A discussion of these findings commences in Chapter five.
CHAPTER FIVE

Discussion

In response to the lack of research on South Carolina’s Black Baptist denomination’s engagement in social change and its level of social capital, the researcher attempted to investigate the predictive nature of pastor and church characteristics on these two constructs. This chapter presents the relevant findings of this study. This study used a quantitative methodology for examining pastor’s perception of their personal engagement in social change and their level of social capital, as well as, the social change engagement and level of social capital of their congregation.

The findings of this study of 174 South Carolina Black Baptist pastors revealed that church membership size is a strong predictor of congregation’s engagement in social change, the process by which social problems are addressed through the alteration in the nature of social institutions, social behavior, the social relations of a society, community of people, or other social structures. Additionally, the findings revealed that seminary-trained pastors and pastors whose employment status is full-time had higher levels of social capital than pastors who were not seminary-trained and those whose employment status was less than full-time. This chapter discusses the major findings of this study, describes the impact on the study’s purposes, examines the implications, outlines the limitations and delimitations, and provides recommendations for future research.
Discussion of Findings

Relationship between social capital and social change.

The findings in this study revealed that there is a significant, moderate positive relationship that exist between social capital and social change. This finding is consistent with the research found in this current study’s literature review. Fulton (2011) investigated the influence of external engagement on program sponsorship among Black churches and found that the external engagement characteristics of collaborating with outside organizations, promoting political participation, or having outside speakers are conducive to generating and maintaining the social capital needed to facilitate social change. This hypothesis is also supported by Bopp et al. (2009), who demonstrated how the Black church is a place that engenders internal close-knit relationships and external social networks, which are two important factors in creating, utilizing, and sustaining social capital.

Because the relationship between social capital and social change is one of a positive nature in this study and in other related research, it is imperative to assess the six dimensions of social capital and their contribution to the perceptions and relationships that enables Black Baptist churches to engage in social change. The dimension contributing most to the social capital variable were the dimension of trust and solidarity. This finding is supported by the high degree of internal consistency found in the trust and solidarity factor of the Sheingold and Sheingold (2013) study. Although the solidarity and trust dimension ranked most significant among the other dimensions, one interesting finding reflected that the majority of pastors do not trust or trust to a small degree
national, state, and local government officials. Given that the median age of the participating study pastors is 60 years old, this distrust may be as a result of the historical relationship of discrimination and inequality government displayed during the era of segregation experienced or remembered by the majority of them.

Although the results of this study yielded a significant correlation, qualitative research should be conducted to determine how social capital is created, utilized and sustained and its effectiveness in social change engagement within South Carolina’s Black Baptist churches.

**Pastor and congregation characteristics in predicting social change engagement.**

One major aim of the study was to investigate the characteristics of pastors and congregations in predicting their engagement in social change. Previous studies utilized pastor and congregation characteristics to predict engagement in social change (Barnes, 2011b; Billingsley, 1999; McKenzie 2008; Swain, 2008). These studies found significant differences in social change engagement by seminary trained pastors and non-seminary trained pastors and church membership size. The results of this current research study also found that seminary trained pastors appear to engage in more social change activities than their non-seminary trained counterparts and that churches with larger membership size had higher levels of social change engagement (Hypothesis 2A and 2B). These results are supported by the findings in the studies of the literature review. Additionally, pastors who were employed full-time were found to have higher levels of social change than pastors who were employed in less than full-time status. Conversely, pastors’ views
of the role of the church, age, employment status part-time and churches income levels at the low and mid ranges were found to be non-significant in this study.

A possible explanation for the lack of significant group differences by pastors’ view of the church role and its income levels may relate to the effect of pastor’s congregational perception. The research reflected that congregations that were well informed about community needs, understood their responsibility regarding social change, and were informed, understood, and interested in social change issues (Research Questions 14-16) were just as engaged in social change regardless of their income level or the pastor’s view of the church’s role. An overwhelming majority of pastors reported that their congregation was very informed, fully understood, and moderately to very interested in social change issues and their responsibility to social change. Therefore, as a result of this high level of awareness and interest among congregations, the church’s income level and the pastor’s view of the church’s role is not a factor in predicting the church’s engagement in social change.

This raised the probability that there are other and unmeasured factors that may alter the relationship among pastor and church characteristics and social change engagement. For example, Franklin (2007) postulated that the single greatest threat to the historical legacy and core values of the contemporary Black church tradition is the “prosperity gospel” movement. This movement has placed the Black church in the posture of assimilating into a culture that is hostile to people living on the margins of society, such as people living in poverty, people living with AIDS, homosexuals, and immigrants. This gospel of assimilation provides sacred sanction for personal greed, obsessive materialism,
and unchecked narcissism (Franklin, 2007). This movement can also cause pastors to compromise their vocation and ethical responsibilities. This threat suggests that the possibility of the loss of the Black church’s historical legacy and core values, which are steeped in social change movements, may have an effect on the pastor and congregation’s social change engagement. Additional research is needed to better comprehend the relationship between social change engagement and pastor and congregation characteristics.

**Pastor and congregation characteristics in predicting social capital.**

The third research question in this study investigated the extent to which pastor and church characteristics predicted social capital within South Carolina’s Black Baptist churches. This question and findings from studies in the literature review led to the development of Hypotheses H3a and H3b, social capital in South Carolina’s Black Baptist churches will be significantly predicted by a pastor’s age, seminary training, and employment status and significantly predicted by the church’s age, location, socioeconomic level, group importance and membership size. Regression models were generated that explained the only variables found to be significant were: number of members, seminary-trained pastors, employed full-time. To the contrary of the stated hypotheses, the variables of pastor’s age, employment status, group importance, church location, income level and age, were not significant predictors. Therefore, the study findings only partially supported Hypothesis 3, there are statically significant differences in the levels of social capital within Black Baptist churches in South Carolina. Previous studies provided evidence that the social capital of the Black church is a major element in
social change engagement. Black church social capital leverages the creation of partnerships and it galvanizes, individuals, and communities to engage in social change (Kinney, 2009).

The differences in the levels of social capital among South Carolina’s Black Baptist churches is worthy of additional research, especially when considering the importance of social capital in the Black church and when considering the lack of diversity in group importance reported in this study.

**Impact on Study’s Purposes**

This portion of the discussion of findings will describe what is believed to be the perceived impact of the five prescribed purposes of this study, as interpreted by the results of the analyzed data.

**Analysis of social capital and social change engagement prediction and relationship.**

The data collected and analyzed in this study provided for a comprehensive analysis of pastor and church characteristics that predicted social capital and social change engagement in South Carolina’s Black Baptist churches. This study achieved the purpose of analyzing pastor and church characteristics and analyzing their prediction of levels of social capital and social change engagement. Additionally, this study helped determine how social capital and social change are created and utilized in South Carolina’s Black Baptist churches by investigating how pastors obtain information about social change issues in their communities and how they galvanize congregations to engage in addressing these issues. The study identified the embedded efforts of congregations to
engage in social change by determining their beliefs, noting available programs and services, their financial resources, and, their networks and relationships. This study captured how Black Baptist pastors and churches in South Carolina leveraged social capital within and outside of the church to place a great focus on collective dimensions of social change. The above contributing factors attributed to helping to produce a comprehensive analysis to better conceptualize pastor and church characteristics in predicting social change and social capital, social capital creation and utilization, and, social change engagement.

**Mobilization of pastors and congregations.**

The mobilization of South Carolina’s Black Baptist pastors and congregations is central to impacting and engaging in social change. This research systematically examined, within a social capital framework, how South Carolina’s Black Baptist denomination mobilizes its pastors and congregations for collective action in influencing civil society, impacting social change, and aiding in the development of vital and sustained individuals and communities. The study’s data revealed that pastors and congregations are engaged in numerous types of social change programs and services, and employed various social capital measures. This finding of pastor mobilization was determined by pastors’ high response rate in using of digital conversations about social change and providing their congregation with information and opportunities for engagement in social changes activities. To support the mobilization of congregations, the data reflected a large number of social change programs and services provided by congregations. It also reflected that congregations were likely to become involved in
social change activities by organizing and leading an activity, participating in a community project, and partnering with another organization. These efforts signify mobilizing efforts in impacting social change. Therefore, the examination of the mobilization of South Carolina’s Black Baptist pastors and churches proves to support this study’s purpose of impacting social change and influencing collective action for a civil community.

Efforts, improvements, and dissemination.

This study partially impacted the stated purpose of pursuing to portray the current efforts of Black Baptist churches in South Carolina in creating and championing social change; to increase knowledge and opportunities to facilitate improvement and replication/expansion of social programs and services; and to promote and disseminate these positive efforts and practices among the Black Baptist denomination and well as the community-at-large. Only one of three components of this purpose fully supported this the stated purpose. Data extracted from the research produced significant evidence that demonstrated the current efforts of South Carolina’s Black Baptist churches in creating and championing social change. The results of questions forty-three and forty-four of the research questionnaire aided in facilitating this purpose. When asked if congregations had participated in any communal activities, in which people came together to do some work for the benefit of the community, within the last twelve months, an almost unanimous response from pastors was “yes”. When asked how many times within the last twelve months did the congregation participate, the mean response was between 1-10
times. This impact of this purpose is also evident by the reported high number of programs and services provided by South Carolina’s Black Baptist churches.

No statewide research has ever been conducted on the South Carolina’s Black Baptist churches’ engagement in social change nor on the relational impact of social capital in the state’s Black Baptist churches. Therefore, the purpose’s components of, knowledge and opportunities to facilitate improvements and replication of social programs and service and the promotion and dissemination of positive efforts and practices have not been systematically provided to the constituents of the state’s Black Baptist denomination. Upon disclosure of research findings to the South Carolina’s Black Baptist denomination, its constituents will have access to this research that will, hopefully, provide increased knowledge and opportunities of social programs and services and to disseminate positive efforts. However, additional research is still needed to ascertain in-depth information regarding the effectiveness, cost, and replication of programs and services.

**Social capital and ministry establishment**

This research study strived to support the assertion that social capital engages South Carolina’s Black Baptist churches in establishing a ministry that meets both the spiritual and social needs of its members and its community. The fourth purpose of this research study is advanced by the data that reflected the majority of the study’s participating pastors viewed the role of the church as linking sacred work to contemporary issues and culture (Research Question 11) and that they engaged in social change because it is their religious and moral responsibility (Research Question 29). This finding signifies that
participating pastors understand the critical issues people face. The Black Baptist church is a microcosm of society, therefore, the same challenges and issues that plague society are the same challenges and issues that are also present in the church. For this reason, the creation and utilization of social capital is crucial to the establishment of ministries that address these issues; while at the same time maintaining the church’s integrity to its primary mission of proclaiming the Gospel message. In addition, the utilization of social capital for establishing ministries in South Carolina’s Black Baptist churches encourages and requires the development of holistic support systems rather than targeting specific issues or category of people.

Historically, within the Black church, ministries are birthed out of a social change issues and movements that negatively affect individuals and communities. This fact, still holds true today for South Carolina’s Black Baptist churches. Needs and issues are identified, relationships and networks are stimulated, and capacities are generated to establish, out of the churches’ own creation of social capital, ministries that meet both the spiritual and social needs of their parishioners and the community in which they serve. This form of social capital empower churches to interact with secular, public and private sector organization for needed resources to support and sustain needed ministries. The achievement of this purpose greatly benefits South Carolina’s Black Baptist churches by providing diverse holistic ministries as a result of the churches’ social capital.

**Comprehensive models and structured approaches.**

Given that this research project is the first of its kind for the Black Baptist denomination of South Carolina, this study served as an introduction to the construct of
social capital to the denomination’s constituents. However, data gathered from this research can be used to begin dialogue and to explore the development of formulate models, structured designs, and systemic approaches to assess and better understand social capital in denomination churches. Hence, supporting the study’s purpose of helping to formulate comprehensive, quantitative models and structured designs to appropriately assess effects and to produce systemic approaches for understanding social capital’s role in South Carolina’s Black Baptist church’s efforts to positively influence and engage in social change.

The findings from this research support this purpose by suggesting that the state’s Black Baptist churches are moderately to very informed, interested, empowered, and engaged (Research Questions 14, 16, 27, & 54) in making social change happen. Additionally, an overwhelming majority of participating pastors also reported that they believe or strongly believe that South Carolina Black Baptist church can make social change happen (Research Question 31). These findings also support that the Black Baptist denomination of South Carolina can serve as the catalyst for developing formative and summative program evaluations, needs assessments, and communications systems for disseminating positive social change efforts and best practices. Although this purpose is supported by the study’s research data, future research utilizing a more robust approach to analysis will assist in achieving broader understanding and in developing comprehensive models and approaches for assessment and dissemination.
Practical Implications

This research study contributed to the existing body of knowledge about the importance of the context of social change engagement in the Black church. Previous research studies, many identified in this study’s literature review, have found that the Black church’s engagement in social capital has attributed to the social mobility (Aten, Topping, and Denney, 2010; Austin & Claiborne, 2011; Littlefield, 2010; Barnes, 2008), civic/political mobility (Barnes, 2011a; Brown, 2011; Liu, Wright-Austin, and Orey, 2009; Swain, 2008) and the economic mobility (Barnes, 2011b; Harrison, Wubbenhorst, Waits, and Hurt, 2008) of individuals and communities. This research study revealed that the creation and utilization of social capital in South Carolina’s Black Baptist churches influenced churches engagement in social change issues. Social entrepreneurs, policymakers, pastors, parishioners, and researchers should recognize the importance of Black church social capital and engagement in social change initiatives when developing strategies, systems, enterprises, and policies whose goals are to bring about positive social change in the lives of individuals and communities.

Additionally, this research study supported existing evidence that the Black church is an ethos, rather than only an ethnic, religious institution, that can significantly contribute to scholarly bodies of study in social change and social capital. The construct of social capital serves as concrete example of how its formulation and utilization galvanizes and engages the Black church in social change issues, such as education achievement (Barrett, 2010) and health promotion (Fulton, 2011).
Although participation in this study generated enthusiasm among the pastors at the annual Congress of Christian Education, the newness of participating in a structured research study and the unfamiliarity of the study’s constructs presented a challenge for some of the respondents. Respondents were encouraged to read carefully the introduction to the survey, and the explanations of the constructs that were provided in the questionnaire. What may have been challenging for a few participants, served as an eye-opening, self-evaluation of their personal and congregation’s engagement in social change issues. As many of the participants shared, upon completion of the questionnaire, this research study provided pastors with a tool to assess an area of their ministry that many, had never methodically examined before. Many participating pastors articulated that this study challenged them to have a future dialogue with their respective congregation about intentionally and strategically aligning themselves to engage in social change issues that adversely afflict their communities. These pastors were encouraged by the researcher to use their experience as a participant in this research study to engage other non-attending, non-participating pastors, to generate dialogue among their parishioners about engagement in social change issues, and to examine their church’s gap and opportunities for engaging in social change services and initiatives.

Obtained through listening to sidebar conversations of study participants, the researcher critically surmised that many of the participants did not see themselves nor their congregation as engaging in or contributing to social change issues. This conclusion was drawn upon hearing comments like, “I’m just doing the work of the Lord”, “We are
just trying to meet the needs of the poor”, and “Every church is supposed to have some of those ministry programs that were listed on the questionnaire”. It is the hope of the researcher that this experience will provide a foundation for pastors to begin to understand that they may be “doing the Lord’s work”, but that they are also positively contributing to social change.

Although this research study indicated a positive variation in social capital yields a positive increase in social change. This finding is essential to the validity of this research study and supports the findings in other studies on social capital in the Black church. However, the study’s usage of social capital indicators may not fully capture the unique ways in which Black churches and pastors have built solidarity and trust. This implication is evident in the extremely high response level of study participants who did not trust national, state, and local government officials at all or to a very small degree. This interesting finding could be the result of the study’s current measure of social capital may lack the proper framework that is culturally relevant for Black pastors and for Black church congregations. The research is not suggesting that the study’s social capital indicators are different for African-Americans than for other racial groups. But because of the exclusive historical, cultural and social aspects of the Black church, this implication serves only as a concern for further exploration of the unique ways in which social capital is created and utilized in the Black church.

In this postmodern era in which we live, the dynamics and demographics of the Black church are constantly changing. This is evident in the “graying” of South Carolina’s Black Baptist pastors (average age of pastors) and how pastors perceive the role of
today’s Black church. The study revealed that the median age of participating pastors was 60 years old. The study participants ranged in age from 23 to 86. This data is reflective of the aging demographics of South Carolina’s Black Baptist pastors. This finding implies that South Carolina’s Black Baptist church must develop and implement clergy leadership initiatives that nurtures and develops young persons who aspire to become ministers and existing young ministers. This will ensure the continuity of the Black Baptist church doctrine and practices, yet relevancy and energy to continue the church’s engagement in social change issues.

Another noted dynamic found in this study is of how South Carolina’s Black Baptist pastors view the role of the church. Unlike Black Baptist pastors of yesteryear, who adamantly demanded that the role of the church was strictly sacred, data in this study revealed that there was no significant difference between participating pastors viewed the church as linking sacred work to contemporary issues and those who did not. This may suggest that many pastors are more liberal in their beliefs about the role of today’s Black Baptist church and/or that contemporary issues and cultures are simply the “new normal”.

Given that this research is the first of its kind within South Carolina’s Black Baptist denomination, it can serve as a springboard for formative dialogue among South Carolina’s Black Baptist pastors. Black pastoral leadership is at a critical point with addressing the debilitating socio-economic ills that plague their congregations and communities and with the need for intentional legislative conversations which effect and empowers South Carolina’s Black Baptist churches. While 99% of participating pastors stated that their congregation provided various programs and services that promotes
social change, there has never been a statewide strategic conversation among Black Baptist pastors to analyze where South Carolina’s Black Baptist denomination finds herself in regards to impactful and systemic social change engagement. But more importantly, to analyze where the Black Baptist denomination of South Carolina is headed with addressing the issues they, self-identified, in this research study.

Lastly, it is important to note that although this research is composed of churches in South Carolina’s Black Baptist denomination and primarily engage in social capital initiatives that are synonymous with social change issues that plague Black community, their engagement and aims are not pursued at the expense of connecting to the general polity.

This research study served as an important indication that South Carolina’s Baptist denomination has the capacity to serve as the primary catalyst for positive social change in individual and communities. It also has the social capital capacity to accomplish this major endeavor of ensure the betterment of all.

**Limitations and Delimitations**

There are a number of limitations that could undermine the validity of this study. These limitations were created as a result of both external and internal factors that may have impacted this study. Additionally, despite the fact that this study is the first of its nature in history of South Carolina’s Black Baptist denomination and that it has established a foundational knowledge of relationship and contributions of social capital to the creation of positive social change through the efforts of the Black Baptist
denomination in South Carolina, several critical limitations that should be acknowledged and addressed.

Although this quantitative study allows for reaching a greater sample size of South Carolina’s Black Baptist churches, it does not allow one to research the topic in depth, as would a qualitative study. However, it may provide a ground for a future in-depth qualitative and/or mixed methodology study on South Carolina’s Black Baptist denomination’s promotion and engagement of social change through the use of social capital.

The second limitation is seen in the sample. Due to geographical and time constraints, it was not possible to conduct the survey with a larger sample of South Carolina’s Black Baptist pastor population of the state’s 1600 Black Baptist churches. Thus, a convenience sample was drawn. Only pastors who attended the South Carolina Baptist Congress of Christian Education were samples in this study. The sample reflected more older pastors and older congregations and the locations sampled were mainly urban, not representative of the various types of communities in South Carolina in which Black Baptist churches are located. Therefore, it is possible that sampling bias may have been created by pastor who completed the questionnaire. Therefore, the results of this study cannot be generalized beyond this sample.

The third limitation of this study is the highest non-response rate found in the question that required respondents to write how much money did your congregation contribute to social programs and services in 2103. Thus, the unwillingness of respondents to provide this information should be taken into account in future research. To generate a high
response rate for certain variables, the survey questionnaire should provide a range of amounts in which the respondent can selected.

The fourth limitation is the number of constructs included in the study did not allow each construct to be examined in-depth due to the lack of data and statistical power for such further analyses. More specifically, for several constructs, scales were used and for others, where a scale would make the questionnaire extensive and decrease the likelihood of completion, few questions per construct was used.

The fifth limitation recognizes that this study only captured information and the perspectives of the pastor. The possibility of the responding pastor’s bias may disclose a one-sided view of the congregation’s level of understanding, engagement and their perspective of social change.

The sixth limitation is the concepts of social change and social capital may have been beyond the scope of complete understanding by some of the respondents. This study presented for the first time, to many of the pastors, a formal instruction to these concepts and first-time participation in a formal, structured research-based survey regarding their personal and congregation’s engagement in social change.

The seventh limitation is the study’s dependence on self-reports about participant’s social capital approach in their engagement in social change and community development efforts. This limitation may lead to participants overly amplifying their employment and frequency of social capital in their engagement in social change and community development; which made the study vulnerable to social desirability biases. Study participants may also impose concomitant tendency to inflate reports of positive social
attitudes and behaviors and church and pastor characteristics. This limitation presents the possibility of self-report bias through this study; thus threatening the validity of this research and hinder the development of theories.

Although the study’s ease of implementation is an advantage, its cross-sectional design and data collection approach, which occurred at one place and one point in time, serves as an external limitation in this study. This ninth limitation may be a hindrance to the study’s accurate examination of the causality among variables.

Tenth, this study utilized the non-probability sampling method of convenience sampling for selection of study participants. This sampling model created the possibility for selection bias. The participants in this study are Black Baptist pastors who were in attendance at the annual session of the South Carolina Baptist Congress of Christian Education. Black Baptist pastors who were not in attendance at the Congress were not be afforded the opportunity to be in the sample population; which was used to provide the statistical data used in this study. These pastors who were not in attendance may represent a population of Black Baptist pastor who were: financially unable to attend, bi-vocational and unable to take paid-time-off, uninterested in the Congress, or who are non-members of the Congress. Therefore, the usage of convenience sampling prohibited this study from making statistical generalizations about the total population from the participants in the study because it would not be representative enough. Therefore, the researcher cannot be confident that the sample is representative of Black Baptist churches (i.e., differences in church and pastor characteristics). Additionally, this sampling model could distort the statistical analysis of this study. This distortion may have occurred as a
result of the overrepresentation of one or several of the variables that represent the characteristics of the pastor (i.e., age, education level, location of pastor, employment status, theological persuasion, perception of role in social change and community development)

Lastly, the statistical power of the regression analysis used in this study may be decreased due to the assumptions of causality, normality, and linearity and possibility of multicollinearity.

The limitations of this research are not only threatened by external factors, but also because of internal factors. One of the major limitations due to an internal threat is research bias. No matter how innocuous this study may appear, there is a possibility that the researcher’s subjective judgment may enter. Due to the researcher’s passion for the research topic, personal work in the research area, marriage to a Black Baptist pastor, and acquaintance with many of the potential study participants; the researcher’s intuition and judgment may permeate the analysis by limiting its extent, in determining facts, in deciding on hypotheses and approaches, and in finding the logical sequence of steps from assumptions to conclusions.

The study also includes delimitations. It was confined only to the membership churches of the South Carolina Baptist Congress of Christian Education and only to their respective pastors. The uniqueness of the study within this specific context made it difficult to administer exactly in another context and to other non-ministerial church constituents.
Participants’ responses were from, and confined to their personal feelings and experiences in the respective church in which they provide pastoral leadership.

The study provided only one perspective on the Black church as an agent for social change through a social capital approach; a perspective exclusively through the eyes of South Carolina’s Black Baptist pastors. Thus, excluding other African-American denominations, and non-ministerial church constituents.

There is not a mandatory requirement for pastors of membership churches to attend the annual session of the South Carolina Baptist Congress of Christian Education, therefore, the researcher did not administer the survey to absent pastors of member churches and to non-member Black Baptist churches in South Carolina.

Although there were limitations and delimitations to this study, integrity and proper protocols and procedures were adhered to at every level and in every aspect of its prescribed methodological process. The results from the data analysis will be discussed in detail in chapter four of this study.

**Recommendations for Future Research**

This study builds on the theoretical and empirical work examining the work and role of Black churches in their efforts to initiate and sustain positive social change. However, further research may apply this study’s questionnaire and logic model to Black Baptist churches nationally and other Black Church denominations in South Carolina and nationally in their efforts to engage in social change through a social capital approach. Given the findings in the literature review that the historical and continuous, collective efforts and effectiveness of the Black church’s engagement in social change have
positively impacted individuals, communities, and the world, research in Black church social change engagement should now begin to explore the Black church not only as a religious, ethnic entity that is engaged in social change, but as an ethos that contributes to the sustainment of total well-being for humanity. Thus, investigating the Black church’s engagement in social capital outside of a religious context only.

South Carolina’s Black Baptist denomination should develop a Think Tank to commission its clergy and congregants to think theologically and practically about its mission, role and work in social change. The Think Tank would be charge to create a framework to design strategies and structures to systematically initiate and engage in social change movements and initiatives. The execution of these two actions relates to how the Black Baptist church can utilize and leverage its social capital to establish sustainable and life-changing social change movements. This is a positive implication for pastors and churches who understands the work of the community is the work of God. This Think Tank should focus on strategies to create social change advocacy in public policy and on equipping pastors and congregations with the knowledge and tools of empowerment to positively affect social change.

Since the Black Baptist church is a mediating stakeholder in affecting positive social change and its pastors are the primary agents for motivating and engaging congregations to participate in social change, it is imperative that congregations and pastors possess certain characteristics that will empower them to address the social ills of the twenty-first century. Through the synthesization of this research data, the researcher postulates that the proposed Think Tank should formulate its work by adopting the six characteristics of
enduring institutions identified by Booz Allen Hamilton (2005) as the premise for its work in equipping and empowering pastors and congregations in effective social change. As a result of this study, it is the researcher’s belief that characteristics of enduring institutions are the same essential characteristics needed by the Black church to be a sustainable catalyst for social change. The six characteristics needed by the Black Baptist church are innovative capabilities—the capacity to create and modify strategies; governance and a leadership structure that promotes commitment to enterprise resilience; information flow—a continual flow of information; culture and values—an environment where adaptive qualities are cultivated; adaptive response—ability to withstand operational disruptions and threats without compromising effectiveness; risk structure—a system that does not limit an organization’s operations; and legitimacy—the undisputed credibility of an organization. Franklin (2007), too, endorsed these characteristics as crucial elements in the success of the Black church ability to develop and sustain best social change practices. Since the Black church is an anchor institution in the community, the researcher recommends that the Black Baptist denomination of South Carolina provide the training resources and opportunities needed for pastors to develop these characteristics; which will equip them in engaging their congregations in effective social change.

Content analysis of South Carolina’s Black Baptist churches’ social change services, programs, and initiatives may be able to provide a more detailed description, an evaluation of their effectiveness, an assessment of gaps and opportunities, and the operational capacity of the types of social change services, programs, and initiatives in
which South Carolina’s Black Baptist churches engage. A content analysis would further identify the types of relationships, networks, and emotional bonds among pastors, congregations, and other secular organizations that facilitates and provides meaningful contributions to the development and sustainability of social capital in South Carolina’s Black Baptist churches. Such qualitative analyses could assist in the design of social change and social capital models and approaches that could be replicated nationally, across denominational and racial lines. Both the assessment of the current state of South Carolina’s Black Baptist denomination’s engagement in social change and a content evaluation of the denomination’s creation and utilization of social capital may influence greater, more long-term, and sustainable social change initiatives within the South Carolina’ Black Baptist denomination and among other denominations throughout South Carolina and America.

**Conclusion**

Although this research study treads upon unchartered waters in South Carolina’s Black Baptist denomination, it is not unreasonable to claim that a consciousness and consensus has emerged about its churches engagement in social change initiatives. This study suggest that social capital in South Carolina’s Black Baptist churches has a positive effect on a church’s engagement in social change, when it is created, utilized, and maintained. In dissecting the literature on social change through a social capital approach and in analyzing the study’s data, a recurring message is that the nature and extent of social capital within the Black church is the key to social change engagement. The presence of social capital in South Carolina’s Black Baptist churches provides greater
awareness of opportunities for engagement, encourages participation in initiatives and services, and builds internal and external support to address social change issues. Thus, leading pastors and congregations to engagement in social change. Positive social change occurs at a greater degree when the church creates and utilizes its social capital.

While additional research is needed to explore the relationship between South Carolina’s Black Baptist pastors and churches and their engagement in social change, this study serves as a clarion call for pastors and congregations to embrace and forge ahead in the uniqueness of the church’s historical and contemporary role as social change agents and as producers and collaborators of social capital creation and utilization for the good of humankind. To fulfill this role, South Carolina’s Black Baptist denomination must continue to serve as a collective utility for positive social change, it must remain committed to its mission of social change, and it must work to re-establish and position itself as an ethos, rather than just an African-American religious institution in South Carolina.

Sankofa, is an Akan word from Ghana which means, “We must go back and reclaim our past so we can move forward; so we can understand why and how we came to be who we are today.” This study may be the researcher’s urgent cry for South Carolina’s Black Baptist denomination to reclaim its history and heritage in social change movements. However, it may just be the word that ignites the soul and will of Black Baptist pastors and congregations of South Carolina to initiate and engage in social change in a more intentional and systemic manner. Sankofa!
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Appendix A
Research Study Questionnaire

The Social Capital Approach to South Carolina’s Black Baptist Church in Social Change Engagement Research Questionnaire

The Black church has historically played and continues to play a major role in the lives of African-Americans and the African-American community. The Black church is understood by the Black community to be a religious entity that addresses the social, educational, political, and economic issues that negatively impact communities; through consistent efforts in spiritual renewal, helping, social change, and empowerment. It is considered to be the only community organization capable of reaching every person in need on an ongoing basis. Therefore, because the church is a product of the local community, it is essential to place the church within the context of community organization for this study. While the Black church continues to be a powerful force in providing the sacred enrichment needed for their congregants to empower their spiritual soul; grave concerns have emerged postulating that the Black church has become less outspoken and even unwilling, to participate in community issues that are paramount to the survival of marginalized individuals and communities in South Carolina. The purpose of this survey is to help determine the creation, utilization, and sustainment of social capital in the Black Baptist church of South Carolina’s engagement in fostering social change. The findings and success of this study depends totally on your voluntary participation. Thank you for participating in The Social Capital Approach to South Carolina’s Black Baptist Church in Social Change Engagement research study.

Socio-demographic and Socio-economic Measures

Basic Information About Your Congregation

1. In what year was your church established? ____________

2. With which of the following is your congregation affiliated? (Please circle all that apply).
   1 = National denominational body
   2 = State convention
   3 = Local convention
3. In what type of community is your congregation located? (Please circle one number below)

   1 = Rural (remote, countryside, sparsely populated)
   2 = Suburban (outlying the city, less densely populated)
   3 = Urban (major population center, heavily populated)

4. How many members are there in your congregation? ____________

**Basic Information About The Pastor**

5. In what year did you become a pastor? _______________

6. What was your age on your last birthday? ________________

7. What is the highest level of education you have received? (Please circle one number below)

   1 = Less than high school
   2 = High school diploma
   3 = Some Vocational/Technical Education Training
   4 = Vocational/Technical Education Degree
   5 = Associate’s Degree
   6 = Some college, but not a four-year degree
   7 = Four-year college degree (BA or BS)
   8 = Graduate degree (Master’s)
   9 = Doctorate/Professional degree (D.Min, Ed.D, JD, MD, Ph.D)
   10 = Other (Please specify)______________________________

8. Did you graduate from a seminary? (Please circle one number below)

   1 = Yes  2 = No

9. If yes, please write the name and location of the seminary in which you graduated:

   ___________________________________________________________________

10. About how many miles do you live from the church where you serve as pastor? _________
11. In general, I view the role of the church as …. (Please circle one number below)

1 = …being strictly sacred.

2 = …engaging in sacred work, namely “saving souls” and rejecting society’s standards and culture in the church.

3 = …linking sacred work to contemporary issues and culture.

4 = …being primarily secular in nature.

12. Which of the below describe your current employment status? (Please circle one number below)

1 = Full-time pastor: Work 40 hours or more with the church

2 = Part-time pastor: Work 20 hours or less with the church

3 = Bi-vocational: Work primarily with another job most of the time

13. In the past three months, have you…
(Please circle one answer)

Spoken about specific community issues (e.g., poverty) from the pulpit 1 = Yes 2 = No

Encouraged members of the congregation to take individual or group action 1 = Yes 2 = No

Written letters to public officials 1 = Yes 2 = No

Hosted informal meetings with public officials and community leaders 1 = Yes 2 = No

Formed or sought to form a foundation, non-profit, or a community development corporations 1 = Yes 2 = No

Helped to organize the community toward revitalization efforts 1 = Yes 2 = No

Contributed financially to social or community Service organizations 1 = Yes 2 = No
Developed and implemented programs and activities to address community issues

1 = Yes 2 = No

Other (specify) ________________________________

Pastor’s Congregational Perception

14. How informed is your congregation about the needs in the community where the church is located? (Please circle one number below)

1 = Not informed at all
2 = Somewhat Informed
3 = Very informed

15. Social change refers to involvement in activities that make improvements in the lives of individuals and communities, locally and around the world. It can include a range of activities, such as volunteering or service; donating money, goods or services; educating others about a particular issue or cause; etc. To what extent do you believe your congregation understands their responsibility regarding social change? (Please circle one number below)

1 = Do not understand at all
2 = Somewhat understand
3 = Moderately understand
4 = Fully Understand

16. How interested do you believe your congregation is in social change issues? (Please circle one number below)

1 = Not Interested
2 = Somewhat Interested
3 = Moderately Interested
4 = Very Interested
17. Do you provide your congregation with information and opportunities for them to become engaged in social change efforts? (Please circle one number below)

1 = Yes 2 = No

18. How do you rate the community where your church is located? (Please circle one number below)

1= Below Average (Socio-economically deprived)
2= About Average (Working Class)
3= Above Average (Middle/Upper Middle Class)
4 = Other (specify) ________________________________

19. Do you feel that the community where your church is located is… (Please circle one number below)

1= Unsafe (High crime)
2=Moderately Safe (Some crime)
3= Safe (Little to no crime)

20. What is the average annual income of the majority of the members in your congregation? (Please circle one number below)

1 = Below $20,000
2 = $20,000-$30,000
3 = $30,000-$50,000
4 = $50,000-$75,000
5 = $75,000-$100,000
6 = $100,000-$150,000
7 = $150,000-$200,000
8 = Over $200,000
Social Change Measures

Social change is the process by which social problems are addressed through the alteration in the nature of social institutions, social behavior, the social relations of a society, community of people, or other social structures. The following questions will examine your belief about social change and will examine you and your congregation’s engagement in social change.

21. What are the three most critical issues that your community currently faces?
   (Please place an X on the line next to your top three responses)

   1. ___Crime
   2. ___Drugs
   3. ___High School Drop-out Rate
   4. ___High School Graduation Rate
   5. ___Teen Pregnancy
   6. ___Unemployment
   7. ___Literacy Rate
   8. ___Hunger
   9. ___Disinvestment in the Black Community
   10. ___Homelessness
   11. ___Unskilled Labor Force
   12. ___Public Education
   13. ___Transportation
   14. ___Domestic/Sexual Abuse
   15. ___Gangs
   16. ___Housing
   17. ___Dilapidated Community
   18. ___Ineffective Political Representation
   19. ___Recreational Activities
   20. ___Other ________________________________________________
22. Did your congregation take action to address any of the following issues in 2013? (Please circle one response per action)

- Crime: 1 = Yes, 2 = No
- Drugs: 1 = Yes, 2 = No
- High school drop-out rate: 1 = Yes, 2 = No
- High school graduation rate: 1 = Yes, 2 = No
- Teen pregnancy: 1 = Yes, 2 = No
- Unemployment: 1 = Yes, 2 = No
- Literacy rate: 1 = Yes, 2 = No
- Hunger: 1 = Yes, 2 = No
- Disinvestment in the community: 1 = Yes, 2 = No
- Homelessness: 1 = Yes, 2 = No
- Unskilled labor force: 1 = Yes, 2 = No
- Public education: 1 = Yes, 2 = No
- Transportation: 1 = Yes, 2 = No
- Domestic/sexual abuse: 1 = Yes, 2 = No
- Gangs: 1 = Yes, 2 = No
- Housing: 1 = Yes, 2 = No
- Dilapidated community: 1 = Yes, 2 = No
- Ineffective political representation: 1 = Yes, 2 = No
- Recreational activities: 1 = Yes, 2 = No
- Other (specify) ______________________________: 1 = Yes, 2 = No
23. Does your congregation currently provide any of the following programs and services to the community? (Circle one number for each)

- Pastoral counseling 1 = Yes  2 = No
- Food assistance 1 = Yes  2 = No
- Clothing assistance 1 = Yes  2 = No
- Family counseling 1 = Yes  2 = No
- Referrals to other helping agencies 1 = Yes  2 = No
- Emergency lodging accommodations 1 = Yes  2 = No
- Emergency financial assistance (medicine/rent/mortgage/utilities) 1 = Yes  2 = No
- Health fairs 1 = Yes  2 = No
- Aid to prisoners and their families 1 = Yes  2 = No
- Tutoring programs 1 = Yes  2 = No
- College counseling workshops 1 = Yes  2 = No
- Computer classes 1 = Yes  2 = No
- Aid to immigrants 1 = Yes  2 = No
- English as a second language classes 1 = Yes  2 = No
- Exercise/fitness programs 1 = Yes  2 = No
- Substance abuse counseling 1 = Yes  2 = No
- Parent training 1 = Yes  2 = No
- Mentoring programs 1 = Yes  2 = No
- Job training/life skills programs 1 = Yes  2 = No
- Educational assistance 1 = Yes  2 = No
- Home repair programs 1 = Yes  2 = No
- Other (specify) ______________________________ 1 = Yes  2 = No
24. In 2013, approximately how much money did your congregation contribute to the above Social programs and services? ___________________________

25. To what extent are each of the following a barrier to your congregation's involvement in community social change?

<table>
<thead>
<tr>
<th>Barriers</th>
<th>Not at all</th>
<th>A little</th>
<th>Moderately</th>
<th>Very much</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lack of knowledge as to how to implement services and programs</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Lack of volunteers</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Lack of financial resources</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Unwillingness of members of the congregation to serve others in the community</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>No interest in the congregation</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Location of the church</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Time constraints</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Not part of the church’s mission</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Fear of failure, commitment, hard work</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>No collaborative partners to assist with meeting the needs of the community</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Focused on other priorities</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Other (specify)</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
</tbody>
</table>
26. Which do you believe is the most important agent of social change? 
(Please circle one number below)

1 = Individuals
2 = Community-based organizations
3 = Governments
4 = Church congregations

27. How empowered do you feel to make social change happen? 
(Please circle one number below)

1 = Not at all 2 = A little 3 = Moderately 4 = Very much

28. Have you taken action to engage in positive social change within the last three months? 
(Please circle one number below)

1 = Yes 2 = No

29. What is the main reason that being involved in social change is personally important to you? 
(Please circle one number below)

1 = To help people who are less fortunate
2 = To be a part of the solution and just not to benefit from the actions of others
3 = It makes me feel good
4 = It is my religious and moral responsibility
5 = Involvement in social change is not important to me
6 = Other (specify) _____________________________
30. How likely is it that your congregation will become involved in each of the following social change activities in the next 6 months? (Please circle one number on each row)

<table>
<thead>
<tr>
<th>Activity</th>
<th>Not at all likely</th>
<th>A little likely</th>
<th>Moderately Likely</th>
<th>Very likely</th>
</tr>
</thead>
<tbody>
<tr>
<td>Organize and lead an activity</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Participate in a community or group Project</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Donate goods and services</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Partner with another organization</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Donate money to a cause or organization</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Other (specify)________________________________</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
</tbody>
</table>

31. Do you believe that South Carolina’s Black Baptist church … (Please circle one number on each row)

<table>
<thead>
<tr>
<th>Belief</th>
<th>Do not believe</th>
<th>Somewhat believe</th>
<th>Believe</th>
<th>Strongly believe</th>
</tr>
</thead>
<tbody>
<tr>
<td>Is an organization that can make social change happen</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Makes it easy to get involved in social change efforts</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Has the financial resources to make change happen</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Has the influence to make change happen</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Has a critical and urgent role in making social change happen</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
</tbody>
</table>
### 32. How likely will you engage in each of the following forms of digital conversations about social change in the next three months? (Please circle one number on each row)

<table>
<thead>
<tr>
<th>Activity</th>
<th>Not at all likely</th>
<th>A little likely</th>
<th>Moderately likely</th>
<th>Very likely</th>
</tr>
</thead>
<tbody>
<tr>
<td>Post on a social networking site</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Comment on others site</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Participate in an online chat</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Sign an online petition</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Upload media content</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Create a blog or website</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Create a social networking group or Group or page</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Text or e-mail messages</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Start an online petition</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Other (specify)</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
</tbody>
</table>

### Social Capital Measures

*Social Capital is the collective benefit that comes from mutually cooperative and helpful relationships, networks, and emotional bonds among people, organizations, groups, and congregations. These connections, that promote trust and cooperation, can be drawn upon to positively solve problems, address issues, and to create/improve productive capacity to achieve the common good for all people. The following questions will examine how you and your congregations create, utilize, and promote social capital for the good of your community.*
Groups and Networks

The following questions concern the groups and organizations, networks, or associations to which you belong. These could be formally organized groups or just groups of people who get together regularly to do an activity or talk about things.

33. How many such groups do you belong to? (Please circle one number below)

1 = none
2 = 1-5
3 = 6-10
4 = 11-15
5 = 16 or more

34. Of all the groups to which you belong, what type of group is the most important to your congregation? (Please circle one number below)

1 = Religious Organizations
2 = Community/Non-Profit Organizations
3 = Business Organizations
4 = Civic Organizations
5 = Government Institutions
6 = Other (specify) ________________________

35. How much alike are the members of the type of group you selected above? (Circle one number for each characteristic)

<table>
<thead>
<tr>
<th>Characteristic</th>
<th>Not at all</th>
<th>A little</th>
<th>Moderately</th>
<th>Very much</th>
</tr>
</thead>
<tbody>
<tr>
<td>Religion</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Gender</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Race</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Occupation</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Educational background or level</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Income background or level</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
</tbody>
</table>
36. How often does this group work with or interact with groups inside your congregation?

   1 = Never
   2 = Occasionally
   3 = Frequently

**Trust and Solidarity**

The following questions will examine the level of trust and solidarity you believe exist in your congregation. To what extent do you agree or disagree with the following statements: (Please check one response in each row)

37. I believe that:

<table>
<thead>
<tr>
<th>Strongly disagree</th>
<th>Disagree somewhat</th>
<th>Agree somewhat</th>
<th>Strongly agree</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>a. Most people in my church can be trusted.</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>b. Most people in my church feel that they can be trusted</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>c. You can’t be too careful in dealing with people in my church.</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
</tbody>
</table>

38. To what extent do you agree or disagree with the following statements:
   (Please check one response in each row)

<table>
<thead>
<tr>
<th>Strongly disagree</th>
<th>Disagree somewhat</th>
<th>Agree somewhat</th>
<th>Strongly agree</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. Most people in my congregation are willing to help if you need it.</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>3. In my congregation, one has to be alert or someone is likely to take advantage of you.</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
</tbody>
</table>
39. How much do you trust (Circle one response in each row)

<table>
<thead>
<tr>
<th></th>
<th>Not at all</th>
<th>A small degree</th>
<th>A great extent</th>
<th>A very great extent</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. National government officials</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>2. State government officials</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>3. Local government officials</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>4. Other pastors</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>5. Your parishioners</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>6. Other community leaders</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
</tbody>
</table>

40. If a community project does not directly benefit you or your congregation, but has benefits for many others in the community, would you contribute time or money to the project? (Please check one response in each row)

<table>
<thead>
<tr>
<th></th>
<th>Yes</th>
<th>No</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 = Time</td>
<td>___</td>
<td>___</td>
</tr>
<tr>
<td>2 = Money</td>
<td>___</td>
<td>___</td>
</tr>
</tbody>
</table>

Collective Action and Cooperation

41. In the past 12 months did you participate in any communal activities, in which people came together to do some work for the benefit of the community?

<table>
<thead>
<tr>
<th></th>
<th>1 = Yes</th>
<th>2 = No</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 = Yes</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2 = No</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

42. How many times in the past 12 months did you participate in communal activities? (Please circle your response below)

<table>
<thead>
<tr>
<th></th>
<th>1 = 0 times</th>
<th>2 = 1-5 times</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 = 0 times</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2 = 1-5 times</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
43. In the past 12 months did your congregation participate in any communal activities, in which people came together to do some work for the benefit of the community? (Please circle response)

1 = Yes          2 = No

44. How many times in the past 12 months did your congregation participate? (Please circle your response below)

1 = 0 times
2 = 1-5 times
3 = 6-10 times
4 = 11-15 times
5 = More than 16 times

45. If there was a problem in this community, how likely is it that your congregation will collectively galvanize to try to solve the problem? (Please circle one response)

1= Very unlikely
2= Somewhat unlikely
3= Somewhat likely
4= Very likely

**Information and Communication**

46. In the past month, how many times have you made or received a phone call regarding an opportunity to become engaged in social change efforts? (Please circle only one response)

1 = 0 times
2 = 1-5 times
3 = 6-10 times
4 = 11-15 times
5 = More than 16 times

47. What are your three main sources of information about the needs of your community? (Please check three only)

1 = Relatives, friends and neighbors
2 = Community bulletin board
3 = Local market
4 = Community or local newspaper
5 = National newspaper
6 = Radio
7 = Television
8 = Groups or associations
9 = Business or work associates
10 = Political associates
11 = Community leaders
12 = An agent of the government
13 = Non-governmental organization
14 = Internet
15 = Other (specify) _________________________

Social Cohesion and Inclusion

48. There are often differences in characteristics between parishioners in a congregation. For example, differences in wealth, income, social status, ethnic or race. There can also be differences in religious or political beliefs, or there can be differences due to age or sex. To what extent do any such differences characterize your congregation? (Please circle only one)

1 = To no extent at all
2 = To a small extent
3 = To a moderate extent
4 = To a very great extent

49. To what extent do any of these differences cause problems? (Please select only one)
   1 = To no extent at all
   2 = To a small extent
   3 = To a moderate extent
   4 = To a very great extent

50. Which two differences most often cause problems in your congregation? (Circle two responses only)
   1 = Differences in education
   2 = Differences in home ownership
   3 = Differences in wealth/material possessions
   4 = Differences in social status (white collar vs. blue collar/unemployed)
   5 = Differences between men and women
   6 = Differences between younger and older generations
   7 = Differences between long-term and new residents
   8 = Differences in political party affiliations
   9 = Differences in religious beliefs
   10 = Differences in physical appearance
   11 = Other differences (specify) _______________________

51. Have these problems ever led to dissension in your congregation? (Circle only one)
   1 = Yes
   2 = No

52. Have these problems ever led to violence in your congregation? (Circle only one)
   1 = Yes
   2 = No
Empowerment and Political Action

53. How would you describe your congregation? (Please circle only one)
   1 = Extremely unhappy
   2 = Moderately unhappy
   3 = Moderately happy
   4 = Extremely happy

54. To what extent would you say members of your congregation feel they have the power to make positive changes in the community? (Please circle only one)
   1 = Not empowered at all
   2 = Minimally empowered
   3 = Moderately empowered
   4 = Totally empowered

55. In the past 12 months, how often have people in your congregation got together to jointly petition or address government officials or political leaders for something benefiting the community? (Please circle only one)
   1 = Never
   2 = Once
   3 = A few times (2-5)
   4 = Many times (>5)

56. Did you vote in the last state, national and local election? (Please circle response)
   1 = Yes          2 = No

57. Do you encourage your congregation to vote in political elections? (Please circle response)
   1 = Yes          2 = No