VOLUNTEERISM AND CHURCH MEMBERS: CONNECTING SELF-

DETERMINATION THEORY AND PARTICIPATION IN THE BLACK CHURCH

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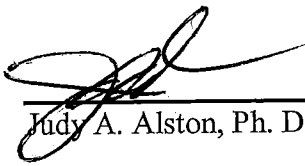
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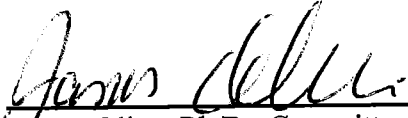_____   3/22/19
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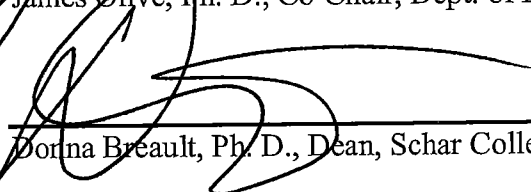
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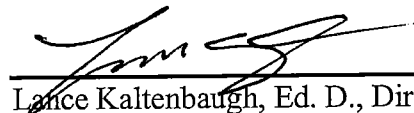
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VOLUNTEERISM AND CHURCH MEMBERS: CONNECTING SELF-
DETERMINATION THEORY AND PARTICIPATION IN THE BLACK CHURCH

By

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ASHLAND UNIVERSITY, 2019

Judy A. Alston, Ph.D., Committee Chair

Abstract

This ethnographic qualitative study explored motivations for church volunteerism. More
specifically, this study explored motivations for member's participation in the Black
church. Cultural, psychological, and religious beliefs are historically common reasons for
church participation. In addition, other more current reasons for church participation
exist. Deci and Ryan's Self-Determination Theory (SDT) provided three categories to
explore this research and motivations for current church participation. These SDT
categories are competency, autonomy, and relatedness. The five case studies used for this
research were volunteer members of small churches where the congregation size was
approximately 100 members or less in urban communities. This exploratory study was
based on semi-structured interviews and detailed observations through five member's
shared church experiences. The research question that guided the study was: what
motivates some members in the Black church to volunteer and become active participants
working toward the church's goals?

DEDICATION

Dedicated to me. I survived every risk and attack against my spiritual, mental, and physical life. When I reflect on my growth and emotional intelligence, every failure, every success, I continue to persist in accomplishing things that were once my greatest fears. This act of persistence continues to guide me toward my authentic truth; a truth without labels, without boxes, without limitations.

ACKNOWLEDGEMENTS

simply, called human behavioral science and organizational leadership. Now I can clearly categorize one of my life's passions. Dr. Ifedi, although our journey is just beginning, I am thankful for your heart and compassion for humanitarian giving and sharing genuine hope throughout the world.

Finally, I must acknowledge my mother and father, who have been emotionally and financially supportive with practical solutions to my numerous doctoral academic challenges. Mom and Dad, you continue to impress me with your super hero abilities. Our group laughs are medicine to my academic discomforts. Thank you for your 40 plus years of marriage, which serves as a constant example of authentic love, commitment, and support for one another.

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CHAPTER I

The famous Dee Hock quote, "an organization is only as good as the people who work within it" speaks truth in volumes as organizations attempt to maximize the human capital of their employees as cited in (Waldrop, 1996 p.1). Most organizations use standard human resources procedures that include interviewing candidates, matching skills within departments, and providing financial compensation to ensure the organization's goals are met. However, church organizations may not formally identify their members' skill, connect members in small groups, or have the finances to financially compensate each member. This means that these churches may not be operating at their maximum efficiency or effectiveness.

Statement of the Problem

Most churches rely heavily on the contributions of their volunteer members but rarely dedicate the time to invest in them. As a result, an imbalance occurs that creates unrealistic expectations demanded from pastors, the same few leaders being over-worked or exhausted, and other members sitting dormant with skills, talents, and abilities unutilized. This imbalance is common in churches because traditionally, a church's new membership process concentrates on providing church information to potential members but not providing potential members' information to the church. This communication is one-sided, from the top-down. Rarely do churches take time to engage potential new members through motivation by focusing on the member from the bottom- up, or informing the church leadership about the skills and talents of its members.

Church participation gradually declined over the past few years due to various social, psychological, and economic reasons. Some reasons include the cultural shift of

priorities based on generational values, the increase in technology via on-line church attendance, recession unemployment, and the promotion of seeking God within one's own individual relationship (Murrow, 2016; Nieuwhof, 2015; Rainer, 2017). This decrease in attendance directly correlates with a decrease in member participation. Members cannot participate at a church if they do not show up or attend. The decrease in church attendance leaves pastors and church leaders with fewer volunteers to complete operational tasks, more responsibility for the committed few, and no secure plan to retain volunteer members once they arrived at the church. Pastors absorb more functional church responsibilities than speaking and teaching on Sunday mornings. Existing church leaders serve and volunteer in capacities that they are not skilled and have no desire to participate due to the psychological obligation, mismanagement of delegation, and unclear expectation (Gerig, 1986). The Pareto Principle, often referred to as the 80/20 Rule, takes effect because 80% of the work is done by 20% of the people (Koch, 1998). The decline in volunteer retention creates an imbalance of responsibility where 20% of the leaders are completing 80% of the work (Rey, 2017). Pastors search for methods to retain current members, leaders, and increase member participation in a time when church attendance is declining.

Purpose of the Study

If members' voluntary contributions of time, skills, and money are essential resources for church congregations, then motivating members to participate in the church's goals and mission should also be important. Vital congregations are those that mobilize high rates of commitment and participation of its people (Dougherty & Whitehead, 2011). Research exists that the church relies heavily on their volunteer

members (Ridley, 2015; Stingle, 2017; Stephens, 2016) and a gap exists in what motivates church members to volunteer, or how to get existing church members to become more active in working toward the church's goals. The purpose of this study was to identify what motivates members in the Black church to volunteer and become active participants who work toward their church's goals. This qualitative study examines motivational reasons for voluntarily serving in Black churches through the components of Self-Determination Theory and three frames: Christian obligation, social cultural need, and psychological fulfillment. This study intends to stimulate dialog that could potentially bridge the gap between human behavioral science and the heartfelt compassion of the work in Christian ministry. The aim of this research is to explore awareness of the church's motivational culture so that church leaders and members can enjoy serving in the Body of Christ, fulfilling the work of their ministries.

Research Question

The research question for this dissertation is grounded in exploring various realities of church participation. All churches are different, however what similarities remain consistent are that most churches need their members to voluntarily assist with the functionality and operation of the church organization. Recalling my previous church experience, I questioned how both churches and volunteers could mutually benefit from partnering with one another.

Volunteerism is described as unpaid assistance given to parties in an organized manner to which the worker has no obligation (Musick & Wilson, 1997). Because volunteering does not secure any tangible financial return, like salary, identifying what motivates and retains volunteers is important for most non-profit organizations. A non-

profit organization is a group organized for purposes other than generating profit and in which no part of the organization's income is distributed to its members, directors, or officers (Klein, 2014). Because most churches are classified as non-profit charitable organizations, they rely heavily on the contributions of volunteers. Like non-profit organizations, most churches need volunteer assistance to meet the functional and mission needs of the church. However, the motivating factors that cause church members and church volunteers to remain participants are undetermined. Volunteers do not receive direct tangible dollars in return for their contributions which causes non-profit churches to explore other methods of retaining volunteers and keeping them productive in activities that contribute toward the church's mission and goals (Millette & Gagney, 2008). This study explored how the components of Self-Determination Theory influenced volunteers to contribute their time, talent, energy, and money to church organizations that do not return financial compensation by asking the following question:

What motivates some members in the Black church to volunteer and become active participants working toward the church's goals?

Significance of the Study

Current research (Kinicki & Williams, 2016; Owen, 1984; Rainer, 2017; Thompson, 2008) concentrates on management's leadership style to influence participation and growth within an organization or church. Existing research focuses on leaders and how they may convince people to partner with the organization's goals. Limited research focuses on what the participants, followers, or volunteers actually need from their organizations and churches to motivate volunteers to become more involved (Baard, 1994). Current research examines methods and theories to get members to

initially volunteer, but limited research focuses on retaining and sustaining consistent active church members that enjoy contributing voluntarily (Nelson, 2016).

My research provides an alternative focus, and fills the gap in what motivates volunteer church members from their perspectives. My volunteer, member-focused, study contributes to current literature by providing a realistic, practical, and more current examination of what motivates volunteers and church members to participate within their church organizations.

A few groups may benefit from the findings of this study. Non-profit organization leaders may better understand and grasp more current information about what makes people want to volunteer and partner with their goals. Church pastors may identify what values are important to their volunteer members and why members decide to actively participate or remain dormant pew sitters. Because most pastors rely on the volunteer contributions of their members, this research provides pastors additional tools in connecting with their volunteer members and making the volunteer member the main focus of their ministry. Church members and volunteers may benefit from this study in learning how to recognize what motivates them personally and by recognizing what motivates their fellow volunteers.

When volunteers and church members believe that their voices are heard and their opinions matter, they become more likely to be involved and participate. Their increased contributions assist in serving their local churches and volunteer organizations. Volunteer members that better understand their motivations to participate or not participate create an efficiency of self-awareness through autonomy and choice.

This research is important due to the decline of church participation and desire to assist pastors and leaders with more tools to enhance the efficiency and effectiveness of their organizations. The research stands to inform policy and present a non-traditional approach to church organizational development. Most churches create their own individual policy regarding the work of their members. The reasoning for their standard top-down policy is heavily based in tradition and lack of available time to attempt any process improvement. As a third party, the implication of my research creates a new approach to valuing, developing, and equipping churches and non-profit organizations for the work of their ministries with a current, more recent approach than previous research studies. Research scholars often focus on leadership. In direct contrast, this research study fills the gap and focuses on followers' motivations and what they want from their church leaders or non-profit organizations. Followers are important contributors to any organization's success. Therefore, this research focused on the impact and contributions that volunteer church members provide as followers to their church organizations through process improvement.

I hope this research will aid pastors, church leaders, and non-profit organizations through an up to date, relevant understanding of what motivates and retains their volunteers to participate, from the volunteers' perspectives. Although this research examines Black churches, the information gained can assist various churches and non-profit organizations to continually motivate their volunteers.

Theoretical Framework

The theoretical framework for this study pulls from Deci and Ryan's Theory of Self-Determination (1985) and Vroom's Expectancy Theory of Motivation (1964). These two theories center on the intrinsic motivation of people in social settings. Although many definitions attempt to describe motivation, most of them are created from ideas and perspectives dating earlier than the 1900s. One of the earliest approaches studying motivation in American psychology occurred from 1892 through 1939 in the time of Scientific Management. During the Scientific Management age of Fredrick Winslow Taylor, monetary gain was the main motivation for employees. Often referred to as Taylorism, Fredrick Winslow Taylor (1919) proposed that both employers and employees should secure maximum prosperity, not just one or the other. Taylorism attempted to find an economic solution to the behavioral trend of employees completing jobs with minimal effort for their salary. Employees gave just enough effort to keep their jobs but not terminate their employment. The goal of Taylorism was to investigate why some individuals worked harder than others in terms of productivity, physical strength, and work environment. It was this research that began to identify various influences of motivation that were not based on salary, alone. Similarly, the church must find balance in creating opportunity for members to serve and members must seek fulfillment from their work (Cochran, 2013).

Continuing through the 1900s, Elton Mayo conducted research called Hawthorne studies, which concluded that employees were motivated by more than money and that employee production was not necessarily affected by physical variables (Sager, 1979). Studies then began creating categories of differing extrinsic and intrinsic motivation (Wu,

2014). Extrinsic motivators, rewards that occur outside of the person, were not enough to keep workers producing at their maximum capacity. Theorist wanted to know why minimal focus was given to motivation the following few years. Then a major theory of intrinsic motivation occurred in 1964 with Victor Vroom's Expectancy Theory (Deci, Koestner & Ryan, 1998). Creating a non-monetary motivation for members to give of their time, talent, and treasure mainly focused on a combination of Self-Determination Theory and Expectancy Theory.

Expectancy Theory

Expectancy Theory postulates that individuals are motivated by how likely they are to attain their goals. Victor Vroom's Expectancy Theory suggests that people are motivated by how much they want something and how likely they think they are to get it (Kinicki & Williams, 2016). What did church members want and how likely would they get it? Expectancy Theory does not differentiate between intrinsic and extrinsic motivation because the goal or reward could be achieved in either form. This type of motivation significantly focuses on an individual's goals and their desired outcome. The logic of Expectancy Theory has insightful and significant impact in church participation and motivational leadership. According to researchers, motivation to serve correlates to how much the member liked the organization and agreed with the organization's goals (Winston, Cerff, & Kirui, 2012). Church volunteers have goals for participating but their church leaders may not know their volunteers' goals. Identifying clear expectations ensures that a church member's activities paralleled with both their personal individual goals and the church's goals as a whole.

Self-Determination Theory

Deci and Ryan's Self- Determination Theory assumes that people are driven to improve their lives and attain fulfillment with their behavior and well-being when influenced by three innate needs: competence, autonomy, and relatedness (Ryan & Deci, 2000). These three categories: competence, autonomy, and relatedness are the framework of Self- Determination Theory explored in further detail below. This theory denotes that people need to feel knowledgeable and capable of completing a goal or task and to learn from different skills. They also need to feel they have freedom and discretion to determine what they want to do and how they want to do it. The third component is their desire to feel connected to other people. People need to feel a sense of belonging, or attachment to others (Kinicki & Williams, 2016). This motivation of relatedness is also examined when members initially join a church (Dougherty & Whitehead, 2011)

Competency. Most people need to build their competence and develop mastery over tasks that are important to them, including achievements, skill, and knowledge. They also desire to be challenged, and effectively contribute towards their cause. Competency not only focuses on the volunteer member's ability to use their skills in ministry, but also includes their access to wisdom and tools that help them grow spiritually.

The lack of spiritual growth is a common reason churches failed in the area of competency. Members need to feel like they are learning and growing spiritually in order to stay motivated to attend and serve (Baard, 1994). This growth comes from the member relating to the sermons that are being taught, or information going in (Baard & Aridas, 2001). Competency also relates to the ability to work at a given task and do it well, or an increase in effective output.

Autonomy. Motivating members without paying them requires heavy use of autonomy. Not paying people enough could make you lose them but mainly, people valued autonomy in their work (Pink, 2009). Non-monetary motivated autonomy is built with four essential motivations: what people do, when they do it, how they do it, and whom they do it with. These are called the 4 T's: their task, their time, their technique, and their team (Pink, 2009). Volunteers wish to select the small groups where they liked to participate rather than being told where to go and what to do (Baard, 1994). Based on any pre-established relationships, church members also wish to work with, or not work with certain people. Giving church members these choices increases autonomy and possibly influences higher levels of member participation. Autonomy also includes the confidence and freedom to be one's self. Church members may choose not to participate if they are told to behave a certain way or that they must remain silent about specific issues. Although commonality is necessary when pursuing church goals, it can negatively effect when church members lose their individuality (Baard, 1994).

Relatedness. Psychologically speaking, most people need to feel a sense of belonging or connection with other people. This is a fundamental human behavior developed in early childhood. This connection of relatedness causes some members to remain at church when numerous reasons to leave exist. Relationship and relatedness are motivators that go beyond financial gain and are the main reasons for retention in churches and non-profit organizations alike (Dougherty & Whitehead, 2011). This need for relatedness also comes from a mutual respect and reliance with others (Baumeister & Leary, 1995; Harlow, 1958). Relatedness also includes highlights of dependability and interrelation compatibility.

Researcher's Lens

I view myself as a cognitive constructivist in a postmodern era. I teach and learn based on my own understanding and experiences and compare new knowledge by reflecting on those experiences with what I already know. I believe my lens of living in a postmodern world gives weight to my truth and reality being individually shaped by my personal history, social class, gender, culture, and spirituality. I accept that people create their own realities from their influences and support their individual pursuits of truth. As a leader and member of the Black church for more than 25 years, my skills were underutilized, over utilized, and mismanaged in the assemblies where I voluntarily contributed. My motivations to voluntarily serve in the church have transitioned from Christian obligation, to individual need, to psychological security. Within those 25 years of serving in ministry, I needed to identify individual motivators for each of my staff, without the ability to pay them. My leaders had to find ways to motivate my fellow church staff and I without pay. The churches where I served were predominately Black, with congregation sizes between 100 and 2,500. One of my longest serving contributions began with a church that grew from 25 members in 1991 and currently has over 2,300 members. I was interested in understanding what caused them to increase in members while other churches declined. How were some small groups growing in participants while other groups never showed consistency?

Definition of Terms

Non-profit organization: a group organized for purposes other than generating profit and in which no part of the organization's income is distributed to its members, directors, or officers.

Church member: a person who is committed with the goals, mission, and vision of their church or local assembly.

Christian: a person who believes in the death, burial, and resurrection of Jesus Christ and the infallibility of the *Bible*.

Volunteer: a person who contributes to an organization without pay that has no obligation to the organization.

Motivation: a component that directs human behavior toward achieving a certain goal.

Summary

With the decline in church attendance due to increased technology, economic challenges, and generational changes, church leadership needs to identify the motivations of their members in effort to keep them engaged. Both Deci and Ryan's Self-Determination Theory (1985) and Vroom's Expectancy Theory of Motivation (1964) focuses on people's intrinsic motivations in social settings. Church volunteers and members experience motivations that are both intrinsic and extrinsic to serve in ministry as well as contribute toward the church's goals and mission. This research aids in identifying the motivating climate of the church from those that serve within the pulpit, parking lot, and pews through a greater sense of intrinsic motivation. The organizational development of the church cannot succeed from financial contributions alone but must invest in its volunteer church members as its greatest commodity and tool for success. Accessing and investing in the human capital of volunteer members creates a body fitly joined together. Every ministry, goal, and service within the functionality of the church should focus on people first. Far too often this is not the case. "When churches maximize

the skills and efforts of even the members that sit in the pews, is when churches actually

get serious about reaching the world for Christ" (Young, 2009, p. 66).

CHAPTER II

Literature Review

Motivation is described as a component that directs human behavior toward achieving a certain goal. Motivation is also explained as a process that arouses human behavior toward achieving a desired outcome or an attribute that causes a person to do or not do something (Guay et al., 2010). Although various definitions of motivation exist, Christian religious organizations (CROs) have attempted different methods of motivating their members to participate within the church's goals. Christian churches rely on the physical and financial contributions of members in order for the church to operate effectively and efficiently. Because most churches are non-profit organizations, the majority of church work is completed by volunteer church members. What makes a volunteer church member give a church their time, money, and skill without getting paid in return? What is the motivation to become participants working toward the goals of the church? How do pastors and church leaders motivate their congregations to contribute without being able to pay them financial compensation?

Researchers and theorist have made contributions to examine the motivating attributes of CROs. These contributions centered on a combination of leadership's ability to motivate church members, and church members' motivation to participate within the goals of CROs. Although most churches are based on non-monetary motivation, research indicated that many Christian leaders have found few consistent methods to motivate church participation. According to various studies, church membership increased participation when members were appreciated for their efforts and contributions (Crowe, 2016; Owen, 1984; Ridley, 2015; Stephens, 2016). Appreciation, the extrinsic reward

given in various forms of recognition, includes banquets, plaques, and public acknowledgment of church members' efforts. Acknowledgement through appreciation often encourages an increase in behavioral participation as a result of positive reinforcement and conditioning (Crowe, 2016; Ike, 2017). Another method used to motivate membership participation through reward is thanking financial contributors (Crowe, 2016; Stephens, 2016). For decades, church leaders had an obligatory need to publicly acknowledge the financial contributions of members that gave financially significant amounts. Corporate, educational, and religious institutions create plaques or newsletters thanking individuals who contributed monetary gifts to their organizations. These visible extrinsic rewards often motivated members to continue to give financially to their church (Hammer, 2017). However, motivating members to give of their time and efforts required a slightly different approach. Intrinsic motivation remained a prominent motivating factor in times of financial recession and church challenges (Rainer, 2017). Although researching literature for motivations in Black church participation, three major frames were discovered. Therefore, the structure of this literature review approaches intrinsic motivation and church participation from these three major frames of research review. These frames are: Black cultural reasoning, human psychological need, and Christian religious obligation.

Themes in Literature

Cultural Reasoning

The cultural motivation to participate in church stems from African American history. The oldest Black church in America was originally called the First Colored Church located in Savanna Georgia in 1877 (McMickle, 2002). The name changed from

Colored, to the Black Church during the turn of the century with the social influence of

W.E.B. Dubious (Mellowes, 2010). Through the era of the Civil War and oppression of

Negro, colored, Afro-American and African-American, Black culture, faith and hope

were major sustainers and support during persecution (Johnson, 2015). When Blacks

were taught Christianity, it was the faith in an unseen power that was used to both

liberate and enslave them. Through eras of racial injustice, Blacks relied heavily on faith

and prayer for survival (Soaries, 2010). Even when slaves had no voice in church

decisions, they attended church as demoted, back-pew spectators, never as fully

competent members. After the Civil War, the Black church was one of the few places for

African Americans to find refuge. Over the years, religious faith in God, church

attendance, and Christianity were consistent staples as a part of Black culture to aid in the

mental survival of an oppressed people (Fontaine, 2015). In southern rural economies,

Blacks often became official members of their church congregations within organized

church leadership. It is more common that Blacks participated than not participate, given

the tradition of Black culture within the United States and need for coping from racial

injustices (Taylor, Chatters & Brown, 2013).

In 2007, religious faith was a constant in Black America with over 95% of Black

Americans affiliated with faith and religious practices (Pew Research Center, 2007).

Black churches were an institution of empowerment for Black America (Fontaine, 2015;

Peniel, 2015; Soaries, 2010). It was within the Black church that African Americans

learned to read and write, raised money for families, mourned the loss of their loved ones,

exchanged goods and services, and created an economic system of hope and survival.

The Black church has always mattered and will always be a place of significant refuge

for Black empowerment, motivation, and security, as long as Blacks need a safe space from racial injustice, inequality, or oppression (Peniel, 2015).

Psychological

The psychological motivation to participate in church activities also stems from the scientific reward of positive conditioning (Skinner, 1953). After the recession and financial crisis beginning in 2007, the economic forecast of society caused a decrease in church member participation. As unemployment increased, religious participation decreased in most churches. The reason for the decrease was directly correlated to the decline in the financial economy (Crawford, 2011).

Still, as with human nature, church participation transitioned from an obligation to a desire in order for people to retain a sense of security. Research showed that church participation increased when members enjoyed the activity in which they were participating. Members did not view the work as a task but instead they viewed it as an autonomous goal that provided immediate reward (Fortune & Fortune, 2009; French & Bell, 1999; Kinicki & Williams, 2016; Osborune, 2009). Members also needed a place to belong and feel related to someone. Small groups gave members a sense of belonging that made them feel connected and encouraged to remain attached to the church (Dougherty & Whitehead, 2011; Osborne, 2009).

Church members enjoyed accomplishing immediate goals and being recognized for their short-term achievements (Baard & Aridas, 2001; Skinner, 1953). The probability of success or to attain the set goal motivated church members to participate (Bandura, 1986; Linton, 2017). From a leader's perspective, church members also needed to feel appreciated and empowered with clear expectations from the beginning of their

commitment (Ranier, 2014). Leaders enforced the behavior they wished to obtain from church members and those within the organization (Leeper &Greene, 2015).

Further aiding the psychological motivation for church participation were the positive health effects. Studies found that going to church helped you live longer (Storrs, 2016). Although only men were tested, there was a significant correlation between church attendance and reduced risk of death (Storrs, 2016). Religious participation had positive psychological effects correlating to motivation within church involvement. Both intrinsic and extrinsic motivators played a significant role in determining church participation and involvement (Gilbey, 2014). Eudemonia and hedonism are psychological and scientific needs to pursue happiness and avoid pain through positive activity throughout general life (Vallerand, 2007). These two theories of scientific psychology are also associated with the need to seek the truth in understanding, even if it did not necessarily feel good. For this reason, within the minds of Black church volunteers, the basic human factor of motivation through self-expression existed that could not be regulated or labeled within any other frame (Vallerand, 2007). To seek truth was basic human psychological behavior at its core. Furthermore, a strong sense of psychological autonomy has shown positive correlation in organizational retention (Chirkov, Ryan, & Willness, 2005; Pink, 2009). Giving individuals' autonomy of their time, technique, task, and team were intrinsic motivators that increased psychological satisfaction in various organizations (Pink, 2009).

Christian Obligation

The motivation to voluntarily serve in ministry is found throughout scripture. Although numerous scriptures confirmed the need to serve in ministry in the church, one

of the more popular references to this point was spoken by Apostle Paul who said,

"Follow me as I follow Christ" (King James Version of the *Holy Bible*). Paul's direct

pronunciation of leadership created a visual hierarchy of leading by example. The focus

of the passage being discipleship meant that the accountability from one to another also

meant accountability to Jesus as the leadership example (Dunn, 2010; Wright, 2012). The

main leadership example of Jesus' ministry was His focus on people (Quinley, 2015).

Jesus, the behavioral example for Christian interactions, methodologies, and decisions,

always sought to love, teach, and build the people. Similarly, Self-Determination Theory

postulated the natural desire to learn, relate, and master one's own environment through

the social constructs of dealing with people (Dunn, 2010). These people-focused efforts

were just as necessary to the Christian walk throughout time as they were from the

creation of Adam and can only be differentiated by their use of intent (Cochran, 2013).

Self-Determination Theory paralleled with church volunteer participation in two different

ways. One assumption was that intrinsically motivated service could improve the

participation numbers and satisfaction climate of the church. It also assumed integration

of Christian values would eventually become a part of the church member's identity

(Cochran, 2013). It was the work of Jesus Christ that motivated Christians to work within

the church. A shepherd who failed to acknowledge perception's power over reality will

never truly know the sheep under his care (John 10:27, KJV). This means that leaders

must take the time to know the people that they were serving in ministry. This also means

that serving in various capacities of the church was a people-focused ministry through

Christ's example of leadership. According to various research studies, church

participation and serving in ministry was part of a Christian's responsibility (Baard & Aridas, 2001; Cochran, 2013; Thomas, 2017).

The Christian responsibility to serve in a church has motivated over 60 percent of the United State's population by both their egotistic and altruistic needs (Fogarty, 2013; Iannacconne, 1998). This high level of participation in the United States is a product of culture and belief originating from scripture. In 2nd Corinthians, Paul explained that our Christian relationship is by faith and not by sight. But, Paul was also intrinsically and extrinsically motivated as he said, "For the love of Christ controls us, because we have concluded this: that one has died for all, therefore all have died; and he died for all, that those who live might no longer live for themselves but for him who for their sake died and was raised" (2nd Corinthians 5:6-21). For some volunteer members, they are motivated to serve out of obligation that Christ gave His life for them, and so they should live life the way He wants them to live (Fraser, 2017). However, true Christian service should not be motivated from the need of obligation but instead given freely from a place of joy and willingness to work in the ministry (Cochran, 2013). Whatever your task, put yourself into it, as done for the lord and not for your masters (Colossians 3:23).

Summary

Available literature proposed three reoccurring motivational reasons for church participation: cultural reasoning, psychological, and Christian obligation. Cultural reasoning as motivation occurred when members participated in church because participating was a part of their behavioral norms and lifestyle. Psychological motivation for church participation occurred when members perform good deeds that in turn made them feel good about themselves. Christian obligation motivation occurred when

members believed that it was their Christ-like duty to work in the church for free. In addition to these three motivations, most transformative servant leaders would agree that serving people in the church created a greater sense of intrinsic motivation when the reason to participate focused on people and transitioned from an obligation to serve to a desire to serve. Service toward others was the paramount leadership example of Christ but also resulted in cultural and psychological motivation benefits as well.

CHAPTER III

Methodology

The purpose of this research was to examine what motivated church members to volunteer and become active participants in their church's goals. The methodology used was a qualitative ethnographic case study that focused on members' experiences from their perspectives. "The study of the culture and social organization of a particular group or community. Ethnography refers to both the data gathering of anthropology and the development of analysis of specific peoples, settings, or ways of life" (Calhoun, 2002, p. 149). Chapter I and Chapter II discussed the statement of the problem, research question, reviewed literature for Self-Determination Theory, and motivations for church participation. This Chapter III confers the ethnographic research question, sample and population, data collection procedures, data analysis, and limitations of the study.

Research Question

The research question that guided this study was:

What motivated some members in the Black church to volunteer and become active participants working toward their church's goals?

Setting

The settings for this study were two predominately Black churches located in Columbus, Ohio. The differences between the churches were minimal and included: the names, locations, differences in individuals, and building sizes. Although two separate church locations provided the setting for this research, there were significantly similar details between the two selected churches to support the research results. Both churches were:

- located in similar mid to lower income city neighborhoods

- established churches that existed for more than 15 years

- at least half the congregation age was 65 or older

- congregation size of approximately 105 members

- transitioning pastors out of leadership roles and assigning new pastors

- offering 10-15 small groups for members to participate

- revamping their approach to increase membership participation and attendance

Procedures

Once I received HSBR approval October 24, 2018 my next step was to locate a neutral central location to conduct all of my research interviews. I reserved a room at the Library for the weeks of November 12 -20, 2018 in advance to present participants with a list of possible dates and times to conduct their two interviews. I also called the library staff and met with them in person so they could become familiar with seeing me in their venue during that time. All interviews were held in the evenings between 5:00 p.m. and 9:00 p.m. at this location.

Identifying Participants

Before communicating my research process to participants, I created a one-page high-level info sheet (Appendix B) to give to the church leaders and participants informing them of my research process and how they would be involved. With my location secure, and my info sheet prepared, I began my search for participants October 29, 2018. In my search, I targeted individuals I knew as associates but had no real personal connection with who could possibly know someone interested in participating. Once I secured a committed participant, they recommended three other church members

that would most likely participate. This process is called snowball sampling. "Non-Probability Snowball sampling is when participants refer you to other participants" (Merriam, 1998, p. 55). This type of convenience sampling was used to gain research participants that attended the same church. I met the participants at their church, introduced myself to most of the church members, and discussed the project with the four selected participants and the church's Bishop. Then I gave them the one-page info sheet and the participant consent form, received their participant signatures, and scheduled their interview dates and times.

Although I wanted to have a balance of both male and female participants, to ensure I collected from multiple perspectives, my initial group of participants included three women and one male from the same church. Each participant received the same four research questions in advance to prepare for their two interviews. Their first interview discussed questions one and two. Their second interview discussed questions three and four. The interview questions for this study were:

1. How have your relationships within or outside of the church influenced your level of church participation? (Relatedness)

2. How much autonomy, (freedom to be yourself) do you have within your church and how does that autonomy impact your level of participation? (Autonomy)

3. Considering your skills, talents, and abilities that you enjoy doing, what challenges or supports you contributing those abilities to your church? (Competency)

4. In your experience, how can pastors and church leaders retain and keep church members motivated to serve in ministry?

Sample

The population for this study consisted of male, female, or gender of choice, Black church members with a minimum age of 21 and no maximum age limit in Columbus, Ohio. The anticipated sample was three-four members of the Black church in Columbus, Ohio. This range of sample size considered any subjects that decided to change churches or discontinue participation in the study. Non-Probability Snowball sampling, asking participants to refer you to other participants (Merriam, 1998), was used to gain research participants that attended the same church. Attrition occurred when one participant resigned between the time after she scheduled her interviews and before she could arrive at the library due to transportation challenges. In effort to better represent the population and reduce sampling error, I requested approval to accept two additional participants that were eager to be a part of the research study but attended a different church. I received approval to add two participants, through a similar process. I met with the two additional participants, received their signatures and scheduled their interviews in the same fashion as the previous participants. This addition allowed me to gain differing perspectives from three men and two women, add creditability, and ultimately brought my participant total to five. All available ethnicities had the opportunity to participate in the research interviews. All participants ranged in age of 27 to 55 years, were raised in church, and held varying years of church experience.

Figure 3.1 Participants

Participants	Ethnicity	Gender	Age Range	Background	Yrs. of Church Experience	Church Breaks	Education
April	African American	Woman	35-42	Military Administrative	20+	1	Associates
Brian	African American	Man	38-45	Blue Collar Carpenter	Life	0	High School
Celine	African American	Woman	35-42	Humanitarian Service	10+	1	Bachelors
David	Nigerian	Man	25-29	Historian Artist	15+	2	High School
Erik	African American	Man	35-38	Teacher Musician	Life	0	Doctorate

Figure 3.2 Active Church Leadership Roles

Active Church Leadership Roles				
April	**Brian**	**Celine**	**David**	**Erik**
Administrator	Choir Director	Youth Director	Dance	Assistant Pastor
Tech Support	Maintenance	Children's Church	Arts	Choir Leader
Social Media	Sound and Audio	Sunday School	Teacher	Men's Ministry
Worship Leader	Men's Group			Drummer
Marketing Director	Ordained Minister			Organist
Ordained Minister	Counselor			
	Security			

No participant had a direct relationship with me that imparted bias on the research study. In addition, pseudonyms were assigned to all participants.

Data Collection

The protocol and procedures for data collection were as follows. My first interview with April occurred on Tuesday, November 13, 2018 at the Library. All interviews were audio recorded, in person, and concluded Tuesday, November 20, 2018.

Interviews included four guiding questions with follow up questions: one question relating to autonomy, one question relating to competency, one question about

relatedness, and a general question for the member to share their church participation

perspective and recommendations. The same interview questions were asked of each

participant. These questions were:

1. How have your relationships within or outside of the church influenced your

    level of church participation? (Relatedness)

2. How much autonomy, (freedom to be yourself) do you have within your church

    and how has that autonomy impacted your level of participation? (Autonomy)

3. Considering your skills, talents, and abilities that you enjoy doing, what

    challenged or supported you contributing those abilities to your church?

    (Competency)

4. In your experience, how could pastors and church leaders retain and keep church

    members motivated to serve in ministry?

During the collection process, two 45-60 minute interviews with each participant were

conducted in the month of November to gain qualitative information regarding

motivation to serve based on autonomy, competency, relatedness, and church

participation. Each participant was interviewed twice throughout the research process.

Interviews occurred face-to-face at the public library. The ten interviews were audio-

recorded and hand written notes were created throughout the weeks during the

interviews. The hand-written field notes were compiled and stored electronically in a

folder. The interviews were then transcribed and categorized for participants to review

their words verbatim, and the themes or codes developed from their responses. Each

participant reviewed the findings for accuracy and clarification. The purpose of these

steps was to increased transferability, confirmability, and remove bias. These five church

members that participated in this research study provided answers and personal perspectives for their reasons to voluntarily contribute or do not contribute in certain aspects of their church membership.

While reviewing participant's responses to their interview questions, I examined potential connections between their levels of autonomy, relatedness, and competency with their level of participation. I chronicled the similarities and differences within their life experiences that influenced their church participation.

Each audio interview was recorded using Apple Voice Memo then transcribed using Microsoft Word. Once interviews were transcribed, I used colored highlighters to look for themes within each participant's responses. With deductive coding I searched for themes of relationship, competency, autonomy, culture, Christian obligation, and physiological influences. Then I listed codes and themes that appeared outside of the previous six frames. Open emerged codes were also valued and included within my findings as well.

I reviewed the data collected and participants had the opportunity to confirm, clarify or correct the summarized themes of their interview. The following week each participant confirmed his or her data. Once the information was confirmed, the archived information was deleted. The demographics of participants were included within the sample section of this research instead of duplicated here. The times interviews were conducted depended on the availability of each participant. To provide convenient scheduling, I used a free application called "Doodle Poll" which sent participants a link to all the available time slots they could select to be interviewed on two separate days, during the two weeks. Once participants selected their two dates and times, I received and

electronic confirmation of their time selection and prepared for their interviews. This information was stored electronically and password protected. After this dissertation research is completed a professional documentation confidentiality company will shred all hard copy information. All electronic research records will be deleted on May 30, 2020.

Data Analysis

In effort to determine if motivation for church participation was connected to components of Self-Determination Theory, I reviewed the responses to each interview question for any prominent similarities that influenced member's increase or decrease in motivation to participate. Constant comparative (Strauss & Corbin, 1990) of the research process was used to evaluate the information collected from participants during their interviews. To analyze the data I used both open and deductive coding to locate categories and develop themes. The traditional approach in the social sciences was to allow the codes to emerge during data analysis. In the health sciences, a popular approach was to use predetermined codes based on the theory being examined (Creswell, 2008). I used a combination of the two, which included open emerged coding and predetermined deductive coding. Open coding created space for new themes to develop as a result of participant's responses. These themes may not have necessarily been considered at the beginning of my research but did appear and visibly contributed to the research. "We must discipline ourselves to deal fully and fairly with all evidence and report fairly, everything we've learned about the issue, absolutely everything, including cases that don't fit our theories as well as cases that do" (Weiss, 1994, p. 213). Using open coding also enabled me to break down, compare, examine, categorize, and compartmentalize the

new data. In addition to open coding, deductive coding was used to identify any connections between church participation and autonomy, competency, or relatedness. Although Self-Determination Theory's three categories were the research targets, any theme participants revealed was openly coded and included in the analysis of these findings. With intellectual honesty and discipline I fully and fairly included every theme gained from participants' interviews and received confirmation from participants of my findings. This step of peer-debriefing confirmed the themes and the meanings of the information I collected with each participant and ensured accurate information was translated into the research findings at the conclusion of the study.

My approach fundamentally focused on Self-Determination Theory and transformational leadership through the research and data analysis process. Transformational leadership relies on intrinsic motivation and is successful when helping employees embrace the organization's goals. Transformational leadership also makes subordinates aware of their own needs for personal growth, development, and accomplishment (Robbins & Judge, 2009; Thompson, 2008). All five participants considered themselves leaders and members of their church. Three participants provided answers from the same church and two participants from their different church, which aided in removing bias and better represented the population.

Trustworthiness

Although this study was limited to motivational influence within Black church member participation, readers could potentially use the information to motivate members and leaders within their church if their ethnic majority of church members are non-Black. In addition, the research and information could be helpful to all non-profit or religious

organizations and volunteer-based organizations. "The trustworthiness of qualitative

research generally is often questioned by positivists, perhaps because their concepts of

validity and reliability cannot be addressed in the same way in naturalistic work"

(Shenton, 2004, p. 63). In effort to address trustworthiness, I detailed the context of the

framework through four categories: credibility, transferability, dependability, and

confirmability.

Credibility

I used both triangulation and member checking of sources to ensure credibility.

"Triangulation is the use of multiple methods in the study of the same object" (Denzin,

1973, p. 301). There are four types of triangulation: data, investigator, theory, and

methodological (Denzin, 1973). I applied data triangulation, which includes: time, space,

and person to determine any commonalities among participants. "By triangulating data

sources, analysts can efficiently employ the same methods to maximum theoretical

advantage. By selecting dissimilar settings in a systematic fashion investigators could

discover what their concepts have in common across different settings" (Denzin, p. 301).

To restate this method of triangulation, I interviewed three participants from the same

church but also added two participants from a different church. In addition, all five

participants were members within the broad general setting of the Black church but

triangulation occurred with their different roles, responsibilities, length of time

participating, and location of their personal church setting. These dissimilar personal

settings created triangulation in that the same methods were applied throughout data

collection and analysis. Triangulation minimized bias in a few ways. I collected data

through the same procedures for all participants to reduce measurement bias. I

interviewed members from the same churches and a different church to reduce omission bias and more widely represent the population. Procedural bias was reduced by giving participants advanced time to consider their responses, at their leisure. This part of triangulation reduced the peer pressure to have participants respond immediately in their interview.

Member checking is "the double checking of emerging data with the study participants from whom the data was collected" (Waruingi, 2010, p. 77). Both types of member checking, formal and informal, could be prone to bias. To reduce bias, I confirmed participants intentions verbally after each interview was completed by asking them, "is there any information you provided, that you wish to restate or add?" Each participant declined the option to restate statements, and appeared satisfied with the information they shared. After the audio interviews were transcribed, I compiled five 1-page summaries of the codes, themes, findings, statements, and organized them by research questions. I asked each participant to confirm the accuracy of their information, provide additional clarity to their data, and locate any errors in my findings. Four of the five participants confirmed their findings electronically. One participant confirmed his results in person by physically signing his information sheet. Participants reviewed their descriptions and determined the accuracy of their findings. The varying perspectives of each participant included gender, age, church member experience, and length of time influenced by their Christian belief. These factors and procedures added credibility.

Transferability

Transferability is "the likely application of findings to other situations under similar, but not identical conditions" (Patton, 2001, p. 41). To ensure transferability in my

findings I included a rich detailed description of the environment where the information was collected, the specific demographic of each participant, the times when the information was collected, how the information was categorized and translated, the technology that was used to interpret findings, and situational themes that could influence the data. Transferability is preformed by the readers of the study who can compare results to their own situations to determine if these causes may or may not be relevant (Barnes, 2012).

Dependability

To provide dependability of the research, detailed description of the study procedures were included. "In order to address the dependability issue more directly, the processes within the study should be reported in detail, thereby enabling a future researcher to repeat the work, if not necessarily to gain the same results" (Shenton, 2004, p. 71). Although dependability could be challenging to prove in a qualitative study, I took extra measures toward the accuracy of my results. I did not limit my study to three or four participants within the same Black church but added two more participants from a different Black church within the city of Columbus, Ohio. These two additional case studies provided additional perspectives and similarities to the research findings as a method of "overlapping" to add dependability (Lincoln & Guba, 1985). Still, each case study participant received the same process of the one-page research overview, the same four interview questions were provided in advance, their choice to select their interview times, the same location of meeting room at the library, a visual reference sheet of the four research questions to serve as a guide during the interview, the same time spent approximately 45- 60 minutes, audio recorded using apple voice memo, transcribed audio

using Microsoft word, deductive and emerged coding, color coded highlighting, summaries of codes, themes, and statements were provided to participants instructing them to correct, clarify or confirm their results, data was analyzed and categorized by theme and interview question, compiled, and included all results gleaned from their interview responses. Capturing these rich details added dependability to the research findings and served as a prototype for this study to be accurately duplicated in the future. Church organizations and volunteer-based companies that may wish to duplicate the study and focus on the non-monetary motivations of their members could follow these procedures.

Confirmability

Multiple techniques were used to limit my personal bias throughout the research procedures. These techniques were included in the details of confirmability, transferability, and credibility of this section. To address confirmability more directly, I applied reflexive analysis to remove any of my personal influence on the data. Two confirmability techniques used in my study were audit and triangulation. Each participant confirmed the detailed codes and themes that were summarized as results of the data collected from their interviews. Only the participant's responses to the interview questions were included within the analysis. Data was checked and rechecked by each participant throughout the research process through written and verbal communication. In additional effort to remove bias, I also used activities of constant comparative and memo writing to maintain objectivity during my study (Charmaz, 2006).

Limitations

In effort to explore challenges to this research that were outside of my control, I considered some limitations of my research study. **"**Limitations are particular features of your study that you know may negatively affect the results or your ability to generalize" (Roberts, 2010, p. 139). Churches have varying schedules, fluctuating availability to building access, or ability to respond to the research in a reasonable time. Some churches were not able to grant the participants and me access to their building to conduct interviews. I interviewed participants away from their church at the public library to accommodate this limitation, but travelling off-site was a challenge for one participant. Another limitation was the relatively small sample size in comparison to the large population. The perspectives and views of the five participants may have affected the generalizability of the small Black church congregation (Roberts, 2010). The number of my sample size changed from four, to three, to five because participants quit or changed their decision regarding participation. When one participant had transportation challenges and couldn't get to the interview location at the library, I requested and received permission to add participants that attended a different church. Thirdly, participants possessed their individual historical experience or bias in their church perspective. To restate this limitation, what may have occurred in a church member's experience prior to joining their church could have influenced relevant factors in their motivation to participate, and therefore been out of my control. Also, "There is a possibility of observer bias anytime data is obtained from observation" (Walkington, 1991, p. 162). The case study results were from volunteer participants, which may not necessarily share the beliefs of the entire population. Participants were given autonomy to their privacy and

may have limited the type of information they shared about their Black church experience, which possibly influenced the case study results more positively or negatively.

Summary

For this research, the churches that provided participants were located in similar neighborhoods in Columbus, Ohio. To examine church motivation, five participants were asked four interview questions relating to Self-Determination Theory and their individual motivations for church participation. The interviews were held at the library. Each interview lasted the length of approximately 45-60 minutes. All available ethnicities had the opportunity to participate in the research interviews. However, the minimum age for participants was 21 years with no maximum age limitations. The population for the study included members of the Black church in Columbus, Ohio. The sample of the study initially included four church members from the same church. However, after one participant resigned, two more participants were added. All five participants varied in their church experience, educational background, age, and skill set. Although different participants provided varying perspectives, the same methodological procedures were followed for each participant. Data was collected through audio recording the interviews, taking field notes, transcribing the interviews, categorizing, and compartmentalizing participant's responses to provide a more current timely understanding of the motivations for church participation. More specifically, what way, if any, did the components of Self-Determination Theory connect with member's church participation. Peer checking, conformability, and credibility occurred throughout the research period. The data collected could be useful in various leadership capacities where motivation is necessary

but financial compensation is not an available resource. Through thorough analysis and comparison, Self-Determination Theory and church member motivation, identified reoccurring themes in life experiences and reasons for various motivations for members to participate in their church.

CHAPTER IV

The purpose of this ethnographic qualitative research study was to identify what motivates members in some Black churches to volunteer and become active participants working toward the church's goals. This research question explored the connections between Deci and Ryan's Self-Determination Theory (1985) and church member participation from three categorical lenses: competency, relatedness, and autonomy.

The research question also explored potential motivations for church participation from the areas of Christian obligation (Taylor, Chatters, Brown, 2013), psychological need (Ranier, 2014) and cultural reasoning (Fontaine, 2015) as literature suggests. Participants discussed psychological need, Christian obligation, and cultural reasoning as categories for compartmentalizing motivations. Participant's non-monetary motivation for church participation revealed themes relating to Self-Determination Theory.

Findings Themes

Each participant revealed both similar and overlapping themes throughout the research interview process. To categorize these themes and then reveal levels of overlap, the findings have been presented by question.

Q1: How have your relationships within or outside of the church influenced your level of church participation?

Various multicultural and socio-economic experiences existed among participants. However, all participants described that their parents were heavily involved in church and raised them in church, which was the major influence of their church participation. Going to church was a major part of their childhood. April expressed that church was almost all she and her sister knew. "While other children were playing, we

were anointing and praying for our baby dolls on the church steps." Parental influence and the psychological desire for children to imitate their parents also appeared from Erik who said, "I saw my father preach and play the drums so I wanted to preach and play the drums." Participant's parents were active in church as well as having church related activates at home. David said, "both my parents raised me in the church. We had church discussions even at home. Prayers and bible studies at dinnertime. My viewpoint, as a child, was simply that this was my duty. This was what I was supposed to do." Although church participation was mostly influenced by each participant's parents, Celine provided a different lens for her relatedness reason to participate.

> Right now it's mostly just children's church, which came from us not
> having a children's church in place at the time when my son came in. He
> was a little hyperactive and constantly getting yelled at and getting in
> trouble. I want him to enjoy church. I don't want him to feel like this is a
> place where he has to come and be quiet. Or this is the place where he has
> to come and everybody is yelling at him. So that relationship with my
> baby lead me to that. Lead me to reinstate that ministry.

As with previous generations who passed the legacy of church participation to their children, Celine passes church participation to her son as a positive safe space/activity where he can be himself. Brian attributed his parents bringing him to church as the reason for him participating in church, but also said the relationships within his church taught him manhood and Godly characteristics. "The benefits of church relationships showed me how to be a young man, a good young man, a godly young man."

Q1 Relatedness Themes

Relatedness, as one of the three needs of self-determination theory, is the human

need for connection and was evident in each participant response. Parental influence was

the main connection and motivation to participate in church. Additional relatedness

appeared in the connection between participants and fellow church members. April said,

there is a camaraderie if the relationship is a good relationship. So you

have the camaraderie with several people that you serve with. So, whether

you're in the music department, the usher board, the dance team, then you

see the needs that you fulfill.

Brian attributed the connection of relatedness to the positive affirmation he

received from church members that invested their time toward his growth as a

child and young adult. He said, "It was nice to know that people other than your

family care about you and care about teaching you things." Relatedness and

positive human connection influenced all five members' church participation.

Q2: How much autonomy, (freedom to be yourself) do you have within your church

and how does that autonomy impact your level of participation?

Question two asked participants about their levels of autonomy within their

church and how it impacted their participation. In response all participants said they felt

free to be themselves, make their own choices about where and how they would

participate within their church, and had high levels of autonomy. These levels of

autonomy contributed to their levels of participation. However, it is noteworthy to

mention that Celine, David, and Erik all attended churches where a close relative was the

pastor. They felt supported by family throughout their rearing. Erik said

to some degree I feel like I always had a level of freedom to be myself in

the ministry. My mother obviously was the senior pastor for the majority

of my life, thus far. My mother wanted us to express ourselves and

utilize our talents and different things.

April and Brian were not related to the leadership of their church but thoroughly

discussed the years, projects, and volunteer giving that they invested to reach their

current level of autonomy. Brian noted

I have a lot of freedom to express myself. Well, first of all, I had to show

my pastor that I was a very loyal member. It didn't come easy. It took

time. It took years to show him that I had his heart. So in the church I have

a lot freedom to do what I need to do. Before I knew it I was doing a lot of

things in the ministry. I was brought into counseling people, conducting

service, speaking. He was pushing me in a lot of directions.

To contrarily note, April and Erik mentioned two fairly common themes that

limited their autonomy. As leaders they both experienced challenges of their personality

hindering their autonomy. April had a military background and strong administrative

skills which caused her communication style to be direct and to the point. She held back

from being as direct with some individuals, realizing they may not understand her

communication style. She called her ability to be less "her self" and tailor her message to

her audience "spiritual maturity." Erik had a very charismatic and humorous personality

that he said limits his audience from taking his leadership ability seriously. He stated

Being young and being in leadership is a challenge. Because I have people

that I pastor that are 30, 40, 50, years older than me and sometimes them

seeing me as their leader has been very difficult. So me naturally having a personality to be free and expressive and laugh and joke it caused them sometimes to look at me as youthful. And has affected me in my freedom. So, I haven't been able to be as free as I want to be.

Autonomy levels were high from respondents because of the support from their family members. David said his aunt and uncle (pastors) pushed him to participate in church ministry in any area he wanted. In addition to family, David also had a mentor in his church that empowered him to choose where and how he wanted to serve in ministry. Whereas April and Brian were given autonomy only after they completed the tasks that their pastor requested from them for an extended period of years.

Q2 Autonomy Themes

The major themes from responses to question two were:

1. Be born into a family that gives you freedom to choose your ministry path. Or,

2. Work hard, completing the tasks requested of you first. Then at a later time, you may receive the autonomy to choose your own task.

3. Some individual members would participate in any church area, as long as it met a need.

Autonomy and church participation meet at the opportunity to have control of a person's own behavior and the course of a person's life. Although three respondents chose their path and course of participation, two respondents felt a desire to meet whatever need was necessary within the church, not necessarily their own personal path. Celine said, "I'm able to further what I want to do at church. Right now it's mostly just children's church

which came from us not having a children's church in place at the time when my son came in." In addition April stated

> I saw the need and wanted to help others and realize that what I had was
>
> only an extension to then bless someone else. So learning that early on
>
> influenced my participation. And then when someone confirms the word
>
> that God had given you, it does keep you going. And it keeps you wanting
>
> to participate. My desire to help others has influenced and motivated me
>
> seeing the impact that I've had on people. We want to make a difference
>
> because that's just who God is. If we are true to His word He's going to
>
> want us to help other people. It's definitely gratifying to know that you
>
> were able to help someone. I felt pushed, because there is a need.

Each participant had a desire to participate and help their church in multiple areas more than identifying what they wanted to do and pursuing their individual goals. This desire to meet the needs of the church more than ones own personal need was an over lapping theme of church obligation, autonomy of choosing to fill a church gap, and the competency need of Self-Determination Theory.

Q3: Considering your skills, talents, and abilities that you enjoy doing, what challenged or supported you contributing those abilities to your church?

Competence in Self-Determination Theory "concerns our achievements, knowledge, and skills. People have a need to build their competence and develop mastery over tasks that are important to them" (Ackerman & Tran, 2018, p. 7). In response to question three, participants listed their areas of expertise and most were actively

developing mastery of their skills. April had advanced technology and administrative skills, was currently using her skills, and learning new skills at her church. She said,

> One of my big skills is administration and technology. So I'm going to find an app for everything. But our congregation is not tech savvy. So, that's a challenge that doesn't allow me to use my skills. I still have to balance where we keep the old process and the new process and run them simultaneously.

> Brian has a strong background in carpentry, maintenance, technology, and

mentoring the youth. He answered with, you have to be stern and have balance. You got to know who labors among you, how to deal with them. To get the work done that's needed for the kingdom."

Erik's response to question three included the limitations to him developing mastery in his skillset of preaching. As the music director, organist, assistant pastor and choir director, he had autonomy to serve in those areas because he met those needs within the church. However his desired area of passion is preaching. He currently does not have as much support in opportunities to preach, as he would like.

> Sometimes I feel like I'm tied down to that. Especially in this season where I'm moving move into transitioning to senior pastor soon. I don't know how that is going to affect the ministry when we don't have a keyboard player and the pastor (me) is playing the keyboard and leading praise and worship, and trying to preach.

Erik filled in the gaps and provided service in multiple areas of ministry knowing that his purpose and passion were preaching.

> We have a smaller ministry. We don't have a major pool to pull from
>
> when it comes to talent. So some of the people are recycled.

Their church continued to recycle using members in different ministries until the right people were positioned because they had a need to fill multiple roles. Celine had skill, competency, and wanted to master her skills of childcare in the church, which was her area of participation. However, she was limited with the tangible support from her church.

> Even though you have the moral support and you have the confidence. If
>
> you don't have the actual tools, the actual budget, the actual space, it's a
>
> challenge. With children's ministry: myself and the other ministry leaders,
>
> you know, we buy snacks out of pocket. We buy supplies out of pocket.
>
> So that can be a hindrance as well.

It was not uncommon for volunteers to pay out of pocket towards ministry. Financial challenges have also hindered participation and levels of autonomy for David.

> As a dancer there must be a certain level you have to reach to be
>
> financially stable. That's not something that I'll always get paid for.

Q3 Competency Themes

Churches had some members that were not self-aware of their skills and areas of competency. Nevertheless, all five respondents confidently knew their talents and abilities. The two themes resulting from question three centered around the church's need for creating opportunities for participants to master their skills. Once their skills were identified, the next step was placing people in the right leadership roles (instead of just filling a position). Smaller churches must recycle and reuse members who may not have

necessarily had the skills but just want to help. This challenged or hindered individuals with the skills from contributing their human capital to their church because of the misplacement of leaders. April, David, and Erik discussed the competency of their skill, negative impact of misplaced leaders within their church, and the affect it had on their participation. Erik responded by saying,

> Another skill and ability is that I'm a musician. I do have the support when it comes to musicianship from the musicians. I have a great team. Another challenge is the old organist. She wants to play with us and she plays like its 1982 verses 2018 which causes a problem in style. Everybody in the band is within my generation and we have the same sound but she gets on and she tries to play. That causes a disruption. Transitioning her out of that is a struggle as well. She's an amazing vocalist but not a good player.

April expressed a similar experience and mentioned,

> People like what they see but don't necessarily have the skills and talent but they want to stand in the way of the person who is gifted and God is telling them to do what they need to do an yet, their tree has bared no fruit but this person has bared fruit. And that is another big thing that people aren't staying in their lane and truly asking God for their purpose. So that way we can operate and flow in the kingdom of God like we are supposed to.

David continued the theme of competency in having the right leadership in positions and added,

when you train someone up you've got to train them up, give them an

opportunity to do the teaching and then you sit back, and now you're the

counselor. You're the wise man. You're sitting on the side as a pillar. The

problem is that, there are no pillars. All of the pillars are cracked and

deteriorating because they are trying to hold their position and not pass it

along to anybody else. Yes, we need as many pillars as possible.

Interestingly, this competency theme of "right people in the right places"

overlapped in their responses to question four.

Q4 :In your experience, how can pastors and church leaders retain and keep church

members motivated to serve in ministry?

This research study explored connecting Self-Determination Theory and church

participation. It was beneficial to generally ask participants what church leaders and

members could do to retain and keep members motivated to serve in ministry. Insights

gained from this general question added confirmability to these findings. In response to

what churches and leaders could do to retain and keep members motivated to serve in

ministry David answered,

to retain, hold the church accountable. Encourage the church. But this is

going to cause you to lose a few members, but eventually the church is

going to grow the way it should. Hold people accountable and encourage

the church to learn history and continuously teach history to the church for

what it is. Just because these practices are different doesn't mean that the

goal isn't the same. That is where the problem lies. If the way this church

practices is not for you, you funnel them to the next church. That is how

you retain. The church is like the hospital. If people come in and the patient has a need that the hospital can't meet, they send them to another hospital that specializes in that problem. So if we don't assess the new members that come in. If we don't assess their needs and their gifts we will not be able to properly grow them.

Erik noted the following:

One of the ways to be able to motivate people, in my opinion, is to helping them discover themselves. There was a time again were people came to church because that was just the community thing to do. In today's time people have to find value in church. Have to find value in ministry and in reality they have to find value in themselves in ministry. So helping them to discover themselves through the lens of God is the key. Helping them, helping me to see me how God sees me. Is, I think an amazing way to keep people motivated. Helping them discover their gifts. And helping place them into areas that will cultivate support and challenge them. You have to be able to provide for them an outlet to have a voice. Help people be able to see that they're valued. People don't want to be anywhere where they don't feel valued. Feeling valued, whether I feel that comes through me being used or my ideas being heard. What keeps people motivated is that they are being filled as they serve. So they need to feel like, I'm getting something in return as I'm giving out something.

For Celine the response was

In my experience, I believe that people are more motivated to do ministry when their leaders are giving them acknowledgement and praise. It seems like a small thing. It seems like nothing. It seems like you do what you do for the joy of doing it. But everybody wants to know that their work is not in vain. Everybody wants to know that their leaders notice it. That's what people want. Recognition helps. I think that a clear vision helps. Mediate problems right away before real tension sets in, before rumors get to flying, because it is natural that people confide in other people and things like that can go a muck in a church. Also a minister should give everybody equal amounts of attention according to their skills. Not just family members or people who have been with you the longest or people who are new. Because it seems like a small thing but people really do want to be recognized.

Brian stated

You must have structure and the importance of family. It is so important that families need to be involved because it takes a family to really build a church. Examples of the family structure show how Christ wants us to be.

Finally, April responded

So what a pastor can do to retain and keep his church members motivated to serve is first to have order. The second thing is processes and policies in place. So, order by establishing your leadership and your organizational chart. You also need processes in place for people to serve. And having the appropriate leader over the various ministries. Not just having

someone there but it needs to be the appropriate person. Put them into position and assign them as maybe an advisor so then they're able to operate then you're growing your church and you're able to retain your people. Just because they held it (certain positions for an extended period of time), doesn't mean that they are supposed to keep it.

And then the other thing would be the gratitude piece. Show your leaders how much you appreciate them by doing things for them and then in return, that trickles down to their team and their group. Show them how to appreciation the volunteer staff. Because if you don't have those volunteers, you don't have anything. With your ministerial staff, you need to have training in place and if you don't know, go get it. That is a big problem in Black churches.

Q4 Themes

The three themes in response to what churches and leaders could do to retain and keep members motivated to serve in ministry were organizational structure, self-awareness, and gratitude. Organizational structure included having a clear vision, mission, policy, and procedures in place to govern what happened in the church (April, Brian, Celine, David, Erik). Structure and order in church included having the right people in the right positions to lead (April, David). Structure and order created clear expectations for members or volunteers who were giving their money and time (Celine). It allowed people to choose if they want to partner with the church or organization, increasing autonomy (Erik). Structure in policy and procedure created the same answers,

or steps for everyone, which made members feel equal (April, Celine). It also reduced favoritism if the same structured rules and procedure applied to everyone (Celine).

Self-awareness from a member's perspective included a realistic and sometimes revelatory understanding of what people could and could not do. More importantly, what people should and should not be doing based on their skills, availability, and purpose (April, David, Erik). People want to feel as if they are personally connected to the ministry (Erik). As members, inventory should be taken to understand their purpose, passions, and skill (David). Members should also assess what amount of money, resources, or time they are going to give in exchange for voluntarily being a part of a church (Celine, Erik).

Self-awareness from a leaders perspective meant positioning people in the right place and being aware of the resources that were available within the church. It also meant having the confidence and trust to make changes as necessary (April, Celine, Erik) and listen to the suggestions of members or people that were not collard (April). Self-awareness from a leader encouraged changes in leadership that created opportunities for people to grow into and out of certain positions (April, Celine, David, Erik). This meant training, discipleship, and flexibility were necessary throughout the continued process of growing a church and motivating members (April, Brian, Celine, David, Erik).

Recognition was the third theme members and leaders could use as a tool to keep members motivated. Although some people thought it was a small thing, simply telling someone "thank you" went a long way. People liked to be recognized and appreciated for their contributions (April, Brian, Celine, Erik). Monetary recognition or tangible displays of appreciation held value as well (April). When leadership showed appreciation to other

leaders and members, it showed members that recognition and appreciation were a common occurrence within their church cultures. Usually they would reciprocate the same appreciation (April, David).

Summary

To collect and analyze data connecting Self-Determination Theory and church participation five participants were asked four guiding questions relating to Self-Determination Theory and their level of church participation. Although all ages and ethnicities were welcome to take part in the research study, the five participants who agreed to participate in the study were between the ages of 25 and 60 years and had personal experiences within the Black church. Interviews were held at the library November 12th through November 20th, 2018. Interviews with each participant were audio recorded and transcribed.

The four questions asked participants about relatedness, autonomy, competency, and one general question regarding motivation for church participation. In response to each question participants provided a few similar and overlapping themes in research. These themes included perspectives connected to Self-Determination Theory, Christian obligation of helping the church, and psychological benefit of meeting needs, and gratitude. Relatedness, connected to church participation, was evidenced in each participant being raised in church by their family. Childhood church participation occurred from all five participants and the relatedness connection was parental. Autonomy, connected to church participation, shared three themes:

1. Participate in a church where your family was the head pastor to have autonomy initially

2. Work hard initially and gain autonomy in the future

3. Be willing to work in any area to receive additional training.

Competency connected to church participation when members were previously aware of their skills, or assessed at the time of membership, and given the opportunity to serve in the areas of their choosing. Training was available within the church for people whose skills were not pre-assessed but they had the desire to help meet a need. Competency also included a member's opportunity to learn new ideas and grow spiritually. This meant members had to feel like they were learning and gaining information from the teaching. The competency theme of church participation was also included in general response to what church leaders and members could do to retain and motivate participation. Competency responses from all five participants included positioning the right leaders within the appropriate offices as a method to keep members motivated.

Additional suggestions for motivation in church participation were:

Figure 4.1. Suggestions For Motivation

Recognition	Training of leadership	Structure and clear expectation
Equal attention	Policies and procedures	Resources to meet needs
Skills inventory	Accountability	Compassion in listening
Self-Assessment	Collaboration of ideas	Mentoring/ Discipleship
Flexibility	Connecting by heart	Remaining Current/ Relevant

CHAPTER V

Summary, Conclusions, and Recommendations

Chapter five provides a summary of the research findings collected from participant responses, discuss implications, and make recommendations. The purpose of this research study explored connections between Self-Determination Theory and participation in the Black church. Other denominations, multi-cultural churches, or organizations that rely heavily on volunteers may benefit from this research if they need additional perspectives or alternative methods to non-monetarily motivate their church members or volunteers. Church leaders and volunteer organizations could potentially improve their organizations by developing their people through non-monetary motivations. The focus of Self-Determination Theory was selected as the main concept for this research because of leadership's need to motivate people non-monetarily and to identify what motivates individuals to give their times, talents, and money towards their leadership's goals. Self-Determination Theory's three categories of motivation were: relatedness, autonomy, and competency. Relatedness refers to the development and maintenance of close personal relationships with other people (Ryan & Deci, 2000), which positively or negatively motivated members to participate in activities. Autonomy refers to the freedom to be ones self, the power to choose their own direction, which included control over their time, task, talent, and team (Pink, 2009), and allows individuals to transform their lives on their own (Ryan & Deci, 2000). Competency refers to the mastery of one's skills and self-efficacy in available activities (Ryan & Deci, 2009).

Motivations for participating in the Black church as well as in volunteer assignments also included psychological benefits, cultural tradition, and Christian obligation. This research study considered these topics, interviewed five participants asking Self-Determination Theory questions, categorized their responses by theme using open and deductive coding, and a summary of results were compiled.

Findings

Churches and volunteer-based organizations rely on contributions of their members to complete operational tasks working towards the organization's goals. When churches were under supported, members became misplaced, drained, or misused in areas that potentially became counter productive. Simultaneously, church leaders absorbed tasks in areas that were void or lacking the appropriate equipped people. Pastors needed to ensure that tasks were completed so they often completed the work themselves. The Pareto Principle, often referred to as the 80/20 Rule, took effect because 80% of the work was done by 20% of the people (Koch, 1998). Pastors were searching for methods to retain current members, leaders, and increase member participation in a time when church attendance was declining. This ethnographic qualitative research study identified what motivated members in the Black church to volunteer and become active participants working toward the church's goals. This study examined motivational reasons for voluntarily serving in Black churches through the components of Self-Determination Theory and three frames: Christian obligation, social cultural need, and psychological fulfillment.

Each participant provided their personal church experiences within these three frames as they connected their church experience through Self-Determination Theory's categories of competency, autonomy, and relatedness.

Competency

The ability to either learn a new skill or develop an existing skill influenced church participation in various ways. Three of five participants joined the church with pre-existing skills and abilities. The other two of five participants developed new skills as a result of their church participation. Although there was no quantifiable correlation of an increase or decrease in participation based on their skill set, what was indicated in participant's results were the influence in church participation due to the needs of the church. To restate this finding, "necessity was the mother of invention." This proverb translates to "if you really need something, you will find a way to do it." The church had needs and used available people to meet the needs. This theme appeared from all five participants; those that arrived with existing skills and those that learned to develop new skills. Depending the leadership of the church and the availability of solutions, participants were trained into a role, or given permission to facilitate a role until a better solution was presented. The majority of participants, four of five, were the experts in their leadership positions and actively seeking ways to improve their crafts. They first became members, second were trained in a new skill, and third became leaders to meet or fill needs. Participants with pre-existing skills were not necessarily placed in a role to improve their skills. Instead they were also placed in roles that met the needs of their church. Any additional training came from external sources for three of the five participants. Their churches were the avenues to apply the skills they learned externally.

Two of the five participants learned new skills that developed their crafts within their church.

These competency results were congruent to the cultural reasoning and psychological frames of church participation. One of the three major themes in literature for church participation in the Black church was cultural reasoning. The Black church was the haven for Blacks to learn and develop new skills. Historically, the Black church was the center of internal social development where Blacks learned to read, write, sell, trade, goods and services, provide and receive hope in times of racial injustices. Today, participants provided responses that coincide with similar benefits of increased competency connected to their church involvement. Their church participation either taught them new skills or gave them an opportunity to fill a role until a better solution was presented.

Competency also connected with the psychological motivation to learn and improve one's life. In general, numerous theories support the basic human need of self-improvement including learning theory, psychodynamic theory, humanistic theory, trait theory and more theories that describe the need for human development from infancy to childhood (Dombeck, 2018). The basic human need for improvement motivated each participant to improve their skill set. That improvement was fulfilled inside or outside of the church. It could be argued that the church was not responsible for the psychological development of its members. Still, the members who learned new skills within the church still remain members of the same church from childhood. This poses the possibility that developing member's skills within the church may link to retention. The sample size of five does not represent the entire population of members in the Black church. However, it

was not rare for members to remain at churches where their skills were being used and improved as result of their church participation. An additional method of increased participation was the psychological reward when member's competency was recognized and appreciated by their leaders.

A second layer to competency examined member's ability to connect to or learn from the messages taught within sermons or throughout the week. Although the previous chapter discussed the competency of members giving their skills to the church, members must also believe that they are learning from their leadership's teaching. Most participants referenced delivery of the Sunday morning messages was influential to church member participation and retention. Competency also related to the communication style and delivery of information from the church's leaders to their members.

Autonomy

Autonomy was the power to choose one's own direction in life, including their time, task, team, technique, and freedom to be oneself. All participants responded that they had high levels of autonomy from their church. Their autonomy was achieved from being related to the pastor or devoting years of selfless giving to whatever the church needed. Many would argue that putting the needs of the church at a higher priority than your personal individual needs was not autonomy or mentally healthy. However, it was culturally traditional for the church to tell its members that the needs of the church were a high priority in member's lives. Participants felt responsible for completing task or roles within their church. Stating, as Christians, participation was something that God wanted

them to do. Was that, in its self, autonomy? Or was the conviction of serving in ministry a result of the psychological reward of good deeds?

Nepotism contributed to leadership promotions within the church but limited participants autonomy to be themselves. Two participants mentioned that their leadership roles limited freedoms of certain personality characteristics. It could be argued that leaders were required to balance the freedom of being themselves with the challenge of being a leader within the boxed ideologies of people. How leaders should behave or respond was determined by the individual members of the congregations where they belong. All participants referenced personality challenges in meeting the needs of the church. This was why self-assessment and style assessments were significant factors in positioning the right people in the best leadership roles, and membership retention. In the Black church, most churches, and some organizations, people are allowed to be themselves, within limits. All participants agreed that their high level of autonomy contributed to them participating at their current church. They also witnessed members leaving churches because of low autonomy levels.

Relatedness

Relatedness in Self-Determination Theory is the motivation to have positive personal relationships with people and the basic human motivation of connection. All participants were active in church because their parents raised them to do so. Parents were their main influence of relatedness. As adults, each participant's relationship with their spouses and children increased their church participation. Participants responded to their relatedness interview questions with, "my husband wanted me to be involved" and "I wanted my child to enjoy coming to church, so that was why I came back to work in

the children's ministry." Other revealed connections between relatedness and church participation were the psychological encouragement among friends and leaders within the church to continue participating. The popular Zig Ziglar quote "a lot of people have gone further than they thought they could because someone else thought they could" speaks to the positive influence in relatedness. All participants responded that positive relationships, recognition and praise from pastors, leaders, and fellow members were personal connections that increased their church participation. Interestingly enough, one participant responded that the positive or negative relationships among fellow church members would not stop him from participating because the church members were not his reasons to participate. Belief in God, or Christian reasoning, obligated or motivated participants to give to their church. Participants believed that God would want, or wanted, them to give and serve in church. They believed doing what God wanted improved their personal relationship and connection to their creator. Their relationship with God superseded the challenges of dealing with different personalities or difficult relationships within the church.

Conclusions

Multiple connections existed between Self-Determination Theory and church participation. These connections influenced participation or were neutral. According to (Creswell, 2008) there are three categories of codes after analyzing research. These categories are:

- Codes that are expected, based on the past literature and common sense
- Codes that are surprising and not anticipated at the beginning of the study
- Codes that are unusual or of conceptual interest to readers

This conclusion section used Creswell's categories to organize participant's responses regarding competency, autonomy, relatedness and their church participation.

Expected Competency

Competency of learning a new skill or using existing skills within their church increased participation and attendance. The skills that members learned within the church accommodated the church's needs or the needs of their leadership. The pre-existing skills that members brought to their church were only used if another member was not currently serving in that area. No formal succession procedures were available to ensure that the appropriate leaders were positioned in the areas where they were competent. April added, "if they're not meant to be in that position God will move them out." Informally, this approach is how most organizational charts change within the Black church.

Emerged Competency

The Black church was still a viable resource for Blacks to learn new skills and receive training in areas, according to the needs of the church. Connecting with the sermons or weekly messages was not necessarily a factor for church participation. Yes, members could become unmotivated to attend church or participate in ministry if they did not connect with the weekly messages but the Sunday morning messages were not the value system for decided levels of participation.

Interesting Competency

Nepotism positioned members in leadership but did not completely satisfy their competency needs. Although they were placed in leadership positions, their basic human desire to improve their crafts or hone their skills were unmet by the church, which made

them seek external teaching for improvement. As leaders, they were able to provide training to other members but did not receive their own training.

Expected Autonomy

Autonomy has become one of the most desirable benefits within the work place. High levels of autonomy increased job satisfaction (Pink, 2009). Similarly, high levels of autonomy increased member's participation within the Black church. Giving members the power to choose the ministries where they want to serve motivated them to serve in those areas.

Emerged Autonomy

One of the emerged autonomy findings was that participants addressed challenges giving autonomy to their fellow church members. It is common for church members that cannot sing to want to be in the choir. Or, sometimes people that are not organized have the desire to be church secretary. These individuals should also be given the power to choose where they wish to serve in ministry. Respondents provided solutions to get members positioned in the appropriate roles when they may not necessarily have the skills. They added, "They (members) don't have to be collard to serve in ministry" and "train them in that area. Make them assistants or mentees within the areas where they want to serve."

Interesting Autonomy

Without nepotism, it took years for members to receive autonomy. An interesting consideration would examine how long or to what extent were members willing to place the needs of the church and needs of their leadership as a higher priority than their choice to work toward their personal goals?

Expected Relatedness

The expected motivation for relatedness was for church members to serve in areas that their friends or family served. People want to enjoy working with their fellow team members. Simply stated, it is usually more enjoyable volunteering with your friends. Participants discussed challenges navigating the various personality types within their church and the need for prayer and self-control when they encountered difficult members. However, the autonomy to choose your team, or who you want to serve with in ministry was not mentioned by any of the five responses. Relatedness by friends or enemies was not mentioned as the driving motivation for participation. The main relatedness motivation was personal relationship with Christ through serving in ministry.

Emerged Relatedness

Parents, raising them in church, were the main influence for church participation. Members who took time away from church participation ultimately returned to church, believing it was the "right" thing to do. In addition, family and investing in the youth were reasons members were participating. Brian said,

with your kids, show children how a family unit is supposed to be.

Children need to see what a healthy loving family in church looks like.

Children were the reason members participated. "With my son, I knew that I was going to rejoin the ministry because I knew that I needed him to have that anchor."

Interesting Relatedness

Relationships within the church were not the main reasons for member's participation. They attributed personal relationship with God as their motivation to serve

in ministry. April shared additional responses to relatedness and her church participation. She added,

> You notice the impact you have on people when you allow God to work
>
> through you and you want to be able to continue to do His work. When
>
> someone confirms the word that God had given you, it does keep you
>
> going. And it keeps you wanting to participate.

As added value to this research participants were asked, "In your experience, how can pastors and church leaders retain and keep church members motivated to serve in ministry"? Their responses connected with motivations of Self-Determination Theory and included a few ways to retain or increase church participation. They were:

Figure 5.1. Participant's Self Determination Theory Categories of Motivation

Competency
1. Communicate clear vision and clear expectation for people that are volunteering their time and resources.
2. Teach the word of God with relevance and creativity.
3. Have order, processes, policies in place and an organizational chart.
4. Train your ministerial staff to operate as one unit and position the appropriate leaders over various ministries.
5. Hold leaders accountable.
6. Place people in areas that will cultivate, support, and challenge them.
7. Encourage the church to learn history and teach history.
8. Encourage people to question what we believe. Instead of discouraging them seeking information.
9. Assess the needs and the gifts of new members that come in so we can properly grow them. Self-discovery is valuable for people in ministry.
10. Train people to be leaders. Train new leaders. Pass the torch and rejuvenate the energy to serve.

Autonomy
1. Provide an outlet for people to have a voice and option in decision-making.
2. Create opportunity for people to feel valued.
3. Encourage self-expression.
4. Allow them to use their gifts and listen to their ideas.

Figure 5.1. Continued

Relatedness
1. Recognize or acknowledge people who serve in ministry.
2. Compassionately listen to grievances.
3. Mediate conflicts right away, before real tension sets in.
4. Give people equal amounts of attention.
5. Godly representation of the family structure is needed and important.
6. Provide mentorship for young men and women as examples of Christ.
7. Be open to ideas and listen to the youth.
8. Be less authoritative and more collaborative.
9. Find ways to meet the physical and spiritual need of people.
10. Communicate the vision/mission of the church and build trust.
11. Connect with the heart.

Members provided their recommendations for pastors and church leaders to retain

and keep them motivated to serve in ministry. Members must also take responsibility for

their involvement or lack of motivation to participate. Church members have dedicated

years of serving in church ministry and have not always received positive results.

Optimistically, the traditional Christian belief was that the reward of church service came

from God in heaven. However, the reality was that resources were needed to serve.

Members decided if the needs of serving God in the church were a higher priority than

their human motivations of competency, autonomy, and relatedness. The practical

solution of satisfying both was for members to connect with a church that matches their

goals. Or, members could establish a pre-determined set amount of resources they planed
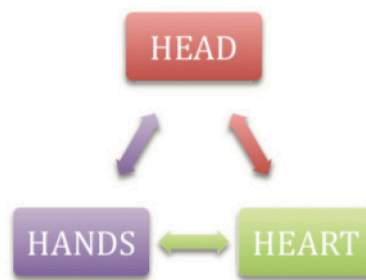
to invest within their church.

Black churches offered the benefits of positive relationships, advancement of

skills, trades, and competency. David, as a part of his case study said it this way,

The church is like the hospital. If people come in and the patient has a

need that the hospital can't meet, they send them to another hospital that

specializes in that problem. This is how you retain. So if we don't assess

the new members that come in. If we don't assess their needs and their

gifts we will not be able to properly grow them.

When Black churches take time to assess their members and identify their motivations for

church attendance and participation, Black church leaders will become more aware of

their human capital among their flock and better equipped for the work of the ministry.

Cochran (2013) described this unification as an interlocking ministry of Self-

Determination Theory as:

Figure 6.1. Self Determination Theory Unification

The head (knowledge) symbolizes autonomy, the heart (conviction) includes the

compassionate desire for relatedness, to the hands (action) that are translated through

competency. This paradigm of Christian formation assumed service was the fruit of a

new life, borne of truth and nurtured through conviction, manifesting a divine reality

(Cochran, 2013). Members, leaders, and Black churches as a whole identified ways of

satisfying the human needs of the people and the work of the ministry.

Leadership Implications

This research provided an alternative method to the Black church membership

process and non-monetary motivations for church members and volunteers. Pastors

sought tools to enhance the efficiency and effectiveness of their church organizations.

Limited resources, like time, could restrict access to the tools and human resources

pastors and non-profit organizations needed to serve communities and people. This

research presented a non-traditional approach to church organizational development. This

research created a current approach to valuing, developing, and equipping churches and

non-profit organizations for the work of their ministries. Previous research scholars often

focused on leadership's behaviors. In direct contrast, this research study filled the gap in

focusing on follower's motivations and what motivated them to connect with their church

leaders or non-profit organizations.

Limited research focused on retaining and sustaining consistent active church

members beyond the initial motivations to volunteer. This research added value in this

area and presented a few methods to retain members and keep them motivated.

Members had a comprehensive understanding of whom they were and their

current motivations. This first member-focused approach evoked areas of strength and

opportunities of competency. A pragmatic approach to help identifying member's

competency motivation is by asking Self-Determination Theory questions that include:

Relatedness

1. Why do you want to connect with this church?

2. What do you hope to gain from being connected?

3. Who (if anyone) do you know at this church?

Competency

1. What skills or abilities do you currently have?

2. What skills or abilities do you want to develop?

Autonomy

1. What reason led you to this church?

2. What do you enjoy doing?

3. How do you see yourself fitting into this church?

The second member-focused approach towards motivations for participation is identifying psychological motivations. This relatedness approach helped members recognize that they were a necessary piece of the whole. A common scripture reference to this point is found in Romans chapter 12 verses 4-6 and reads,

> for as we have many members in one body, but not all members have the
> same function. So we being many are one in Christ, and individual
> members of one another. Having then differing gifts according to grace,
> let us use them (NKJV).

Most Black churches used a Spiritual Gifts assessment that categorizes members into seven categories of motivation from Romans 12 (Fortune & Fortune, 2009). This spiritual gifts assessment approach is common in the Black church, but does not provide comprehensive understanding of member's motivations. The spiritual gifts assessment only focuses on "how" members were motivated instead of "why" members were motivated. The use of multiple assessments including the Dominance, Influence, Steadiness, Conscientiousness or D.I.S.C, Enneagram, Myers-Briggs, four-color assessment, questionnaires for motivation or personality type could assist with developing the self-awareness of members. It could be argued that this in-depth approach to member-focused motivation was not worth the investment. However, the participants within this case study that received training and self-awareness within their church

currently have been consistent participating church members from childhood for over 20 years.

The third member-focused approach is for churches to present a list of available areas for members to select. This autonomy of choice was a prominent motivation for participation. Identify the areas within their organizations or churches that need assistance or their particular skill. Instead of the authoritative approach, telling members, directing them where to serve, members were motivated by collaborative compassion and feeling like their voices were heard, they had power in their choice, and their choice was valued. Allow members to contribute to the church organization's decision making, especially in the areas where they were contributing.

Similar pragmatic approaches to identifying employee's motivations are industry standard and commonly used as human resources procedures for major employers. But, the church is not simply a company ruled by industry standards. The church has a moral Christian obligation to connect with the heart of people. The Black church continues to balance the business needs as a functioning organization and living organism of compassion and refuge (Hafley, 1992). Member-focused churches must become the new normal or new standard for churches that want to improve as both successful organizations and successful organisms.

A few groups may benefit from the findings of this study. Non-profit organization leaders can obtain more current information and methods to motivate and retain volunteers. Recognition and relationship continue to be recognized as motivations that influenced volunteer's behavior. These motivations made people want to contribute and partner with their non-profit organization's goals. Church pastors can decide how much

time, resources, or monetary investments are necessary for them to become more member-focused, if that becomes their goal. The investment of a member-focused approach to their membership process could produce similar results of long-term membership retention. Pastors that desire to become member-focused, but are not sure where to start, could begin by asking similar motivation questions and offering autonomous choices of collaboration for members. Some members are more comfortable simply receiving instruction. Nonetheless, one of the largest components of leadership is developing leaders to make choices and pursue their goals. The harmonious partnership between a Pastor's need to complete the work of ministry and church member's motivation to serve is found in the balance of servant leadership (Thompson, 2008). The pragmatic approach to motivations focusing on member's competency, autonomy, and relatedness coincided with the actions of the servant leader and includes: knowing their followers well, focusing on followers and their needs, empowering, growing, and developing followers (Greenleaf, 2008). Because most pastors rely on the volunteer contributions of their members, this research provided pastors with member's responses and recommendations for church leaders to connect with their personal motivations and work together in ministry.

Church members and volunteers could benefit from this study in learning how to recognize what motivates them personally and by recognizing what motivates their fellow volunteers. Members and volunteers can use this research to increase their self-awareness and identify their motivations for serving in ministry and volunteering. When encountering challenges with other church members, it was beneficial to ask them similar

questions about things they enjoy doing or their motivations. Support and empower them to self-identify and discover their motivations.

Recommendations for Future Research

Although research suggested a few best practices that churches can apply to get people to initially volunteer (Ridley, 2015; Stephens, 2016; Stingle, 2017) this research filled the gap in focusing on member retention and increase in member participation. This study stimulated dialog or considerations that could potentially bridge the gap between human behavioral science and the heartfelt compassion of the work in Christian ministry. The aim of this research was to build an awareness of the church's motivational culture so that church leaders and members could enjoy serving in the Body of Christ, fulfilling the work of their ministries. In comparison to similar works in literature, this research focused on the major influences and challenges that motivated members in the Black church. This study could possibly be improved with a mixed method approach to Self-Determination Theory's influence on church participation. Similar to CRIS, Christian Religious Internalization Scale created by Ryan, Rigby and King (1993) a quantitative approach that examined why members engage in four religious behaviors may be beneficial. Another possible method of improvement would be to develop an additional questionnaire or assessment that produced combined results of Self-Determination Theory, Enneagram, and a competency assessment for church placement.

Future studies might contribute to this field of research examining alternative cultures and wider age ranges. The technology innovation of Millennials or pre-teens and the wise experience of older generations could attribute differing perspectives regarding their choices to participate or volunteer in religious activates.

Practical implications for professional practice include organizational development for anyone starting a small business or group that needs to motivate people without being able to pay them. Managers and corporate professionals could use motivations of Self-Determination Theory to connect and better relate to their employees (Flowers & Hughes, 2018).

Summary

This dissertation produced several conclusions and findings to assist members, pastors, non-profit organizations, and leaders in identifying motivations for volunteer participation. One finding for Black church participation was the motivation from competency, autonomy, and relatedness as means of self-awareness and personal goals. Through the cognitive constructivist lens, Self-Determination Theory provided three categories to interview five participants regarding their personal Black church experiences. Participants encountered church experiences that included their family rearing, challenges in adulthood, finding their own way, and their relationship with God being the main reason for fulfilling the needs within their church. More specifically, the case study participants that received in-church training, choice where to serve, and positive relationships, remained at their churches for more than 20 years.

Using the approach of Self-Determination Theory may not be comprehensive or an all-inclusive solution to increasing Black church member participation. However, the components therein created a dialog of self-assessment and truth about member's personal motivations. Those motivations gave pastors and other leaders insightful revelation as they served within their vocations. As servant leaders we experience a constant cycle in considering member's motivations for volunteering and leadership's

motivation to develop members toward a greater cause. A harmonious partnership can occur when member's personal goals parallel with the goals of their church. As leaders continue to seek methods of non-monetary motivation we must remember the value of connecting through human compassion. Hamel (2009, p. 7) stated,

> as important as the values of efficiency and value are, they lack the power to rouse human hearts… leaders must find ways to infuse mundane business activities with deeper, soul-stirring ideal, such as honor, truth, love, justice, and beauty. Humanize what people say and you may well humanize what they do.

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Appendix A: Interview Questions

1. How have your relationships within or outside of the church influenced your level of church participation? (Relatedness)

2. How much autonomy, (freedom to be yourself) do you have within your church and how does that autonomy impact your level of participation? (Autonomy)

3. Considering your skills, talents, and abilities that you enjoy doing, what challenged or supported you contributing those abilities to your church? (Competency)

4. In your experience, how can pastors and church leaders retain and keep church members motivated to serve in ministry?

Appendix B: Participant Info Sheet

        Thank you for agreeing to share your wisdom within my dissertation research: "Self-Determination Theory and Participation Within The Black Church". My passion for this research was birthed from my desire to see our body of Christ self-sufficient and thriving together in love (Ephesians 4:16).

<u>As a participant in this research study you will:</u>
- Meet & greet with Lorelle Moore at church on Tuesday October 30 around 8:30 pm or Sunday November 4 after morning service
- Sign and return your (attached) Participant Consent Form
- Use "Doodle Poll" to select the 2 times you wish to interview for 1 hour. I'll text you the link
- Meet Lorelle at the library twice during the weeks of November 12-20, 2018 (1 hour each interview during the time slots you selected)
- Be interviewed twice during the week
- Be audio recorded
- Answer 4 interview questions
- Provide answers between 20-30 minutes long. The more you talk, the better research collected.
- Reply to an email confirming your results after your interview responses are transcribed
- Collect your $10 cash on Sunday November 25 at church after morning service

All interviews will be held at:
<center>

The Library
Columbus, OH
</center>

Possible times for us to conduct your (2) 1-hour interviews are:

Monday Nov 12	Tuesday Nov 13	Wednesday Nov 14	Thursday Nov 15	Friday Nov 16
5:30PM - 9:00PM	5:30PM - 9:00PM	5:30PM - 9:00PM	5:30PM - 9:00PM	5:30PM - 9:00PM
Saturday Nov 17	**Monday Nov 19**	**Tuesday Nov 20**		
5:30PM - 9:00PM	5:30PM - 9:00PM	5:30PM - 9:00PM		

Interview Questions:
1. How have your relationships within or outside of the church influenced your level of church participation? (Relatedness)
2. How much autonomy, (freedom to be yourself) do you have within your church and how does that autonomy impact your level of participation? (Autonomy)
3. Considering your skills, talents, and abilities that you enjoy doing, what challenges or supports you contributing those abilities to your church? (Competency)
4. In your experience, how can pastors and church leaders retain and keep church members motivated to serve in ministry?