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Preincarceration Collaborative Religious Coping Strategies of Black Males with a History of a Criminal Offense

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Walden University
2022

Abstract

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by

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MPhil, Walden University, 2020

MA, University of St. Francis, 2015

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Dissertation Submitted in Partial Fulfillment

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Doctor of Philosophy

Human Services – Family Studies and Intervention Strategies

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Abstract

African Americans are 56% of the incarcerated population in the United States. Black males spend an average of 13.4% of their working lives incarcerated and 82.6% of their working lives addressing the stigma and restrictions associated with incarceration. The purpose of this study was to address a gap in research by exploring the preincarceration collaborative religious coping strategy experiences of Black males with a history of criminal offenses. Pargament's theory of collaborative religious coping strategy guided the research, interview questions, and data analysis. The qualitative narrative approach with purposeful and snowball sampling was used to recruit and collect data from 14 participants. Data were collected via narrative interviews conducted by email or telephone, and the descriptive and interpretive analysis approach was applied. The key findings, conclusions, and recommendations include the recognition of the importance of the relationship between Black males and their neighborhood peers; collaborative religious coping strategies were taught, but in practice participants indicated they were encouraged to use self-directed or deferred coping strategies. Human services agencies that work with Black male adolescents should consider ways to engage neighborhood peers and consider incorporating collaborative religious coping in their treatment plan. The findings of this study have potential implications for positive social change by encouraging Catholic schools and other faith-based schools and agencies to consider examining their discipline policy for consistency in teaching and practice.

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Dedication

This dissertation is dedicated to the sunshine of my life's journey, my only child. I will always love you, my dear Michel Anthony. Thank you for the wonderful thirty-three years and eight months. You were the best son ever! And everything I did and everything I do is for you.

Michel Anthony Springer

b. December 2, 1987 – d. August 5, 2021

Acknowledgments

Completing the typical dissertation is an arduous journey. Mine has stayed that course—not because of the task of writing, researching, working with the dissertation committee, or impatiently waiting for participants and approvals. But there has been an emotional toll on my heart. During the last two years, numerous people who supported this journey and cheered me on left this earthly life and entered eternity. The nearest and the dearest to me include my son, Michel Anthony Springer; brother and confidant, Garfield Michael Springer; mother, Finis Louise Williamson Springer; godmother, friend, and confidant, Winifred Patricia Paneburn Jones; and my mentor, Rev. Fr. Chester P. Smith, SVD.

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I also want to acknowledge my colleagues at work and in ministry. In particular, I want to acknowledge Ken Ogorek, who read and reread my dissertation and provided feedback and encouragement.

Lastly, I want to acknowledge my dissertation committee: Dr. Gregory Hickman, Dr. Tronda Douglas, Dr. Kimberly Farris, and Dr. Avon Hart-Johnson. Without you, this final academic chapter, this last piece of my educational journey, would not have been completed. Thank you.

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Chapter 1: Introduction to the Study

Introduction

Religious coping strategies can assist an individual in understanding and interpreting life events with a perception of support from the Sacred or God (Baldacchino et al., 2014; Testoni et al., 2016). Most researchers agree that collaborative religious coping strategy is a means to understand and interpret life events through a partnership created between an individual and their God (Tripathy et al., 2019; Walker et al., 2018). As such, interventions have been developed using religious coping strategies to support many health-related and social problems, including drug use and postincarceration. For example, while studying confined adolescents in a behavioral institution, Molock and Barksdale (2013) discovered that Black teenage males responded positively to collaborative religious coping strategies. Other researchers found a linkage between collaborative religious coping strategies and the positive well-being of adult Black men (Lassiter & Poteat, 2020; Walker et al., 2018).

The social problem identified in this study was the incarceration of Black males. 97% of all incarcerated individuals in the United States are male (Kaeble & Glaze, 2016). 61% of incarcerated males in the United States were identified as the collective group of Black and Hispanic males, with 35% identified as Black males (Kaeble & Glaze, 2016). 47% of incarcerated Black males in the United States have been convicted of nonviolent drug offenses (Kaeble & Glaze, 2016).

In this chapter, I provide an overview of the study beginning with the background found in literature and the social problem of incarcerated Black males with a history of

criminal offenses. I briefly explain the theoretical framework of collaborative religious coping strategies and their relationship to the social problem of the incarceration of Black males. Lastly, included in this chapter are the methodology, definitions, assumptions, and significance of this research. The chapter closes with the outlay of the scope, limitations, and a summary of key elements.

Background

In this study, I sought to understand the nexus of religious coping strategies and Black males with a history of a criminal offense. The majority of research specific to religious coping strategies completed in the past decade has been quantitative (Xu, 2016). In these studies, researchers used measurement instruments developed for Pargament's theory of religious coping (Benore et al., 2008; Terreri & Glenwick, 2013; Van Dyke et al., 2009). Most of the researchers who completed research on individuals with a history of criminal offenses focused on the criminal justice or postincarceration perspective (Blankenship et al., 2018; Bryant & Ladd, 2015; Moore et al., 2015). In qualitative studies, researchers used only portions of Pargament's theory. Some researchers focused on religious coping strategies from the aspect of confinement and postincarceration (Cortes et al., 2018; Fobian et al., 2018; Talik & Skowronski, 2018). However, most researchers who studied religious coping related to Black males researched physical and mental health issues (Bowleg et al., 2020; Breland-Noble et al., 2015).

The unprecedented incarceration rate of Black male nonviolent offenders has been well-documented in the literature (Apel, 2016; Bowleg et al., 2020; Stansfield et al., 2017). Most researchers have reaffirmed that federal laws surrounding what was

commonly known as the *war on drugs* led to the mass incarceration of Black males (Gottlieb, 2017; Stansfield et al., 2017). Outlined in the literature are the consequences of the imprisonment of Black males on the individual, family, and community (Adams et al., 2019; Fobian et al., 2018; Washington, 2019). These consequences include long-term physical and psychological health issues for the individual, including untreated addictions and cardiovascular diseases (Adams et al., 2019; Bowleg et al., 2020; Cortes et al., 2018). Increased cardiovascular disease incidents include hypertension, diabetes, kidney disease, hepatitis, cirrhosis, and other health issues (Fobian et al., 2018). Socially, incarceration can lead to a lack of developing a network of friends, establishing careers, and furthering education past high school (Harris, 2018; Moore et al., 2015; Nowotny & Kuptsevych-Timmer, 2018). The consequences felt by the family of those serving prison and jail sentences include the inability to form long-term intimate relationships (Bryant & Ladd, 2015; Nowotny & Kuptsevych-Timmer, 2018). Researchers have also found connections between early-onset sexual relationships of adolescents and parental incarceration (Nebbitt et al., 2017). Other consequential issues of parental incarceration include a higher potential for substance abuse among their children who may continue the incarceration cycle (Nebbitt et al., 2017).

Increased monitoring and surveillance in the Black community have led to a high level of community stress and tension (Gottlieb, 2017; Moore et al., 2015). Previously incarcerated Black males appear to have limited access to social services. Social services include access to subsidized housing and medical benefits (Blankenship et al., 2018). High unemployment rates and lower life expectancy have also been noted among

previously incarcerated Black men (Nowotny & Kuptsevych-Timmer, 2018). In some states, fundamental rights, such as the right to vote, are no longer available postincarceration (Washington, 2019).

Researchers have documented the societal effects of incarceration and point to ways to assist individuals with a history of incarceration and preventive measures prearrest (Blankenship et al., 2018; Nowotny & Kuptsevych-Timmer, 2018; Washington, 2019). Other researchers have discovered that Catholics, compared to other Christian denominations, have a higher quality of life and higher use of religious coping strategies (Herrera et al., 2009; Talik & Skowronski, 2018). Positive religious coping can help an individual select a pathway and strategy that leads to increased quality of life and well-being (Matos et al., 2017).

Gap in Research

The gap in research is the lack of research focus on the social problem of mass incarceration of Black males with a history of criminal offenses from a collaborative religious coping perspective. A minimal amount of qualitative research has been completed using the phenomenon of religious coping strategies to address the problem of confinement, conduct, or behavior of Black males (Molock & Barksdale, 2013; Van Dyke et al., 2009). No research was found exploring the preincarceration collaborative religious coping strategies of Black males with a history of criminal offenses.

The unprecedented number of Black males incarcerated for nonviolent drug offenses continues to have an enormous impact on individuals, families, communities, and society (Adams et al., 2019; Bowleg et al., 2020; Harris, 2018; Washington, 2019).

Religious coping is a practical application of prevention (Tripathy et al., 2019).

Researchers continue to point out the strong relationship between the Black community

and the church (Gottlieb, 2017; Moore et al., 2015). Whereas historically, the Black

Church has played a prominent role in social change and in addressing social problems in

their communities (Moore et al., 2015).

Pargament's theory of religious coping has a practical application in the work of

social workers (Xu, 2016). This theory has practical applications in human services

fieldwork, the overarching umbrella of the social work field. Moreover, Pargament's

theory may have practical application within the Catholic Church in addressing the

unprecedented incarceration rates among Black males. Enhancing the ability of the

Catholic Church to address the unprecedented incarceration of Black males will assist in

creating social change in the Black community and society. The importance of this study

was the exploration of preincarceration collaborative religious coping strategies as they

relate to the social problem of incarceration of Black males with a history of criminal

offenses. The significance of this study is the potential to engage predominately Black

Catholic churches in increasing their involvement in the lives of Black male youth.

Problem Statement

There are 1.6 million people in the state and federal prison systems in the United

States (Kaeble & Glaze, 2018). Of that number, Black males with nonviolent drug

offenses are the largest group currently under supervision by law enforcement agencies

(Gottlieb, 2017; Kaeble & Glaze, 2016). At an unprecedented rate, the Black male

population has been incarcerated because of the disproportionate application of drug

laws—a 400% increase since 1980 (Aguilar, 2015; Bailey et al., 2015; Rowell-Cunsolo et al., 2016). At this rate of incarceration, 1 in 3 Black males are expected to experience incarceration in their lifetime (Gottlieb, 2017). This could result in a lack of Black male presence in families, the workforce, and in higher education (Rowell-Cunsolo et al., 2016). The Black male incarceration rate leads to Black men not fulfilling civil responsibilities as productive citizens by voting and becoming community partners, thereby creating a void in mainstream U.S. society (Aguilar, 2015; Wildeman & Wang, 2017). The unprecedented rate of incarceration of Black male leaves a cavity in Black families, Black communities, and society overall (Moore et al., 2015; Wildeman & Wang, 2017).

A high level of self-efficacy and religiosity predicts a low level of delinquency (Salas-Wright et al., 2018). The Black church holds an essential place in the lives of many Black people (Moore et al., 2015). Strong bonds tend to exist among the church, the Black family, and the Black community (Stansfield et al., 2017). Therefore, Kim et al. (2018) suggested that the Black Church should assume the lead role in addressing the issues facing Black people, such as incarceration rates of Black males. However, studies on religious coping strategies among Black men and adolescents are limited. Most of the literature has been focused on mental and physical illnesses, sexual orientation, gender identity, prison confinement, and substance use.

Although previous research regarding Black religiosity illuminates important findings, I found no research into the experiences of the preincarceration collaborative religious coping strategies of Black males with a history of criminal offenses. Thus,

further research is warranted regarding the collaborative religious coping strategies of Black males with a history of criminal offenses while adolescents and before incarceration. This research can contribute to addressing the documented problem of the elevated and disproportionate rate of incarceration among this population (Dyer et al., 2019; Jahn et al., 2020).

Purpose of the Study

The purpose of this qualitative narrative inquiry was the exploration of the preincarceration collaborative religious coping strategies of Black males with a history of criminal offenses. This study will add to the qualitative research literature regarding Black male preincarceration collaborative religious coping strategies. The data analysis may inform the practices of the Black church, the Catholic Church, and other faith-based organizations that engage Black males during adolescence.

Research Question

What are the preincarceration narratives of Black males with a history of criminal offenses, specific to collaborative religious coping strategies?

Theoretical Framework

The theoretical framework of this study was Pargament's (1997) theory of religious coping. Religious coping strategies have multiple purposes connected to emotions, cognition, behavior, and relationships (Dawson, 2018; Maier & Surzykiewicz, 2020; Pargament et al., 2011). Religious coping strategies are thought to result in positive or negative outcomes (Pargament et al., 2011). Researchers believe that religious coping is connected to the well-being of individuals.

Pargament's (1997) theory is used to describe three distinct religious coping strategies: collaborative, deferred, and self-directed (Wilt, Stauner, et al., 2019). For this study, the focus was on the collaborative religious coping strategy. The collaborative religious coping strategy relates to behavior as it describes a relationship between the individual and God or the Sacred (Tripathy et al., 2019; Walker et al., 2018). The application of the theory changes behavior through the partnership between the individual and God or the Sacred, resolving the issues and coping with problems (Pargament, 1997; Walker et al., 2018). The gauge to recognize collaborative religious coping contains the following six points (Pargament, 1997; p. 181): God and the individual (a) work as partners to solve the problem, (b) work together thinking of potential solutions, (c) work together putting plans into action, (d) work together relieving worries concerning the issues, (e) work together making sense of what happened after the problem was solved, and (f) work together to determine what the issue meant.

Pargament's theory gave direction to the research question and guided the entire study. The narrative data collection process of in-depth interviewing allowed the participants to reconstruct and interpret their adolescent years before their initial incarceration and their lived experience through the lens of Pargament's theory of collaborative religious coping strategy. The six collaborative religious coping points were used to develop the qualitative semistructured interview guide. Through storytelling, the participants relayed their experiences of using the collaborative religious coping strategy to assist in making life decisions (Creamer et al., 2020). The final report reflects the responses to the interview questions that point out emotions, behavior, and relationships.

The coding of themes and concepts was based on Pargament's theory of collaborative religious coping strategy. Examining the experiences of Black males with a history of criminal offenses from a preincarceration collaborative religious coping perspective sheds light on how religious coping strategies can be used to address antisocial behavior and support prosocial behavior.

Nature of the Study

The qualitative narrative design of this study supported the intent to understand the preincarceration collaborative religious coping experiences of Black Catholic males with a history of criminal offenses. The qualitative narrative approach has been found to assist in developing new ways of viewing social problems and leading to developmental changes (Petty et al., 2019). The qualitative narrative approach aligns with the research purpose and question by allowing the participants to reflect on experiences during their adolescent years, exposing their relationship with society. The in-depth, semistructured interview method was used to collect data from adult Black males with a history of criminal offenses about their collaborative religious coping experiences as adolescents. The thematic interpretive analysis revealed if proactive assistance taken by the Catholic Church would have prevented their first drug offense.

A purposeful sampling strategy and snowball sampling strategy were used to identify Black males with a history of criminal offenses. Fifteen appears to be the smallest sample size regarding data saturation in qualitative research recommended outside the case study approach (Sim et al., 2018). Researchers have recommended that continued evaluation of data is necessary to determine data saturation to achieve accurate

analysis and final reporting (Blaikie, 2018; Malterud et al., 2016; Wilt et al., 2019).

Qualitative studies that used Pargament's theory had sampling sizes between three and 12

(Deal & Magyar-Russell, 2018; Hill, 2015; Nikfarid et al., 2018). For example, Deal and

Magyar-Russell (2018) had a sample size of 12 and used the narrative phenomenological

approach along with Pargament's theory as the theoretical framework. Furthermore, the

ethnic homogeneity and Catholic heterogeneity sampling of this proposed research, a

sampling size of seven participants with a maximum of 14, supported reaching data

saturation (Sim et al., 2018).

　　After reviewing previous qualitative research, the sample size for this study was

eight to 12 participants (Hill, 2015; Lundmark, 2015; Nikfarid et al., 2018; Sim et al.,

2018). With the homogeneity sample of Black Catholic men, the potential for reaching

saturation at three was high (Sim et al., 2018). Considering the relatively small number of

Black Catholics within the United States and the limited number of Catholic Churches

that serve Black Catholics within each Catholic diocese, participants had similar

experiences during their adolescent years (Creamer et al., 2020).

　　Data collection took place during interview sessions. Interviews took place via

email and telephone. The telephone interview collection took place with the use of an

audio-digital tape recorder. Data were also collected through researcher field notes and

reflexive memos (Kristensen & Ravn, 2015; Silverman, 2015). I used the narrative data

collection process of in-depth interviewing, and the participants reconstructed and

interpreted their adolescent years before their initial incarceration and how their lived

experience of collaborative religious coping strategies assisted them in coping in their

environment (Anderson & Kirkpatrick, 2016; Creamer et al., 2020; Petty et al., 2019).

The interview questions assisted the participants in reflecting on and before their first

encounter with law enforcement. Through reflective storytelling, the participants relayed

to me their experiences of using collaborative religious coping strategies to assist in

making life decisions (Anderson & Kirkpatrick, 2016; Creamer et al., 2020; Wilt et al.,

2019). I developed an interview guide to use during email and phone interview sessions

(Misawa, 2015). Once collected, the data were transcribed and organized for analysis

(Creamer et al., 2020).

The data analysis plan for this research included describing and interpreting the

participants' views on their collaborative religious coping strategies before incarceration

by identifying themes and concepts (Zolnoori et al., 2019). A systematic search within

the collected data provided a rich description of the participants' experiences and exposed

the phenomenon of collaborative religious coping strategies (Creamer et al., 2020;

Zolnoori et al., 2019). The data results were used to generate themes and concepts

without the development of a conceptual theory (Zolnoori et al., 2019). The themes and

concepts aligned with Pargament's theory of collaborative religious coping and resulted

in the interpretations of the preincarceration collaborative religious coping strategies

experienced by the participants (Pargament, 1997).

Validity and trustworthiness were accomplished by triangulating data sources

(Vanner & Kimani, 2017). Also, the validity strategy included the use of an alphanumeric

participant-coded identification. This alphanumeric code was applied throughout the data

collection, analysis, and results reporting (McInnes et al., 2017). Member checking,

clarifying positionality, and researcher bias through reflexive memos and peer debriefing were included in the validity strategy (McInnes et al., 2017). Reliability was determined through transcription checking and member checking to correct apparent mistakes for coding consistency (McInnes et al., 2017).

The ethical strategy included following the ethical policy and procedures directed by the professional standards for human services. Alphanumeric codes were assigned to participants to ensure confidentiality. Written and verbal information on the purpose of the study and the use of data and interview questions were given to participants before the interview session (Misawa, 2015). Informed consent forms were available for participant signature throughout data collection. The participants were asked to type *yes* in agreement with the consent. The location and dates of the interview sessions were coded to ensure anonymity and confidentiality (Misawa, 2015). Original transcripts are being kept in a secured location for 5 years after completion of the research. The final written document will be made available for participants.

Definitions

Some of the key terms used in this document are defined below.

Adverse life events: Incidents that cause stress (Boulware & Bui, 2016). The adverse life event discussed in this document was the unprecedented incarceration of individuals with a criminal offense.

African American: Refers to people of African descent born in the United States and considered citizens (U.S. Census Bureau, 2018).

Black: Used interchangeably with African American (U.S. Census Bureau, 2018).

Black Church: Predominately African American Protestant churches (Williams & Jenkins, 2019).

Church-based social networks: The receipt of tangible support such as financial assistance, emotional support, assistance during illness, and assistance with daily responsibilities because of ongoing relationships and connections to members of the congregation (Hope et al., 2019).

Cognition: The task of addressing positive and negative life events, taking the external and making it an internal reality (Dawson, 2018).

Collaborative religious coping strategy: An individual partners with God to cope with life events (Pargament, 1997).

Community corrections: A general term to describe paroled offenders assigned to reporting centers, halfway houses, home monitoring, work release, and electronic monitoring, as well as several other justice department supervision services (Alladin & Hummer, 2018).

Coping: The reaction of an individual in an attempt to control, maintain, or change an event during a time of stress or distress (Dawson, 2018).

Deferring religious coping strategy: An individual passively leaves the responsibility for coping to God (Pargament, 1997).

Diocese [Catholic]: A particular Church entrusted to the responsibility of a bishop usually established by territory within the Catholic Church (The Holy See, 2020).

Heterogeneity: Qualitative heterogeneity happens when individual components reveal differences in direction. The differences may be seen in the location of the individuals (Oulhaj et al., 2019).

Homogeneity: Qualitative research is homogeneous in nature through purposive sampling and the narrowness of the research question (Oulhaj et al., 2019).

Masculinity: Using gender as the primary lens to understand the other structures that affect the lives and health of males (Griffith, 2022).

Mass incarceration: Refers to the span of years between 1980 and the present when African Americans with drug offenses were arrested and convicted at a higher rate than their White and Hispanic counterparts (Bowleg et al., 2020).

Negative life events: Used interchangeably with adverse life events (Abu-Raiya & Pargament, 2015).

Negative religious coping strategies: An individual sees a life event as punishment or undeserved with a sense of discontent with the Sacred or God (Testoni et al., 2016).

Nostalgia: The social emotional process of reflecting on the past during a time of experiencing empathy (Cheung, Sedikides, et al., 2017).

Positive religious coping strategies: Pathways that assist individuals in understanding and interpreting life events with a sense of support from the Sacred or God (Testoni et al., 2016).

Process: The transaction between an individual and their environment (Van Uden et al., 2004).

Religion: The avenue or path to finding significance or meaning related to the Sacred or God (Dawson, 2018).

Religiosity: Used interchangeably with *spirituality* (Rian, 2004).

Religious coping: The process of searching for the Sacred during stress or distress to find meaning or significance (Dawson, 2018; Pargament, 1997).

Religious coping strategies: The ways an individual finds meaning, understanding, and ways of dealing with the occurrence of negative events in their lives as it relates to the Sacred (Benore et al., 2008); a way an individual copes with human limitations (Bush et al., 1999). Religious coping strategies are either negative or positive (Testoni et al., 2016).

Religious coping styles: Used interchangeably with *religious coping strategies* (Abu-Raiya & Pargament, 2015).

Self-directing religious coping strategy: An individual depends on only themselves rather than God to cope with a situation (Pargament, 997).

Social capital: Used interchangeably with *social support*, referring to emotional, physical, and informational aid available and accessed, developed, and maintained through a social network (Pettus-Davis et al., 2017; Strickland, 2016).

Social support: Used interchangeably with *social capital*, referring to emotional, physical, and informational aid available and accessed, developed, and maintained through a social network (Pettus-Davis et al., 2017; Strickland, 2016)

Spirituality: The search for the Sacred or significance related to the Sacred (Pargament, 1999); a desire or exploration of the transcendence of self not associated

with any specific religious tradition or institution (Van Dyke et al., 2009); springs forth a

vision of something new, unrestrained, institutional versus individual (Rian, 2004).

Supervision (criminal justice system): Refers to jails and prisons, as well as

probation, halfway houses, house arrest, and other postconfinement positions of inmates

(Blankenship et al., 2018).

Assumptions

Identifying assumptions in research is necessary because they reveal the

worldview of a researcher, allowing the researcher to distance themselves from their bias

to obtain objectivity (Downey et al., 2017). Considering implicit and explicit biases

unconsciously included in this study, I made several assumptions. I assumed that the

Black men participants were no longer practicing their Catholic faith but still practicing

religious coping strategies. Many young adults, ages 18 to 35, do not identify with the

institutional Catholic Church (Kramer & Fahmy, 2018; Pew Research Center, 2018).

Another assumption was that the Catholic Church does not have mechanisms that provide

proactive support to Black males at risk of being incarcerated for a drug offense. Lastly, I

assumed the intended participant group would have committed their first drug offense

while an adolescent.

Scope and Delimitations

The scope of this study was within the boundaries of Pargament's theory of

collaborative religious coping strategies related to the social problem of the incarceration

of Black males. The population was limited to men who had been convicted of a criminal

offense, who identify as Black, and who attended Catholic school or Catholic religious

services during their adolescent years. The participants also lived within the boundaries of the United States. Excluded from this study were men who did not attend a Catholic school or participate in Catholic religious services during their adolescent years and men who were neither Black nor African American.

The data sources were triangulated to increase rigor and transferability (Farquhar et al., 2020; Korstjens & Moser, 2018; Moon et al., 2016). Triangulating the method, theory, or data sources captured and corroborated the validity of the collected data (Farquhar et al., 2020; Korstjens & Moser, 2018). Data were collected from participants from within the United States. Three data collection methods were offered to the participants: in-person, telephone, or email. Triangulation also increased credibility and trustworthiness (Korstjens & Moser, 2018; Moon et al., 2016). Other strategies used outside of triangulation that addressed transferability, confirmability, dependability, and credibility were an audit trail, member checking, thick description, peer briefing, and reflexivity (Moon et al., 2016; Morse, 2015).

Limitations

Using the qualitative narrative approach for this study presented limitations. The qualitative research methodology did not allow for the generalization of the results, primarily due to the small sample size (Anderson & Kirkpatrick, 2016). This study limited the application of the research conclusion to Black males within the United States who identify as adults and attended Catholic school or Catholic religious services during their adolescent years. There may be other ethnic groups that identify as Black. Another limitation was the collection of retrospective data. The participants may not have

accurately recalled previous events or may have exaggerated the event. Other limitations include errors in the coding process, researcher bias, and researcher worldview (Vanner & Kimani, 2017). The homogeneity of the participant group limited its application to other ethnic groups or religious denominations (Bargagna et al., 2018; Sim et al., 2018).

Significance

During data analysis, I discovered or highlighted experiences not previously considered regarding the incarceration of Black males with a history of criminal offenses and their engagement in risky behaviors (Kim et al., 2018). The findings of this study add to the qualitative literature on collaborative religious coping strategies used by Black males. The participants were asked to share their preincarceration experiences of collaborative religious coping. The narratives of their experiences led to the discovery of an additional intervention that addresses the social problem of the incarceration of Black males related to religious coping. The results of the study are significant to faith-based organizations that engage Black Catholic males during adolescence and inform their practice and increase sensitivity to prevention as it relates to Black adolescent males.

The study participants came from across the United States. Catholic dioceses in the United States will find the results directly affecting how they address issues that impact Black males. National and local Black Catholic organizations will also find guidance in the implications of this study as well. This study will impact other organizations and agencies that work with the social development of families with children and the Black Church in general. The social change potential, through the insights provided by the retrospective experiences, can lead to the creation of pathways

that focus on decreasing the number of Black males entering the criminal justice system. Based on the data analysis, an intervention can be created that will engage the family and the church in addressing the social problem of the incarceration of Black males with the use of collaborative religious coping strategies. The application of collaborative religious coping strategies will help shift the paradigm by reducing harm to individuals, families, and communities due to the incarceration of Black males (Apel, 2016; Bailey et al., 2015; Wildeman & Wang, 2017).

Summary

The mass incarceration of Black males affects individuals, families, communities, and society (Harris, 2018; Nebbitt et al., 2017; Washington, 2019). Researchers continue to reveal that Black people express their religiosity at a deeper and greater level than their ethnic counterparts (Bryant & Ladd, 2015;). Past researchers have shown that Black males have experienced positive outcomes with collaborative religious coping strategies (Molock & Barksdale, 2013). However, the limited number of studies available continues to make it difficult to affirm the results.

In this study, I explored the preincarceration collaborative religious coping strategies of Black males with a history of criminal offenses to fill the gap in literature and research. The methodology and research design were the qualitative narrative approach. The participants were adult Black men with a history of criminal offenses who attended Catholic school or Catholic religious services during their adolescent years. During the interview, participants were asked to reflect on collaborative religious coping strategies during their adolescent years, ages 14 to 17. In the next chapter, I discuss

Pargament's theory of religious coping, focusing on collaborative religious strategies

along with the literature search strategies and analysis of relevant literature.

Chapter 2: Literature Review

Introduction

African Americans are only 14% of the U.S. population but are 56% of the prison population convicted for drug possession (Aguilar, 2015). Researchers have found that incarceration has a lasting effect on Black individuals and their families—no matter amount of time served (Adams et al., 2018; Ammon et al., 2018; Anderson et al., 2015; Bailey et al., 2015). Washington (2019) stated that ex-offenders are stripped of their rights to social services such as healthcare, employment, education, and housing. Ex-prisoners also face homelessness and substance abuse (Egleton et al., 2016; Washington, 2019). Patterson and Wildeman (2015) concluded that incarcerated Black males spend an average of 13.4% of their working lives in prison, 82.6% of their working lives addressing the stigma and restrictions associated with imprisonment, and only 5% of their working lives free.

The purpose of this qualitative narrative inquiry was to address the gap in research by exploring the preincarceration collaborative religious coping strategies of Black males with a history of criminal offenses. This was explored through the lens of collaborative religious coping strategies related to the social problem of incarceration of Black males with a history of criminal offenses. Compared to other Christian denominations, Catholics have a higher quality of life and use of religious coping strategies that result in positive outcomes (Herrera et al., 2009; Talik & Skowronski, 2018). The results of this study could lead to potential implications for positive social

change by encouraging Catholic churches to increase their involvement in the lives of Black youth.

The next section in this chapter contains the overview of the literature review strategies, followed by a discussion on the theoretical framework of Pargament's theory of religious coping. The theoretical framework is followed by studies exploring religious coping strategies and reviewing the peer-reviewed literature, concluding with a chapter summary.

Literature Search Strategy

The majority of the peer-reviewed literature included in this study was published between 2015 and 2021, with some seminal resources. The seminal resources set the tone for the current research on religious coping and explain the development of the theoretical framework. The selected peer-reviewed materials were gathered based on their relevance to the theoretical framework, qualitative methodology, social problem, phenomenon, and participants.

The databases and search engines used in the search for background literature included Atla, Center for Applied Research in the Apostolate, Criminal Justice, Criminological Highlights, Dissertation & Theses at Walden University, ERIC, EBSCO, Google Scholar, Pew Research, ProQuest, PsycARTICLES, Sage Journals, ScholarWorks, SocINDEX, Taylor and Francis Online, Thoreau, and U.S. Department of Health and Human Services. The primary keywords used in the search were *African-American*, *Black, African American, Black American, male, man, men, boy, boys, incarceration, imprisonment, jail, prison, mass incarceration, drug, substance,*

religiosity, spirituality, religion, religious coping styles, coping styles, collaborative religious coping, spirituality, qualitative, qualitative method, narrative inquiry, qualitative narrative method, narrative approach, Pargament's theory of religious coping, Pargament's theory, Catholic, Black Catholic, African, and *African American Catholic*. I used these primary search terms in each of the databases listed, except Google Scholar, ScholarWorks, ProQuest, Dissertations & Theses at Walden University. With these databases, I used one search term at a time. A citation search was also conducted on seminal articles and authors who published multiple articles on the methodology, religious coping, and incarceration of Black males. The search for methodological research yielded 828 peer-reviewed articles. The search terms included the keywords *narrative, qualitative, interpretive analysis, purposeful sampling, trustworthiness, validity,* and *reliability*. The order of keywords varied according to what type of articles were needed. The results were reduced to relativeness to the study.

I created an alert in Google Scholar searching for current research on religious coping. Twenty relative articles were identified over the past 12 months. Of the relative articles, the reference list was searched, resulting in 10 additional peer-reviewed articles. Several searches were completed in the search engine of Dissertations & Theses at Walden University using the search terms of *religious coping, African American,* and *religiosity*. These searches resulted in 20 dissertations somewhat related to the current study.

In the search for resources on Black Catholics, I used the EBSCO search engine and Google Scholar. I used the search terms *African American* or *Black* and *Catholic*,

revealing 1,449 results. The result field was narrowed by adding the search terms *incarceration* or *imprisonment* or *prison* or *jail*. This resulted in seven articles and only one relevant to the current study. The search terms were changed to *African American* or *Black*, *Catholic*, and *drug*, revealing 31 results; two were relevant to the current study. Searching Google Scholar, the search terms *African American* or *Black Catholic* revealed 16,300 results and *African American Catholic male* revealed 17,800 results. Six relevant articles were found. EBSCO was also used as the search engine for search terms *religiosity* or *religion* or *spirituality*, *African American* or *Black*, *male* or *men* or *man* or *boy*, *incarceration* or *prison* or *jail*, and *drug offender* in the databases yielded one result. I reduced the search terms by removing the term *drug offender*. This search yielded 16 peer-reviewed articles, with six articles relevant to this study. Removing the terms *incarceration* or *imprisonment* or *jail* resulted in 1,578 results.

 Religious coping was the only search term used while searching the ScholarWorks database, which yielded 475 relevant dissertations, and 11 were relevant to this study. The search terms *religious coping* and *African American male* were used while searching the ProQuest database. The search yielded 586 results; three were relevant to the current study. In the end, no research was found that looked explicitly at collaborative religious coping strategies of Black males with a history of criminal offenses or Black Catholic males with a history of criminal offenses.

Theoretical Foundation

 The preincarceration collaborative religious coping strategy of African American males with a history of criminal offenses was the phenomenon explored in this study.

Pargament's (1997) theory of religious coping was the theoretical framework used to study the collaborative religious coping phenomenon. Pargament theory focuses on the constructive role of religion in coping. In this research, narratives were collected from adult Black men in an exploration of the constructive use of preincarceration collaborative religious coping strategies used by Catholic adolescents who attended Catholic schools or services.

The process of religious coping usually begins when an individual is experiencing stress or facing a negative life event (Phillips & Ano, 2015). Religious coping strategies are the processes an individual uses to find the meaning of the negative events related to the Sacred or God (Benore et al., 2008). The end product of religious coping is the transformation of the individual (Dawson, 2018). The individual develops a new direction or new view on life that leads to positive or negative adjustment as it relates to the event (Dawson, 2018).

History of Religious Coping

Pargament's theory of religious coping was developed in 1997. Pargament departed from other researchers who studied coping and began to look at coping through the lens of a problem-solving process (Van Uden et al., 2004). In the end, Pargament identified three religious coping problem-solving processes: self-directing, deferring, and collaborative (Pargament, 1997). The differences between these three processes or strategies rest on two key elements: the relationship between God or the Sacred and the individual and the type of relationship, active or passive (Van Uden et al., 2004). Collaborative religious coping is an active process.

Pargament (1997) described the role religion plays in the life of people dealing with stress. However, Pargament (1997) did not analyze the religious practices of individuals but focused on their experiences during crisis. Pargament understood religious coping as an orientation of intrinsic–extrinsic experiences (Pargament, 1997; Pargament, Olsen, et al., 1992). The inside appears to affect outside influences and actions, causing a coping process (Wilt, Exline, et al., 2016). The ongoing event or action seeks to find significance (Wilt, Exline, et al., 2016). Religion itself plays a bidirectional role by contributing to and shaping the process (Pargament, 1997; Pargament, Olsen, et al., 1992). Religion can also be the end product of the process by increasing the faith of the individual or increasing their religious practices (Pargament, 1997; Pargament, Olsen, et al., 1992). However, from Van Uden et al.'s (2004) perspective, Pargament's theory ignores the inactive or the impersonal God.

In developing religious coping strategies, Pargament and Hahn (1986) believed that health-related problems were the best way to evaluate religious attributions such as religious coping. Bowie et al. (2017) completed a study regarding the effects of religious attendance on cigarette smoking because cigarette smoking continues to be a major public health problem. Past research has indicated that religious attendance can positively affect the health issues of African Americans (Bowie et al., 2017). Bowie et al. (2017) used secondary data from the National Survey of American life with a sample size of 1,271 African American men and 562 Caribbean men. Bowie et al. (2017) found that the men who attended religious services at least once a month decreased their use of cigarettes versus those who attended less than once a month.

In explaining how religion assisted individuals with health-related problems, Pargament and Hahn (1986) pointed to three dimensions of health: responsible behavior, irresponsible behavior, and unjust behavior. Behavior predicts outcomes, positive versus negative (Wilt, Exline, et al., 2016). As Van Uden et al. (2004) pointed out, coping is a transaction that includes behavior and cognition. The role of religious coping centers on unjust behavior (Phillips & Ano, 2015). Unjust behaviors occur when responsible behavior leads to a negative outcome (Pargament & Hahn, 1986). Individuals have different concepts of God, and these different concepts provide a meaningful way of understanding their situation and determining their behavior (Pargament & Hahn, 1986; Phillips & Ano, 2015).

Completing a study examining if people turned to God for help in coping with a negative situation, Pargament and Hahn (1986) found that participants turned to God or the Sacred for support and strength. Pargament and Hahn (1986) stated that the finding reinforces the importance of religious coping. The participants sought God or the Sacred more often when faced with negative outcomes, responsible behavior–negative outcomes, and irresponsible behavior–negative outcomes (Pargament & Hahn, 1986; Wilt, Exline, et al., 2016). Serving two purposes, religious coping appeared to maintain belief in an unjust world and as a process to help cope with the world. Religious coping was expected to vary according to age, experience, and mental health status (Pargament & Hahn, 1986; Wilt, Exline, et al., 2016)

Discussing the role of religious coping in social work, Xu (2016) pointed out seven significant features of Pargament's theory of religious coping. The first feature is

that religious coping defines religion as a process and a search for significance as it

relates to God or the Sacred (Xu, 2016). The second significance is that religious coping

theory places religion as both "relatively" available and compelling (Xu, 2016, p. 1,398).

The third significance of Pargament's theory is that religion is an active and dynamic part

of the coping process (Xu, 2016). In other words, religion is not stagnant and does not

wait for someone or something; it is an active or passively active process.

Xu (2016) stated that religious coping serves five tasks: meaning making, gaining

control, finding comfort, reaching closeness to others, and changing one's life. Religious

coping in itself assists an individual in moving and changing. The fifth significance is

that the theory of religious coping helps to maintain meaning during a crisis (Xu, 2016).

Religious coping helps an individual find a cognizance balance (Phillips & Ano, 2015;

Xu, 2016). The sixth significant is that Pargament made clear there are only two basic

coping methods—negative and positive—and religious coping mediates between

stressors and outcomes (Xu, 2016).

Xu (2016) also identified three strengths of Pargament's theory. One, Xu (2016)

stated that the theory had been thoroughly examined. Religiousness was measured in the

context of 'religiously oriented' and studied within appropriate stressful circumstances

(Xu, 2016). Second, Pargament used a non-bias lens by comparing it to biased

perspectives (Xu, 2016). Lastly, Pargament's theory of religious coping was grounded in

empirical evidence (Xu, 2016).

According to Xu (2016), the negatives of Pargament's theory are threefold. Xu

(2016) states that most of the research on Pargament's theory has been quantitative. In

other words, there was a methodological imbalance in the research. Research on the

theory lacks context, nuances, and dynamics that could be revealed using qualitative

research methods. Second, there was a lack of research examining religious coping and

culture (Xu, 2016). According to Xu (2016), Pargament has pointed out the importance

culture plays in shaping religious coping, but research has not been completed to confirm.

Lastly, Xu (2016) states that Pargament's theory leans toward rationality. Pargament

overlooked the unconscious ways people used religious coping (Xu, 2016). This aligns

with Van Uden et al. (2004) conclusion that Pargament's theory ignores the inactive or

the impersonal God.

Collaborative Religious Coping

Collaborative religious coping strategy can be simply defined as the individual

and God or The Sacred jointly addressing the stressful event (Pargament, 1997). The

collaborative religious coping strategy was an active process of the interaction between

the individual and God or The Sacred (Sara & Ihrke, 2006). As described by Pargament

(1997), it was a "give-and-take" relationship, elevating the competency of the individual

(p.182). Individuals who engage in the collaborative religious coping strategy have a high

level of self-control and self-esteem (Pargament, 1997). The individual actions associated

with the collaborative strategy include frequent prayers and intrinsic religiosity (Sara &

Ihrke, 2006). They have a high sense of religiosity, both extrinsic and intrinsic (Sara &

Ihrke, 2006). The six points of the collaborative religious coping strategy framework are:

(a) the individual and God or The Sacred work together to address the stressful event; (b)

the individual and God or The Sacred examine possible solutions to the stressful event;

(c) the individual and God or The Sacred develop a plan of action; (d) the individual and God or The Sacred work together relieve any stress related to the stressful event; (e) the individual and God or The Sacred work together in making sense of the stressful event; and, (f) the individual and God or The Sacred talked about the stressful event to determine what it means to the individual (Pargament, 1997).

Eighteen years after the development of the theory of religious coping, there was some agreement amongst researchers that religion was a tool that helps an individual cope with stress and distress (Dawson, 2018). Researchers agree that Pargament's studies on religious coping were developed outside of and in isolation of coping literature (Terreri & Glenwick, 2013). This isolation limited the comprehensive development of the theory as well as its relationship to mental health. The studies using adolescents are limited but hopeful (Terreri & Glenwick, 2013). Religious coping strategies appear to positively affect adolescents and improve their life satisfaction (Terreri & Glenwick, 2013).

Application In Previous Research

Collison et al. (2016) conducted a quantitative study with 748 college students. They explored the pattern of grief in adults from the age of 18 to 25. Of the five identified religious denominations, Christians revealed the most utilization of religious coping strategies. Matos et al.'s (2017) quantitative research involved 192 participants. Their study compared the quality of life and religious-spiritual coping of palliative care patients with healthy patients (Matos et al., 2017). The participants were Christians, aged 18 and over (Matos et al., 2017). Matos et al. (2017) discovered that Catholics actively

practicing their religion revealed a higher quality of life and utilization of religious-spiritual coping strategies.

Talik and Skowronski (2018) examined the religious coping strategies of prison inmates experiencing stress. There were 390 male participants aged 19 to 68. 76% of the participants identified as Catholic (Talik & Skowronski, 2018). The researchers found that the inmates resorted to religious coping to decrease stress and improve their quality of life (Talik & Skowronski, 2018). Those with an elevated sense of quality of life used positive religious coping strategies (Talik & Skowronski, 2018). The inmates trying to elevate their quality of life used the collaborative religious coping strategy to feel a closeness to The Sacred (Talik & Skowronski, 2018).

Carpenter et al. (2012) quantitative study examined the relationship between religious coping, stress, and symptoms of depression with adolescent participants. There were 111 participants, grades 9th through 12th. Participants were from two Catholic high schools and one Protestant high school (Carpenter et al., 2012). Majority of the 111 participants identified as Catholic, 50.9%, and 6% identified as Black (Carpenter et al., 2012). Higher incidents of symptoms of depression were associated with a high level of negative coping strategies (Carpenter et al., 2012). However, the participants' use of positive religious coping strategies showed only marginalized differences (Carpenter et al., 2012).

Molock et al. (2006) completed a quantitative study examining the association between religious coping and suicidal behavior of Black adolescents revealed a different result. The 212 participants were from a public high school. Molock et al. (2006) found

that the style of religious coping was directly associated with the level of hopelessness and depression. A collaborative religious coping strategy was found as a protective factor against negative outcomes (Molock et al., 2006).

Lassiter and Poteat (2020) completed a study examining the relationship between religious coping and symptoms of depression with Black men living with human immunodeficiency virus (HIV) or acquired immunodeficiency syndrome (AIDS). Using a subset from a previous study, 219 Black men completed a series of quantitative questionnaires (Lassiter & Poteat, 2020). The religious coping strategy most used was building a closer relationship with The Sacred (Lassiter & Poteat, 2020). This strategy helped the participants realize the feeling of being loved, cared for, and comforted by The Sacred. Lassiter and Poteat (2020) also found that sexual orientation, not sexual identity was the controlling factor between religious coping and symptoms of depression. For heterosexuals, positive religious coping strategies appeared beneficial. However, for sexual minorities, it was an added stressor (Lassiter & Poteat, 2020).

Researchers have documented that religious involvement lowers risky youth behavior, such as alcohol and drug use, delinquency, sexual engagement, and suicide (Pargament, 1997). Medlock et al. (2017) studied 381 inpatients receiving substance abuse treatment at a psychiatric hospital. Of the 381 patients, over half were male. The mean age of the male participants was 38 (Medlock et al., 2017). The purpose of the study completed by Medlock et al. (2017) was to examine religious coping use related to mutual help. The researchers revealed that a relationship might exist between positive

religious coping and decreased craving, lower expressions of hopelessness, depression, anxiety, and other withdrawal symptoms (Medlock et al., 2017).

Benore et al. (2008) stated that Black people, Catholics, and parochial school children appear to have greater religiosity than other adolescents. Therefore, they are prone to use religious coping strategies at a greater rate (Benore et al., 2008). Pargament (1997) stated that researchers have revealed an individual involvement in religion lowers the negative consequences of life stressors. The qualitative study completed by Avent Harris et al. (2019) focused on the investigation of the religious coping experiences of African American women. Even though this study focused on Black women, Avent Harris et al. (2019) recommended that counselors need to be aware of the persisting intentionality of the African American community and Black churches in assisting African Americans to cope with stressful events (Avent Harris et al., 2019).

Murray et al. (2003) completed a study that looked at the relationship between spirituality and belief control in treating alcohol-related addictions. They used 144 participants from an alcohol-anonymous program (Murray et al., 2003). The participants were 89% white, 7% Hispanic, and 5% African American. Murray et al. (2003) found no significant relationship between positive outcomes in treatment and religious coping strategies. They concluded that religious coping would probably work better during experiences of death, accidents, and illness (Murray et al., 2003). On the other hand, Krause et al. (2018), using approximately 1,500 participants, examined religious coping and alcohol intake, focusing on gender differences. Seeking spiritual support correlated with lower alcohol consumption (Krause et al., 2018). Krause et al. (2018) concluded that

a relationship existed between religious coping and alcohol intake, with men benefiting more than women.

Gatz et al. (1978) completed a quantitative study that looked at goal attainment, locus of control, and coping style in adolescents. Locus of control was the internal goal, while education was the external goal (Gatz et al., 1978). The researchers also assessed if it varied on race and sex (Gatz et al., 1978). The participants revealed in their responses that the Black students differed from the White students (Gatz et al., 1978). Black students attained more external goals, that is, educational goals, whereas White students attained the internal goal of control (Gatz et al., 1978). They found that the attainment of goals was directly related to the style of coping strategies (Gatz et al., 1978).

Molock and Barksdale (2013) found that self-directing religious coping strategies brought positive outcomes for White males versus collaborative religious coping strategies for Black males when completing goals. Molock and Barksdale (2013) explored the behavior of adolescents as it related to religious coping strategies. In contrast, collaborative religious coping helped Black males find positive outcomes for their previous negative behavior and assisted in reaching goals (Molock & Barksdale, 2013). The results echoed Gatz et al. (1978) conclusion that the attainment of goals was related to the style of coping strategy.

Walker et al. (2018) completed a study on religious coping strategies and the cultural worldview of Black adult males related to suicidal ideation. Religious coping relieved the effects of negative life events (Walker et al., 2018). Self-directing religious coping strategies were contradictory to the Afrocentric worldview (Walker et al., 2018),

affirming Molock and Barksdale (2013). African American males who used the self-directing religious coping strategy led to higher stress levels, depression, and suicidal thoughts (Walker et al., 2018). They found some significant differences using deferred and collaborative religious coping strategies (Walker et al., 2018). They concluded that the style of religious coping strategies was intrinsically connected to culture (Walker et al., 2018). The wrong style of religious coping strategies may lead to negative outcomes. They recommended more studies on the relationship between culture and religious coping strategies (Molock & Barksdale, 2013; Walker et al., 2018).

Rationale for Theory

The purpose of this qualitative narrative inquiry was the exploration of the preincarceration collaborative religious coping strategies of Black males with a history of criminal offenses. The rationale for using Pargament's theory of religious coping was based on several previous research studies. Lee and Neblett (2019), echoing Pargament (1997) and Pargament, Olsen, et al. (1992) description of religious coping, describe the religious development of Black adolescents as an extrinsic-intrinsic process playing a bi-directional role. However, Lee and Neblett (2019) disagree with Pargament (1997) and Pargament, Olsen, et al. (1992) use of religiosity and spirituality interchangeably. Lee and Neblett (2019) state that there are distinct differences between the two. Lee and Neblett (2019) define religiosity as the "adherence to one's prescribed beliefs and ritual practices" (p. 246) and spirituality as the relationship between God or The Sacred and humans (Lee & Neblett, 2019).

According to Lee and Neblett (2019), the extrinsic process was the attendance or participation in religious institutional activities. In contrast, the intrinsic process was the private religious practices such as prayer (Lee & Neblett, 2019). These definitions are similar to Pargament (1997), who states that the extrinsic process was the external activity of religiosity, and intrinsic was the internal relationship with God or The Sacred. Being particular to African Americans, Lee and Neblett (2019) stated that African Americans are more likely to attend services at a greater number than their White counterparts.

Using 1,585 African American adolescents, Lee and Neblett (2019) examined the role of religious development in the context of stressful events. African American adolescents experience more stressful life events than other ethnic groups, e.g., poverty, illness, violence, crime, substance use, inadequate housing, inadequate educational resources, higher levels of social disorganization, and lower household income (Lee & Neblett, 2019). Lee and Neblett (2019) stated that the two types of religious development, extrinsic and intrinsic religiosity, disappeared during adolescent years, echoing Benore et al. (2008).

The disappearance may be because adolescents and young adults participate in activities that are not condoned by the institutional church, such as pre-marital sex, substance use, and gender identity (Lee & Neblett, 2019). The deviation could also be because of increased peer-to-peer activities such as sports and clubs (Lee & Neblett, 2019). If the deviation from religious practice was seen as out-of-step with their religious tradition, their participation in religious services and activities decreased (Lee & Neblett,

2019). When intrinsic religiosity increases, it aligns with their parents (Lee & Neblett, 2019). Because the research on the religious development and religiosity of African Americans was limited, Lee and Neblett (2019) offered the following recommendations: (a) the terms of religiosity and spirituality need to be clearly defined; (b) more longitudinal studies conducted on African American adolescents to examine religiosity; (c) exploration of African American religiosity that includes non-Christian religious communities as well as a broader Christian community; (d) a study that examines if participation in inorganized sports or other social activities provides the same protective factor as religiosity; and (e) the use of religious involvement as part of the mental health service delivery.

Regarding religious coping and substance use, Krause et al. (2018) completed a study examining gender differences between religious coping and alcohol consumption. The 42% male sample size was 2,173, aged 18 to 79. Males that used religious coping strategies had lower alcohol consumption. They concluded that the societal expectation of males influences their substance use and social control. Religious coping offers the opportunity for social control that society does not (Krause et al., 2018).

Theory Relationship to Present Study

The purpose of this qualitative narrative inquiry was the exploration of the preincarceration collaborative religious coping strategies of Black males with a history of criminal offenses. Giordano et al. (2015) completed a quantitative study to measure positive and negative religious coping strategies. Using a convenient sampling procedure, 121 adult participants from three outpatient substance abuse treatment centers were

selected (Giordano et al., 2015). 30% of participants were Black, and 9% reported as Catholic (Giordano et al., 2015). The findings suggest that religious coping was directly related to self-efficacy (Giordano et al., 2015). Positive religious coping appears to point to a secure relationship with The Sacred (Giordano et al., 2015).

The use of negative religious coping strategies points to lower self-efficacy and self-esteem (Giordano et al., 2015). The participants who used negative religious coping strategies believed that God or The Sacred was punishing them (Giordano et al., 2015). Giordano et al. (2015) recommend that treatment counselors understand the style of coping strategy individuals use. Identifying individual coping strategies can assist treatment counselors in developing a course of treatment that leads to a positive outcome (Giordano et al., 2015).

In the qualitative study that explored the resources and strategies used by Black youth dealing with stressful events, Dill (2017) used the term' spiritual coping' instead of 'religious coping.' Spiritual coping was described as an internal process that relies on externally developed beliefs and teachings during negative life or stressful event (Dill, 2017). During the search of related literature, Dill (2017) found that a small number of researchers examined the spirituality of Black youth. In the study completed by Dill (2017), 85% of the 25 participants identified as African American, and 35% of the participants were male, aged 12 to 20. Dill (2017) found that African Americans used an internal spiritual coping strategy and external action-oriented faith works when external support from the community failed. The internal spiritual coping consisted of praying frequently and asking for intercession by God (Dill, 2017). The prayers were direct

communication and conversation with God (Dill, 2017). This process was similar to Pargament's (1997) description of the religious coping strategies.

The external action-oriented faith works consisted of acts of giving and sharing (Dill, 2017). Dill (2017) described the youth participants as 'God-reliant' and self-reliant (p. 701). The youth relied on their relationship with God to feel safe and secure (Dill, 2017). Dill (2017) concluded that internal and external spirituality was interwoven in the culture of the youth of color. Therefore, Dill (2017) recommended that social service providers, youth leaders, and faith leaders need to develop a deeper understanding of African American youth. The difference between the external spirituality and Pargament's collaborative religious coping strategy was the intentional actions of the individual. Pargament (1997) does not describe any external intentional actions in service to others. These actions may be more related to church services and activities than religious coping.

Lee and Neblett (2019) stated that religious development was an intrinsic-extrinsic process. Religious coping was the problem-solving process of using an intrinsic-extrinsic religious development process to actively address stressful life events (Pargament, 1997). Even though there has not been much research completed on collaborative religious coping strategies of Black male adolescents, Lee and Neblett (2019) stated that African American adolescents not only used the intrinsic-extrinsic religious development but experience more stressful events than other ethnic communities. To this end, using Pargament's theory of religious coping assisted in

putting in perspective the collaborative religious coping strategies of Black males with a history of criminal offenses.

Literature Review

The purpose of this qualitative narrative inquiry was the exploration of the preincarceration collaborative religious coping strategies of Black males with a history of criminal offenses. However, a limited amount of literature was found that used demographics that identified religious affiliations of participants with substance abuse, substance offenses, or incarceration rates. Only a limited number of studies were available that focused on Black males who were Catholic. McNeely et al. (2017) and Mohamed et al. (2021) found that Black Catholics were an under-researched group. The peer-review literature was separated by the components of the research question. The separation allows an understanding of the research that has been completed for each component.

Black Catholic Males

The majority of research found on Black Catholic males was in middle and high school academics. In the 1960s, Catholic schools in urban communities began educating Hispanic and Catholic children (Setari & Setari, 2016). This was believed to be the result of White Catholics moving out of the urban areas in the late 1960s (Leonard, 1997; Setari & Setari, 2016). Black students appeared to benefit the most from Catholic schools, outpacing their ethnic counterparts in academic achievement (Setari & Setari, 2016).

Van Dyke et al. (2009) quantitative study focused on adjustment and distress related to spirituality and religious coping. Their study participants were adolescents

living in an urban setting and attending Catholic schools (Van Dyke et al., 2009). A relationship between positive religious coping strategies, regular spiritual exercises, and life satisfaction was found (Van Dyke et al., 2009). Negative religious coping strategies are aligned with psychological distress (Van Dyke et al., 2009). Both Gatz et al. (1978) and Van Dyke et al. (2009) concluded that religion and positive religious coping strategies assisted with the well-being and resilience of urban adolescents.

Terreri and Glenwick (2013) completed a study built upon Van Dyke et al. (2009). Terreri and Glenwick (2013) focused on the relationships between stress, religious coping strategies, and mental health. Using urban adolescents between the 9th and 12th grade that attended Catholic school, Terreri and Glenwick (2013) discovered that stress, negative religious coping strategies, and avoidant coping related to psychological distress. Positive religious coping strategies are related to psychological adjustment (Terreri & Glenwick, 2013). Both Terreri and Glenwick (2013) and Van Dyke et al. (2009) concluded that religion and religious coping appeared to help adolescents distance themselves from negative events. Positive religious coping promoted spiritual growth (Terreri & Glenwick, 2013; Van Dyke et al., 2009).

The Society of Jesus [Jesuits] developed the NativityMiguel Middle School model geared towards the underserved communities of Black and Hispanics, particularly Black and Hispanic males (Fenzel & Richardson, 2019). Fenzel and Richardson (2019) examined the effectiveness of this model on the urban Black and Hispanic youth. The participants reported that the development of their academic skills and habits helped them overcome their lure to the streets and drug activity (Fenzel & Richardson, 2019). The

researchers concluded that attendance at NativityMiguel Catholic Middle School increased the likelihood that the students would graduate from high school and attend a higher education institution (Fenzel & Richardson, 2019). These results aligned with previous research studies (Fenzel & Richardson, 2019).

Catholic Church

Rutte (2017) and Setari & Setari (2016) found that Black Catholics were an underserved group within the Catholic Church. Leonard (1997) noted that it took approximately 30 years to establish the first predominately Black Catholic church, meeting resistance from the diocese's administration. By the time the church was established in 1946, over 25% of the population in Boston was Black (Leonard, 1997). In the United States today, there are over 17,000 Roman Catholic Churches with approximately 51 million Catholics (Masci & Smith, 2018). Of that 50 million Catholics, a little over 3% are Black (Lipka, 2015). Large population concentrations of Black Catholics can be found in select areas such as Baltimore, Boston, Chicago, New Orleans, Philadelphia, and Washington, D.C. (Leonard, 1997; Lipka, 2015; Robbins et al., 2020).

Drug Use

Kelly and Eddie (2020) completed a similar study to Dill (2017). Kelly and Eddie (2020) completed a study that examined the role of spirituality and religion in substance abuse recovery. The majority of the participants reported that they were spiritual or religious, but religion had not helped in recovery (Kelly & Eddie, 2020). The results of the survey indicated a significant difference between ethnic groups and between gender (Kelly & Eddie, 2020). Black people reported significantly more spirituality and

religiosity than Whites (Kelly & Eddie, 2020). Black people also reported that spirituality or religiosity assisted in their recovery (Kelly & Eddie, 2020).

Medlock et al. (2017) completed a quantitative study examining religious coping and substance use symptom expression. The 331 participants were patients at a psychiatric hospital receiving treatment for substance use disorder (Medlock et al., 2017). Medlock et al. (2017) found that positive religious coping was related to lower drug use and lower drug craving before entering the hospital. Negative religious coping was tied to lower self-confidence and higher drug craving (Medlock et al., 2017). Participants reported that involvement in religious activities was not an important factor (Medlock et al., 2017). However, the survey data results indicated that the level of religious engagement was associated with recovery (Medlock et al., 2017). The results also indicated that the method of religious coping predicted the level of engagement in a 12-step recovery program (Medlock et al., 2017). The limitation of this study was the lack of significant diversity of participants and substance use (Medlock et al., 2017).

Dickens et al. (2018) conducted a quantitative study on rural African American and White secondary students, examining the relationship between alcohol use, religiosity, peers, and parental permissiveness. Religious involvement lowered alcohol consumption for both African Americans (Dickens et al., 2018). The results indicated that urban African American youth have a lower risk of alcohol use than rural and suburban African Americans (Dickens et al., 2018). Religiosity was a strong influence for White adolescents, but not for African Americans. The results also indicated that adolescents learn their behavior from peers and parents (Dickens et al., 2018). It appears that African

American adolescents' greatest influence comes from their parents. Dickens et al. (2018) recommend that cultural adaptations be considered for prevention programs. For African Americans, the consideration of familial influence and religious influence was a critical component (Dickens et al., 2018).

Crime and Substance Use

Researchers have found that the natural development transition from adolescent to young adulthood can be filled with challenges. Some of those challenges include reframing from delinquency and substance use (Mowen & Boman, 2018). According to Mowen and Boman (2018), returning home after confinement, adolescents were still faced with the same challenges. Studying the interrelationship between crime, substance use, family conflict, and peer delinquency, Mowen and Boman (2018) found that family conflict was the driving force. The secondary issue was peer delinquency (Mowen & Boman, 2018). Both family conflict and peer delinquency increase the potential of committing a crime and substance use (Mowen & Boman, 2018). Mowen and Boman (2018) also found that family support was not enough to prevent postincarceration criminal activity (Mowen & Boman, 2018). Mowen and Boman (2018) recommended that interventions be centered around disrupting the existing family conflict. Multi-systemic family therapy has been found to reduce family conflict, criminal activity, and delinquency (Mowen & Boman, 2018).

Effects of Incarceration

Removing Black males from homes, marriages, and relationships negatively impacted the shared responsibility of parenthood and family economics (Bruns, 2017).

The families of incarcerated males are negatively affected (Washington, 2019). Families suffer psychological, emotional, financial, and health problems, as well as lasting damage to familial relationships (Washington, 2019). Brown et al. (2016) described postincarceration as a growing subpopulation of the Black community. Brown et al. (2016) studied the relationship between incarceration and the mental health status of the family members. 22% of the 1,168 Black males that participated in the survey had spent time in jail or prison (Brown et al., 2016). Using the data from the National Survey of American Life, the study addressed the prediction of the mental health status of the family after a member was incarcerated (Brown et al., 2016). They found that social capital disruption led to mental health issues (Brown et al., 2016). The increase in mental health distress was directly related to familial incarceration (Brown et al., 2016). The distress was higher for family members of first-time incarcerated members and lower distress for the second incident of familial incarceration (Brown et al., 2016).

Nebbitt et al. (2017) agree with Haskins (2016) that adolescents bear the greatest parental incarceration burden. 52% of state prisoners and 63% of federal prisoners had children under 18 at home (Nebbitt et al., 2017). Khan, Schneidell, Rosen, et al. (2018) stated that parental incarceration for Black people was the highest at 25%. For Black children, one out of nine had an incarcerated parent compared to one out of 57 for White children (Nebbitt et al., 2017).

Haskins (2016) completed a study to address the effect of parental incarceration on the cognition of children. The negative effects of incarceration were not dependent on the parent living in the home with the child (Haskins, 2016). Using data from the Fragile

Families Study, Haskins' (2016) analysis revealed that parental incarceration might be detrimental to the reading comprehension and math problem-solving ability of females (Haskins, 2016). For males, parental incarceration appears to affect their memory and attention capacities (Haskins, 2016). The loss of these cognitions compared to a child who does not have an incarcerated parent equates to approximately two-month differences in school (Haskins, 2016). McLeod et al. (2019) looked at parental incarceration and literacy trajectory. Black fathers appear to have more contact with their children while incarcerated than white fathers. McLeod et al. (2019) found a direct correlation between fathers that maintain a positive relationship with children while incarcerated with fewer academic and emotional challenges.

Blankenship et al. (2018) and Wildeman and Wang (2017) completed research that looked at the different ways the criminal justice system reaches into society via incarceration. Blankenship et al. (2018) conducted research using secondary data with 302 participants, while Wildeman and Wang (2017) examined peer-reviewed and government-funded research. The researchers revealed the increased potential of the incarceration of juvenile Black males being placed in adult prisons (Wildeman & Wang, 2017). Incarceration negatively impacted life and was directly linked to the lowering of the life expectancy of the inmate (Blankenship et al., 2018; Wildeman & Wang, 2017).

Other significant increases in health risks and safety challenges include exposure to HIV while incarcerated (Rowell-Cunsolo et al., 2016). A clear relationship was found between incarceration and the risk and exposure to HIV and Hepatitis C (Rowell-Cunsolo Wildeman & Wang, 2017). Phillips, Birkett, et al. (2018) completed a study to identify

criminal justice involvement trends and sexually risky behavior with formerly incarcerated males. They concluded that being Black with a history of incarceration was positively related to male anal sex partners (Phillips, Birkett, et al., 2018).

Preincarceration

Granqvist and Dickie (2006) stated that parents and caregivers highly influence their children in regard to their spiritual and religious development, aligning with Lee and Neblett's (2019) findings. However, Granqvist and Dickie (2006) concluded that the influence may not be evident until the child reaches their young adult years, aligning with the conclusion reached by Benore et al. (2008). According to Granqvist and Dickie (2006), peer-to-peer relationships are stabilized, and children's relationship with God or The Sacred resembles their parents/caregivers.

Gottlieb (2017) found that messaging or labeling assists in affirming an individual self-concept. The effect of the message was dependent on how the message was written (Gottlieb, 2017). In the qualitative study completed by Dudovitz et al. (2017), the adolescent participants expressed that their relationship with their peers determined their substance abuse involvement. The youth felt they had been labeled by adults and used those labels to define themselves (Dudovitz et al., 2017). The labels determined their self-concept, which in turn determined their behavior and response to peers and adults (Dudovitz et al., 2017).

Preincarceration and Family

Mowen and Boman (2018) looked at youth committing crimes related to substance abuse and peer delinquency. Adolescents with low bonds with family appear to

have a higher tendency to use drugs (Mowen & Boman, 2018; Nicholson et al., 2016).

They found that 74% of incarcerated youth have used alcohol, 84% used marijuana, and

5% used other substances (Mowen & Boman, 2018). Family conflict was the critical key

to risky behavior, substance abuse, and crime (Mowen & Boman, 2018). Conflict within

the family led to delinquency, and delinquency led to developing a relationship with

delinquent peers (Mowen & Boman, 2018; Nicholson et al., 2016). The study completed

by Mowen and Boman (2018) affirms the findings of Gottlieb (2017) and Dudovitz et al.

(2017), respectively. Furthermore, Mowen and Boman found that family conflict only

increased after incarceration.

The background literature used by Bosick and Fomby (2018) in their study

affirmed that structure and stability predict adolescent delinquency. They examined the

relationship between family instability in childhood and criminal offending during the

transitional years between adolescence and adulthood (Bosick & Fomby, 2018). Using

the data collected for the Panel Study of Income Dynamics, Bosick and Fomby (2018)

looked at the difference between Black and White males. Excluding immigrants, the

participants numbered 1,127 non-Hispanic White and non-Hispanic Black males (Bosick

& Fomby, 2018). The researchers found several key differences in responses between

White and Black males. Family structural changes appear not to affect Black families

(Bosick & Fomby, 2018). Experiencing a change in maternal union status did not appear

to affect Black families (Bosick & Fomby, 2018). For both Black and White males, a

majority of the youth that engaged in delinquency and criminal behavior while

adolescents stopped such behavior once they reached adulthood (Bosick & Fomby,

2018). For both Black and White males, early fatherhood can contribute to children becoming offenders (Bosick & Fomby, 2018). For both Black and White males, parents that committed a criminal offense are related to children who became offenders (Bosick & Fomby, 2018). The results of this study may negate the background studies used by Bosick and Fomby (2018) that pointed to the stability and structure of the family as the destabilizing component for Black male incarceration.

As stated earlier, Mowen and Boman (2018) found that family conflict was the driving force behind peer delinquency. Peer delinquency led to substance abuse and other acts of offending (Mowen & Boman, 2018). On the other hand, Fader (2016) completed a qualitative inquiry on the transfer of social and criminal capital within urban drug sellers. Fader (2016) interviewed and observed 20 predominately male participants aged 18 to 33. The underground world of drug dealing included the utilization of mentors, internal growth, protection, and obtaining social capital (Fader, 2016). The network and social support developed by urban drug sellers appeared to be similar to the parent-child relationship found in most families (Fader, 2016).

Phillips, Branch, et al. (2018) used a qualitative community-based research method to develop interventions for risky behaviors of Black male adolescents. Twenty-one parents participated in the focus group discussion (Phillips, Branch, et al., 2018). Stressors identified that led to negative behaviors include lack of social support, negative peer pressure, violence, and lack of opportunities (Phillips, Branch, et al., 2018). The participants identified that the major issue was the lack of social support that affected the well-being and future success of young Black males (Phillips, Branch, et al., 2018).

Phillips, Branch, et al. (2018) concluded that any type of youth intervention must have a buy-in from parents, peers, schools, and communities to support and sustain positive change (p.586). A holistic approach was strongly encouraged to allow Black males to reach their full potential as adults (Phillips, Branch, et al., 2018).

The Black Church

Silverman et al. (1983) recognized that the church had significant influence over their membership. Satisfaction with religious services and other church activities was closely related to the life satisfaction and quality of life level of the membership (Silverman et al., 1983). At the time of their study, Silverman et al. (1983) found that churches were the first-place people turned to for assistance. Religious involvement can lead to greater life satisfaction and better health later (Benore et al., 2008; Pargament, 1997). However, in some studies, researchers found that the church may not be a dependable choice to address African American male incarceration (Moore et al., 2015; Williams & Jenkins, 2019; Wright et al., 2019).

According to Moore et al. (2015), the Black Church was independent-controlled churches of various denominations. They make up the heart of the Black Christian faith and are concerned with the Black expressions of spirituality and religiosity (Moore et al., 2015; Williams & Jenkins, 2019; Wright et al., 2019). The Black Church serves as the extension of the nuclear family and the community (Moore et al., 2015; Williams & Jenkins, 2019; Wright et al., 2019). It was sometimes the center of political activity and maintained the social order in the community (Moore et al., 2015; Williams & Jenkins, 2019; Wright et al., 2019).

However, Williams and Jenkins (2019) found that the leadership of the Black Church appears to be disconnected from their congregation. In examining the Black Church's response to domestic violence, Williams and Jenkins (2019) discovered that church leaders were not prepared to address social issues. The churches appeared to underestimate how many of their members were victims of domestic abuse (Williams & Jenkins, 2019). Also found was that the leadership of the churches rarely addresses social issues such as domestic violence from the pulpit (Williams & Jenkins, 2019). Lastly, of the churches that provided interventions, the interventions themselves were not beneficial to the victims (Williams & Jenkins, 2019).

Stansbury et al. (2012) studied the perceptions of African American clergy regarding pastoral care and pastoral counseling. The purpose was to understand why African American clergy did not engage with mental health social workers (Stansbury et al., 2012). The interviews resulted in the researchers discovering two significant themes: shepherding the flock and spiritual growth guidance (Stansbury et al., 2012). According to the clergy, pastoral care and pastoral counseling were two fundamentally different jobs (Stansbury et al., 2012). Their primary job was spiritual growth, with only four participants believing that their job included pastoral counseling (Stansbury et al., 2012). Pastoral counseling assists the congregation with personal and social ills such as stress, anxiety, relationships, grief, and bereavement (Stansbury et al., 2012).

Wright et al. (2019) stated that the Black Church was an underused Black community resource. Pastors of Black churches with predominately Black congregants are considered 'knowledgeable gatekeepers' with influential power (Wright et al., 2019).

Regardless of the findings of Stansbury et al. (2012), Wright wrote that the Black Church continues to serve as a key element in addressing social issues (Wright et al., 2019). Completing a study that examined the interconnectedness of the Black Church and the family system, Wright et al. (2019) found that the church system influences the perceptions and behavior of the family system.

To some extent, Hope et al. (2019) agreed with Wright et al. (2019). Hope et al. (2019) completed a quantitative study on church support among African American and Black Caribbean adolescents. The researchers examined the underutilization of church members as a resource for adolescents (Hope et al., 2019). Hope et al. (2019) indicated that both African Americans and Black Caribbean received support from church members. The Black Caribbean females provided support mainly during illness (Hope et al., 2019). Religious engagement, i.e., attending religious services, was related to receiving and providing church support (Hope et al., 2019). African Americans participated less in church services and congregational gatherings, therefore, received less support from church members than Black Caribbean members (Hope et al., 2019).

Summary and Conclusions

The unprecedented incarceration of Black males has been devasting to the Black community. Previous research indicates that the incarcerated individual, the marriage or committed relationship, children, and community may suffer from the absence of the Black male. Also, incarceration has led to long-term and sometimes life-long health issues. Religious coping and religious involvement have been revealed through research to assist Black males before and after incarceration. Lee and Neblett (2019) align

Pargament's theory with the religious development of African Americans. However, due to the lack of research available on Pargament's theory of religious coping and Black males, Lee and Neblett can only speculate on their conclusion.

This study fills the gap illustrated by Pargament (1997) and implicated by Xu (2016). As reflected in the above literature review, there were a limited number of qualitative studies on the religious coping strategies of Black males. Xu (2016) stated that using religious coping offers the social worker the opportunity to assist the individual holistic environmental approach, inclusive of a strength perspective and cultural diversity. It was the weaving of all aspects of the life of the individual (Xu, 2016). With this in mind and the awareness that Black people look to the church for a holistic approach to addressing stressful events, using religious coping may be the best approach for Black males.

The purpose of this qualitative narrative inquiry was to address the gap in research by exploring the pre-incarcerated collaborative religious coping strategies of Black males with a history of criminal offenses. The significance of the research was that it addresses the gap in research and adds to the qualitative research on collaborative religious coping strategies. This research study also informs the practice of the Catholic church. In the following chapter, I will discuss the research methodology. The criteria of regular attendance or practice of the Catholic faith during the adolescent years will be discussed in more detail. The qualitative methodology includes the design, rationale, participant criteria, data collection, analysis, the role of the researcher, and the trustworthiness of the research.

Chapter 3: Research Method

Introduction

The purpose of this qualitative narrative research study was to address the gap in research by exploring the preincarceration collaborative religious coping strategies of Black males with a history of criminal offenses. This study addresses the research gap and adds to the qualitative research literature regarding Black male collaborative religious coping strategies. As a result of the study, the data analysis informs Black Church practices, the Catholic Church, and other faith-based organizations that engage Black male teenagers.

The methodology of the study was qualitative narrative inquiry with theoretical and thematic analysis. The purposeful and snowball sampling of Black male participants who attend Catholic schools or religious services were recruited via national, regional, and local Catholic networks and social media, with the use of community correctional facilities as the alternative recruitment plan. The interviews took place primarily via email or telephone. Social media, video conferencing, and in-person interviews were available as alternative options.

This chapter is divided into four sections: research design, the role of the researcher, methodology, and trustworthiness. The research design and rationale section begin the in-depth discussion on the methodological design and reasoning for this study. This section includes the definition of the phenomenon, the research tradition, and the justification for using the qualitative narrative method. The role of the researcher section includes an in-depth examination of the role, bias, conflict of interest, and potential

ethical issues between the researcher, the study, and the participants. The methodology section identifies the participants, recruitment strategies, sampling method, data collection, and the data collection instruments. The trustworthiness section examines the assurance of credibility, transferability, dependability, and confirmability of the data. It also includes ethical considerations such as IRB documents, protection of the vulnerable population, permission related to participant participation, and data collection. Finally, each section was tied together in the summary section, aligning the research methodology with the phenomenon and social problem.

Research Design and Rationale

The research question guiding this study was: What are the preincarceration narratives of Black males with a history of criminal offenses specific to collaborative religious coping strategies? Qualitative narrative inquiry was the tradition that guided this study. This approach aligns with the constructionist worldview (Gallage et al., 2018; Petty et al., 2019; Ward et al., 2015). The approach allows individual participants to give meaning to their experiences (Gallage et al., 2018; Petty et al., 2019). In turn, a researcher can assign meaning during the analysis of the data, allowing others to acquire knowledge of participants' experiences of the phenomenon (Petty et al., 2019; Ward et al., 2015). Petty et al. (2019) offered a three-prong approach to narrative data collection and analysis: (a) gain the perspective of the participant, (b) digitize and code the narratives, and (c) explore themes and concepts.

The narrative interview approach offers participants the opportunity to be at the center of the study (Anderson & Kirkpatrick, 2016; Petty et al., 2019). Active listening by

the researcher is a key component. Listening to the narratives allows a researcher to gain a deeper comprehension of the experiences of the participants (Anderson & Kirkpatrick, 2016). When a researcher uses the narrative technique during interviews, the agenda becomes flexible and controlled by the participant (Anderson & Kirkpatrick, 2016; Petty et al., 2019). Therefore, the participant leads the interview in context and pace (Anderson & Kirkpatrick, 2016).

The qualitative narrative methodology supported the exploration of the preincarceration collaborative religious coping experiences of Black males with a history of criminal offenses. This methodology aligns with constructivists' worldview giving a voice to the voiceless and marginalized Black male with a history of criminal offense (Hart-Johnson, 2017; Petty et al., 2019). The narrative approach allows participants to critically analyze the social and cultural context of their preincarceration experiences (Moyo & Perumal, 2019). The narrative perspectives of the participants are valid, and the participants interpret them through their experiences (Hart-Johnson, 2017; Moyo & Perumal, 2019; Petty et al., 2019). The use of the narrative approach through narrative storytelling also helps develop new ways of viewing social problems and can lead to developmental changes (Grant, 2014; Petty et al., 2019; van Rijnsoever, 2017). Through storytelling, participants focus on their beliefs and identify the essential elements in their lived experiences (Moyo & Perumal, 2019).

The qualitative narrative approach aligned with the research purpose and question by allowing the participants to reflect on preincarceration experiences. In other words, the narrative reflection on their preincarceration collaborative religious coping strategies

during their adolescent years exposed their relationship to the Sacred or God with society (van Rijnsoever, 2017; Wilt et al., 2019). The qualitative narrative research approach offers a researcher the opportunity to address the social problem through its infrastructures, discrimination, and power imbalance (Grant, 2014; Petty et al., 2019). Through the narrative data collection process of in-depth interviewing, participants could reconstruct and interpret their adolescent years before the initial drug offense incarceration. This method also gave an opportunity for the participants to reflect on how their lived experiences of preincarceration collaborative religious coping strategies help them cope with their environment (Anderson & Kirkpatrick, 2016). This study focused on the exploration and discovery of the preincarceration collaborative religious coping experiences of Black males with a history of criminal offenses. The qualitative methodology allows for the discovery of such, whereas the quantitative methodology is used to examine the extent of a discovery (Park & Park, 2016).

Use of Nostalgia

The participants in this study were asked to use nostalgia and reflect on their experiences during their adolescent years. During the 19th century in Europe and the United States, the diagnosis of nostalgia was related to forced mobility (Schroeder, 2018; Sugimori et al., 2020). Sailors, soldiers, convicts, slaves, and other forced labor groups that were forcibly separated from their homeland were, at some point, diagnosed with nostalgia (Schroeder, 2018; Sugimori et al., 2020). The treatment of this extreme nostalgia was the individual's acceptance of their present situation (Schroeder, 2018). Appreciation for nostalgia's positive function gained attention among researchers in the

late 20th century (Faul & De Brigard, 2022). Researchers began to discover the healing and mood-repairing effects (Faul & De Brigard, 2022). The higher the nostalgia, the more negative the mood; however, it was also predictable of mood improvement and positive mood (Evans et al., 2021; Faul & De Brigard, 2022).

In recent studies, nostalgia has been defined as a coping mechanism brought on by negative or discomforting experiences (Reid et al., 2021). Nostalgia has also been described as a bittersweet experience that is emotional and functions as a coping mechanism during adverse events such as loneliness, death, and meaninglessness (Cheung, Hepper, et al., 2020; Cheung, Sedikides, et al., 2017; Garrido, 2016).

In Cheung, Hepper, et al.'s (2020) study on anticipated nostalgia, the researchers found that anticipated nostalgia before a significant life transition predicts nostalgia during the first several months after such an event. Also, nostalgia after the significant event transition predicts a higher level of self-esteem, meaning making, and social connection (Cheung, Hepper, et al., 2020). Biskas et al. (2019) examined how nostalgic memories are created by focusing on the savoring process of nostalgia. According to Biskas et al. (2019), savoring happens when individuals intentionally capture a present experience with the intention of reflecting on it later. Savoring increases the probability of reflection (Biskas et al., 2019). Lastly, the participants in White et al.'s (2020) qualitative study on cultural influences on health behaviors used nostalgia to frame their responses and explain their current status.

Role of the Researcher

The role and responsibilities of a qualitative researcher are to set the parameters of the research, identify and recruit participants, collect data, and report the results. The constructionist paradigm recognizes there may be other multiple realities (Hartman, 2015). A researcher's awareness of stigmas, marginalization, and the status of the participants is essential. Previously incarcerated Black males have already been subject to prejudice and marginalization (Hart-Johnson, 2017). If the recruitment and interview approach are not managed properly, asking participants to participate in a research project might bring up unwanted or unconscious trauma (Hart-Johnson, 2017). The participants might have shown some distress that might cause more undue conflict or tension if crimes had been revealed during the interview. My role as the researcher for these participants was to connect them to viable community resources to assist in sorting out their distress.

Also included in my role as the researcher is assisting the participants to reach a comfort level where they could share their experiences freely (Hartman, 2015). Participants were rigid and uncomfortable at the beginning of the interview process. As the interview continued, the relationship between the participants and me evolved and deepened. The participants became more relaxed with the questions, the topic, and me, leading to in-depth sharing and reflection on their preincarceration experiences (Hartman, 2015).

In my professional role as the coordinator of the Black Catholic Ministry for the Archdiocese of Indianapolis, I had no direct relationship with the participants. Therefore,

carrying out my role as the researcher, I held no power or privilege over the participants. However, my role may have interfered with some of the participants' comfort in revealing their experiences freely. Revealing my professional role early in the preinterview process assisted in managing the comfort level of the participants.

Researcher Bias

The initial bias was my relationship with the Catholic Church, Black Catholics, and individuals with a history of criminal offenses. I am a Black Catholic with Black Catholic males in my core family group. I regularly attended and participated in Catholic services and activities as an adolescent and continue to do so as an adult. I am presently and was previously employed at a Catholic diocese and a Catholic church. I continue to be involved to some extent in promoting law enforcement and judicial reform. I am an active member of several regional and national Black Catholic organizations that develop ways to address the issues that affect the Black community. I may hold an unconscious bias toward the participants, the Catholic Church, law enforcement, and the judicial system in these positions.

Personal bias is always a challenge in qualitative research because the researcher is one of the data collection instruments. The researcher's field notes and reflexive memos are included as part of the research data. Understanding one's ontology is important when engaged in qualitative research; this assists in revealing one's unconscious bias. To combat bias, a validity strategy of member checking, positionality, reflexive memos, and peer-debriefing were integral to this research process (Moyo & Perumal, 2019).

I recruited study participants from 39 counties within my work environment. Power and influence were inferred for these potential participants. These perceptions were addressed during the pre-interview process. Participants did not continue to be uncomfortable due to my professional role. Lastly, as a thank you for participating in the study, I offered each participant a $25 gift card at the conclusion of the study. The gift card was a token of appreciation for their time.

Methodology

Participant Selection Logic

The research question concerned Black males with a history of criminal offenses and their experiences of collaborative religious coping strategies before their initial incarceration. The targeted participant group was Black men aged 18 to 25 who were raised Catholic with a history of criminal offenses. Purposeful and snowball sampling strategies, not the convenient sampling strategy, was used in this study. This research study was narrowly focused on African American, Black American, or Black men with a history of criminal offenses that participated in Catholic activity during their adolescent years. There are approximately three to four million Black Catholics in the United States. A large concentration of Black people and Catholics can be found in the states of Illinois, Louisiana, Maryland, Massachusetts, and Pennsylvania, as well as Washington, DC (Gcatholic, 2019; United States Census Bureau, 2018; United States Conference of Catholic Bishops, 2021). They may also be found outside the continental U.S. in Guam, American Samoa, Northern Mariana Islands, and the U.S. Virgin Islands (Gcatholic, 2019). The targeted population will be located within the continental United States

(U.S.). Black Catholics outside of the continental U.S. may have a different experience of Catholicism due to cultural influences.

Inclusion Criteria

The inclusion criteria included men participating in Catholic services or activities during adolescence. As adolescents, they were regularly involved in Catholic religious activities such as Catholic school or Catholic religious education. Other inclusion criteria were:

- Self-identifies as African American, Black American, or Black male,

- Formerly convicted (paroled or completely released from judicial supervision such as prison, jail, or community corrections). The participant must live within the boundaries of the Catholic dioceses located within the continental United States, and

- Self-identifies as having a criminal offense history.

Excluded from participation are persons self-identified as non-African American, Black American, or Black male and younger than 18 years of age. Also excluded are Black Catholic men that did not regularly participate in or attend Catholic services or activities during adolescence. Lastly, Black Catholics who live in the territories of the United States outside the continental United States were excluded due to cultural differences. The specifics of the criteria were mentioned in the recruitment flier. The recruitment plan included a pre-interview conversation with the potential participant

before the selection. Also, a pre-interview survey was conducted to verify the inclusion criteria.

Sample Size

Qualitative studies that used Pargament's theory had sampling sizes between three and twelve (Deal & Magyar-Russell, 2018; Hill, 2015; Lundmark, 2015; Nikfarid et al., 2018). Deal and Magyar-Russell (2018) had a sampling size of 12 and used the narrative phenomenological approach with Pargament's theory as the theoretical framework. Hill (2015) also conducted a phenomenological approach qualitative study and used ten participants to reach data saturation. Lundmark (2015) used the case study qualitative approach with three participants, and Nikfarid et al. (2018) used a directed qualitative content analysis design and reached saturation with eight participants. Based on this information, the sample size for this study was between eight and 12 participants. However, with a cultural homogeneity sample and a Catholic heterogeneity sample, reaching data saturation may occur with a sampling size of seven participants with a max of ten (Bargagna et al., 2018; Sim et al., 2018).

Sim et al. (2018) stated that there are four ways to consider when determining sample size in qualitative research: (a) the rule of thumb, (b) the conceptual model, (c) numerical guidelines, and (d) the statistical formula. This study used numerical guidelines to determine sample size and saturation based on previous qualitative narrative studies and thematic analysis. Saturation was determined when no new information was obtained (Sim et al., 2018).

Recruitment Strategies

Based on the study completed by Hart-Johnson (2017) on the recruitment of marginalized groups, participants such as Black men with a history of criminal offenses may have their expected challenges. The first challenge was finding participants that fit the inclusion criteria. The first choice of recruitment was through the national Black Catholic organizations throughout the United States, such as the National Black Catholic Congress, National Black Catholic Clergy Caucus, National Black Catholic Sisters Conference, National Black Catholic Administrators, the National Black Catholic Theological Symposium, and the Institute for Black Catholic Studies at Xavier University in New Orleans. Other possible recruitment sources included regional and local Black Catholic organizations, Catholic dioceses, and community correctional facilities. A Catholic diocese was a territory established by the Catholic Church and led by a Catholic bishop (The Holy See, 2020). Community corrections was a general term to describe paroled offenders assigned to reporting centers, halfway houses, home monitoring, work release, and electronic monitoring, as well as other justice department supervision services (Alladin & Hummer, 2018).

Other recruitment avenues included posting flyers and criteria checklists at predominately Black Catholic Churches and placing announcements at Black Catholic gatherings, colleges/universities, and businesses that employ ex-offenders. The organizations used as an avenue for recruitment were confirmed by contacting the appropriate person(s) through business and personal contacts. The organizations received a letter of explanation with the IRB approval information, a recruitment flyer, a criteria

checklist, and a copy of the informed consent. Once potential participants were identified, they were contacted via email or telephone. Invite letters with the criteria checklist, a copy of informed consent that explains the role of the participant, and participant expectations were sent through the appropriate communication channels. Once it was determined that the participant fit the inclusion criteria, they were asked to participate, and a time and place of the interview were scheduled.

Instrumentation

As the researcher, I was the primary data collection instrument in qualitative research. The data collected and recorded included a dissertation journal, reflexive memo, observation notes, and field notes. The second principal source of data was the participant (Hart-Johnson, 2017). An interview guide was developed and used to assist me and the participants during the interview. The use of an interview guide helped the participants move from present to past and consider their present life as they interpreted their adolescent years (White et al., 2020). The interview guide was aligned with the theoretical framework and interpretive data analysis. A digital audio recorder was also used to collect data for telephone and in-person interviews. A laptop or cellphone was used to collect data for email or text message interviews.

Researcher Developed Instruments

The consent forms, criteria checklists, interview guide, and a coding matrix were researcher-developed instruments for this study. The consent form was based on the IRB and ethics recommendations and requirements. It did contain background information of the study as well as the step-by-step procedures of the study. Some of the interview

questions were included in the form. The form also emphasized the voluntary nature of the study, risks and benefits, and the confidentiality of the study's participants. My contact information and Walden University information were made available on the consent form, recruitment flier, and criteria checklist.

The criteria checklist was a simple survey form that specified the inclusion and exclusion specifications for the study participant. A similar survey was used as a part of the pre-interview process. The additions to the checklist for the pre-interview process included the assignment of the alphanumeric participant number and identifying information.

The interview guide aligned with the theoretical framework and assisted with the interpretive data analysis process. It was used to collect the data from the participants. It consisted of an introduction section that introduced me to the participant, explained the research, and allowed the participant to decline participation. The interview itself had seven questions and two closing questions.

Data Collection

Zolnoori et al. (2019) recommended that the data collection process be a structured system. They describe a systematic qualitative framework with four phases: data collection, data preparation, data analysis, and data interpretation (Zolnoori et al., 2019). Using a systemic framework was rigorous but was the standard procedure for qualitative narrative research (Zolnoori et al., 2019). The interviews were in-depth and semi-structured with the help of an interview guide. An interview guide was used to give guidance to the researcher and an assistant to the researcher to stay on task. The interview

guide aimed to help the participants move from present to past, allowing them to consider their present life and interpret their adolescent years. The participant was recommended to use secure and confidential email, phone equipment, and technology to reinforce their anonymity during this study.

It was during the pre-interview and the interview that data was collected using the data collection instruments. Before the interview, a brief pre-interview session took place. Each participant was given an alphanumeric research identification, an interview guide, and consent forms. During the pre-interview time, I gathered basic participant criteria information (Misawa, 2015; Moyo & Perumal, 2019). This procedure allowed the criteria inclusion and exclusion to be affirmed.

Data were collected via video conferencing, in-person, telephone, email, social media, or text messaging interviews. During the pre-interview, the participants were asked to commit to a minimum of two interviews. There was one data collection interview session followed by a member-checking session within two weeks of the initial interview. The in-person location was an agreed-upon site that was a safe, secure location but private and confidential. The video conferencing, telephone, email, text messaging, and social media interviews were conducted at an agreed-upon time using a safe and secure phone or internet line that allows privacy and confidentiality. In the final report, the location, date, and time of the interview sessions were coded to ensure anonymity and confidentiality (Misawa, 2015). The interview and member-checking sessions lasted no longer than 90 minutes in duration. The final contact with the participant occurred when the final document was sent via United States Postal Service (USPS) or email.

The email, text, and social media interview sessions consisted of multiple contacts occurring at various times over an unpredictable time span. The frequency of data collection contact depended on the participant's ability and skill level to navigate the technology. It took several days to complete. Data collection was completed within five days. I did not need to ask the participant to consider a phone interview to complete the data collection process. I used Walden University's email network for email interviews. A temporary phone and number were purchased for utilization during text interviews, and a temporary social media and video conferencing account was set up for social media and video conferencing interviews.

Data were recorded using digital audio and video recording equipment. For telephone interviews, a digital recorder was used to record data collection. A laptop or cellphone for email, social media, and text messaging interviews. Available technology allowed for video and audio recording of social media, video conferencing, and text interviews. The most common and simplest technology was used that avail data collection security.

The second interview was held for member-checking and follow-up questions, as necessary. Member-checking was the process of the participant verifying their interview transcript and the analysis of the data. After the second interview, the participants were thanked for their participation and asked if they were interested in further contact once the research was complete. The participant agreed, and contact information was collected to receive a copy of the final study. The participant follow-up was complete with member-checking. The final contact will be upon their receipt of the final study. For all

interviews, I created field notes and observation notes during the interview and immediately produced a reflexivity document.

Alternate Recruitment Plan

The recruitment through national, regional, and local Black Catholic organizations resulted in too few participants, and outreach to community re-entry programs commenced. Areas with large concentrations of Black Catholics were contacted to identify the appropriate community re-entry and correctional facilities. The appropriate people at these facilities were identified and contacted. A letter with IRB approval, a recruitment flyer, and participant informed consent was given. A part of the alternative recruitment plan was contacting businesses that employ ex-offenders and predominately Black Catholic churches. Businesses that employed ex-offenders were not contacted. The snowball recruitment strategy was prominent during this process.

Data Analysis Plan

Using a constructivist worldview during the data collection process allowed the assignment of meaning to create themes and allowed others to acquire knowledge from the experiences of the participants (Petty et al., 2019). The second phase of data collection, as described by Zolnoori et al. (2019), was data preparation. The data preparation consisted of transcribing, coding, and developing themes, and this process happened alongside the data analysis phase (Zolnoori et al., 2019). The data analysis plan used the theoretical framework to describe and interpret the data (White et al., 2020). In this study, the analysis described and interpreted the views of the participants regarding their experiences of collaborative religious coping strategy before incarceration by

identifying themes and concepts. The data collected connected to all properties and dimensions of Pargament's theory to reach theoretical saturation.

Themes are found using deductive, inductive, or a combination of both (Zolnoori et al., 2019). This study used a combination of both the deductive and inductive approaches. The deductive approach was because the knowledge of the phenomena was limited regarding Black males with a history of criminal offenses. The deductive process assisted in framing the analysis while the data was in the coding matrix (Moser & Korstjens, 2018). The data was analyzed by using the predefined concepts of Pargament's theory of collaborative religious coping. There was potential that there may be some outliers. However, the narrative data collected did fit in the predefined categories of Pargament's theory. The inductive approach was used to construct new themes and align with Pargament's other religious coping theories. The inductive process assisted in breaking open the data and placing it into smaller units for analysis (Moser & Korstjens, 2018). The final themes and categories met the criteria Zolnoori et al. (2019) described: valid, mutually exclusive, and exhaustive.

The data analysis process began with the collection of the data during the pre-interview. The collected data was transcribed verbatim manually. During the manual transcribing process, the focus will be on the individual words of the participant (Moser & Korstjens, 2018). The transcripts were read multiple times, as well as relistening to any recordings. The purpose of revisiting the transcript and any recordings was to find any deeper meaning hidden in the data. In-person or video conferencing situations, the research paid attention to pausing, voice tone, coughing, and other non-verbal clues

(Moser & Korstjens, 2018). Not seeing the non-verbal cues during email, social media, and text messaging interviews was one of the study's limitations.

As the data was revisited, the coding process began (Moser & Korstjens, 2018). The first step of coding was defining what was being read and heard, then labeling it (Moser & Korstjens, 2018). The next step was to collect the labels and cluster them into categories (Moser & Korstjens, 2018). The third step was to collect the categories and move them to higher categories or themes (Moser & Korstjens, 2018). The last step was to identify the themes and apply them to Pargament's theory of collaborative religious coping. Reflexive memos were written along the way to collect my thoughts on the process (Moser & Korstjens, 2018).

The consideration for using qualitative data analysis software (QDA) depends on the potential volume of collected data. Another consideration for the use of QDA was the consistency in applying codes to the data. NVivo QDA window-based software program appears to fit the requirements to fulfill this study. NVivo incorporates spreadsheets as well as exports to a manipulable software program such as MSWord and Excel (QSR, 2012). If NVivo was not used, the data were coded manually, and peer-checking was used.

There are three ways themes can be found in the collected data: 1) imposed on the data, 2) discovered in the data, or 3) constructed from and for the data (Blaikie, 2018). The theoretical-themed data analysis discovered the codes and categories in the collected data (Blaikie, 2018). The data that strayed from the alignment with the research question and Pargament's collaborative religious coping theory was noted, documented, and

reported in the final report. The final phase of the systematic framework was interpreting

the data and creating the final report (Zolnoori et al., 2019). The data were grouped

together according to codes, themes, and subthemes, leading to the final report (Di Paola

et al., 2016; Moyo & Perumal, 2019). The analysis and final report are reflective and

related to the research question (Peterson, 2019; Zolnoori et al., 2019).

Issues of Trustworthiness

Trustworthiness, credibility, transferability, dependability, and confirmability

were addressed through several avenues. One avenue was accomplished by triangulating

data sources from various locations across the United States. Another avenue was the

utilization of an alphanumeric participant-coded identification. The alphanumeric

participant code application was used throughout the data collection, analysis, and results

reporting to maintain anonymity and confidentiality. Member checking, clarifying

positionality, and bias of the researcher through reflexive memos and peer-debriefing,

were included in the strategy (Moyo & Perumal, 2019).

Reliability and Validity

Ensuring the reliability and validity of this research, the final report was reviewed

by people from different academic backgrounds as per the requirement of the Institute

Review Board of Walden University (IRB). For this study, the review committee was the

dissertation chair and second committee member, and the appointed University Research

Reviewer (URR). I also used peer-debriefing with a work colleague. An audit trail was

developed and transcribed, with field and observation notes appropriately documented

along with research reflexivity, analysis, and final report (Moyo & Perumal, 2019).

Credibility and Trustworthiness

A prolonged and rigorous process of analysis, reflectivity, reflective journaling, and peer-debriefing was conducted to ensure the credibility and established trustworthiness of the research (McInnes et al., 2017). Dash and Vema (2019) stated that qualitative researchers engage with previous studies and participants to co-construct on several levels. Participants were selected from several areas across the U.S. to establish triangulation. Prolonged contact with the participants during the pre-interview, interview, and post-interview sessions assisted in providing credibility (Dash & Vema, 2019).

Transferability and Transparency

Accurate documentation of research, coding, analysis, and researcher reporting assured transferability and transparency (Dash & Vema, 2019). The transcripts were checked and re-checked against audio-recorded interviews. Participants were offered the opportunity to review before the final coding process.

Dependability

Dependability was established in several ways. First, dependability was established by clearly describing the purpose of this study, the setting, and the participants (McInnes et al., 2017). Second, dependability was established through triangulation. Campbell et al. (2020) stated that there are four triangulation types: methodological, data, investigator, and theoretical. This research used methodological triangulation by working within the qualitative narrative approach and data triangulation by working across limited time, space, and person (Campbell et al., 2020). The participants came from various locations across the United States. Their experiences with

collaborative coping strategies spanned across a minimum of their teen years, 13 through 19.

Confirmability

Confirmability was established through independent cross-checking of codes and themes. The cross-checking was accomplished with peer-checking and debriefing. NVivo QDA software was used to confirm the consistency of the codes.

Ethical Procedures

As per the IRB, all participants were required to give written or verbal consent to participate in the study. Consent forms were given to individual participants during the pre-interview as appropriate for the interview method. I contacted the identified organizations used as an avenue of recruitment regarding permission to recruit participants through their organization. A letter was sent explaining the study and a copy of the recruitment flyer, criteria checklist, and participant consent form. Once approval or permission was received from participating recruitment organizations, recruitment materials were sent via email. These steps follow the ethical policy and procedures as directed by the National Organization of Human Services 'professional standards and the IRB.

Data collection included an alphanumeric coded identification for each participant to ensure confidentiality. The initial packet given to participants during the pre-interview will include the purpose of the study, an interview guide, an explanation of the use of data, and the distribution of the final report. Also included in the pre-interview packet were the consent form and contact information for the Substance Abuse and Mental

Health Services Administration (SAMHSA) National Helpline. Since the anticipated

participants have committed known crimes in the past, the consequences of telling their

stories were warranted. Known crimes in the past included the potential consequence of

revealing a crime that may still be punishable. Privacy concerns were a critical part of

ethical considerations as well as the present and future well-being of the participants.

The audit trail process consisted of each interview document being named with an

alphanumeric interviewee code, type of transcript [in-person, phone, email, or text], and

the order in which the interview was completed (Misawa, 2015). Each journal file was

labeled with the week the journal was created. With the other files, the full name of the

item was used as the file name. Inside the interview transcribed document, a code was

created for each voice: interviewer, interviewee, and researcher reflexivity. After

transcribing the interviews, a copy was sent to each participant for verification. Original

transcripts are kept locked and secured for 5 years after completing the research. The

final written report will be made available to participants.

The transparency level of disclosure was significant in this study. Hart-Johnson

(2017), in explaining access to stigmatized and marginalized participants, stated that

participants might be victims of self-shaming, among other mental and physical health

issues. The participants may also see the researcher as a person who holds a position of

power or authority, and it was the responsibility of the researcher to neutralize those

perceptions (Hart-Johnson, 2017). Hart-Johnson's (2017) recommendation was to treat

the participant as a partner and a subject expert. The description of this research was

reviewed at great length with the participants. It included the approximate length of time

to complete the interview, risks, benefits, and potential questions. Before agreeing to

participate, the participants were allowed to ask questions. Confirmed participants did

receive written acknowledgment of consent and expectations. The vehicle that guaranteed

the protection of the participants and allowed the creation of a trusting relationship was a

comprehensive consent form (Hart-Johnson, 2017). A reminder that they can decline at

any time during the process was given. I kept in mind the sensitivity of the subject matter

and the participants' potential emotions. Data was secured and protected. In-person

interviews were held in a location where participants and the researcher could feel safe.

Online interviews were saved, using a secure data device, and deleted from shared

sources.

Ethical Considerations

The ethical considerations and permission were led by the IRB at Walden

University. The IRB ensured that all research completed by students was within the

guidelines of the university as well as aligned with U.S. federal regulations. Before

participants were selected and data collected, the proposed study was reviewed and

approved by the review committee and IRB. Recruiting was not allowed, or any part of

the study commenced until after the ethical review, and the researcher received the

confirmation email from IRB. The four-step process to obtain IRB approval included

verifying if the participant pool was a vulnerable population and an ethical review.

Recruitment sites were identified and reviewed for vulnerability. The participants

proposed for this study were not on the list of the vulnerable population, nor was the

phenomenon considered a sensitive topic. The Office of Research Ethics and Compliance

(OREC) was engaged. The responsibility of the OREC was to ensure that every study associated with Walden University met the university's ethical standards. They assisted in getting any ethical challenges and documents needed for a partner or recruitment organization out of the way. The interviews did not take place at or on the property of any of the recruitment organizations. The request of the recruitment organization was to assist by posting flyers regarding the study. For this study, there were no partner organizations. The recruitment organizations were the National, regional, and local Black Catholic organizations, Catholic dioceses, predominately Black Catholic churches, and community re-entry programs. One of the questions to address during this process was if community re-entry programs had an approval process since some are government agencies.

The IRB approval number for this research was #06-22-21-0598995, expiring on June 21, 2023. There were no ethical concerns related to recruitment materials and processes. I initiated all interviews and participant contact. The identity of the participant remained anonymous, and participants were reassured that the data collection process was confidential. Original data was locked in a secure location for five years. After five years, the data will be destroyed using a secure shredding organization that guarantees the secure destruction of materials. Outside of myself, the IRB at Walden University will have access to the raw data that may contain identifying information.

Summary

The purpose of this qualitative narrative study was to address the gap in research by exploring the preincarceration collaborative religious coping strategies of Black males with a history of criminal offenses. The significance of the research was that it addresses

the gap in research and adds to the qualitative research on collaborative religious coping strategies. The results of this study do inform Black Church practices, the Catholic Church, and other faith-based organizations that engage Black male adolescents. Therefore, creating social change within Black families and Black communities.

A qualitative narrative approach with an interpretive analysis based on Pargament's theory of collaborative religious coping strategies was used. The participants were selected using purposeful and snowball sampling strategies. The participants were aged 18 and above. The criteria for the participants include attendance or practice of the Catholic faith during the adolescent years. The search for participants was done using national Black Catholic organizations. A sufficient number of participants were not obtained through these organizations. The alternative option was to contact community re-entry programs.

The sample size was between eight and fourteen participants. Due to the heterogeneity and homogeneity of the participants, data saturation was reached within 7 to 10 participants. To identify the point of data saturation, the collected data was preliminarily examined as soon as possible after collection. The data coding process included the use of a color-coding system. The color-coding system assisted with verifying the triangularization of the data as well as identifying categories and themes. A thematic analysis was conducted on the collected data, aligning the information with Pargament's theory of religious coping.

The trustworthiness of the research was assured by using triangulation of data, member-checking, peer-checking, peer-debriefing, audit trail, and reflexive memos. The

data coding process did not include the use of NVivo QDA software. The IRB at Walden

University did verify that this research remained within established ethical guidelines.

The consent form, recruitment materials, and the interview guide were researcher-

developed materials specifically for this research. Lastly, the social change potential was

that the results of this research study inform the practice of the Catholic church and the

Black Church.

In the next chapter, the details of the data collection are documented. I discuss the

narrative data received from the participants, including outliers and alignment to

Pargament's theory of collaborative religious coping. The chapter includes details about

the interview setting, such as place and comfortability for collecting data. The next

chapter also includes the participant demographics, data collection method, color-coding

methodology, codes, categories, and themes developed through the data coding process.

Finally, the issues of trustworthiness and the final results of the study are discussed in

detail.

Chapter 4: Results

Introduction

This study aimed to address the gap in research on collaborative religious coping strategies of Black males. I addressed the gap in research by exploring the preincarceration collaborative religious coping strategies of Black males with a history of criminal offenses. The social problem is that African Americans are 14% of the U.S. population and 56% of the incarceration population, i.e., jails, parole, community correctional supervision, and prison (Aguilar, 2015). Black males spend an average of 13.4% of their working lives incarcerated and 82.5% of their working lives addressing the stigma and restrictions of being incarcerated (Patterson & Wildeman, 2015). The findings of this study have potential implications for positive social change by informing the practices of those who work or engage with Black adolescent males, particularly the Catholic Church. The research question was: What are the preincarceration narratives of Black males with a history of criminal offenses specific to collaborative religious coping strategies? The organization of this chapter begins with a description of the recruitment of participants, followed by the demographics of the participants. The following section includes data collection, data analysis, trustworthiness of the data, results, and a summary.

Research Setting

The research setting of this study included recruitment via email and phone interviews. Consent forms and recruitment information were sent to partner organizations and posted on several social media sites. Partner organizations received an invitation

email with consent forms and recruitment flyers approved by Walden University IRB. The IRB was contacted on four separate occasions for adjustment to the criteria to increase recruitment potential. The first adjustment was requested 3 months after the recruitment phase began due to the lack of responses from social media posts and the outreach of partner organizations. The request to IRB was to change the wording in the participant criteria from *Black Catholic male* to *Black male*. The participant no longer needed to identify as Catholic to participate in the study.

The second request was made 5 months into the recruitment phase. The request expanded the age requirements from 18 to 25 to adults over 18. Within a week, I received two requests for participation: one through social media and one through a partner agency. The third request was to change the term from *nonviolent drug offense* to *criminal offense*. Almost immediately after posting this change on social media, I received several more requests for participation through social media and two through a partner organization.

The last request was initiated 9 months after recruitment began. This request was to expand the recruitment efforts outside national, regional, and local Black Catholic networks and Catholic dioceses across the United States. Community re-entry programs were added to the list of partner organizations. Within 6 weeks of the last change, I received 15 requests to participate from people who identified as Black men between 18 and 30 and who attended Catholic schools. Six of those requests were rejected because saturation was reached prior to their interviews.

Twenty-two people were asked to participate and agreed to be interviewed. Only 16 completed the interview process. After reviewing the transcripts, I noticed that one participant gave conflicting data, and a second participant did not have a criminal offense. Therefore, only 14 interviews are included in this study.

Participants were assigned identification numbers after agreeing to be interviewed. The interviews were conducted via email, telephone, or a combination of both. Informed consent forms were sent to participants via email. Participants interviewed the forms by email and were asked to reply to the email, "I consent," and write their email addresses on the signature line of the consent form. Participants interviewed by phone were asked to reply to the email, "I consent," and during the interview, state, "I consent," for the tape recording. After completing the interview and transcript checking, I offered participants $25 gift cards via email or mail. Three participants declined the offer of the gift card.

Table 1

Interview Demographics

Age	Recruited from partner org.	Recruited from social media	No interview	Phone interview	Email interview	Email & phone interview	School	Religious services
60 & above	3	3	3	1	0	2	2	3
30 to 59	0	2	1	0	0	1	0	1
18 to 29	0	13	1	0	12	0	12	12
Unknown	3	1	3	0	0	0	0	0
Totals	6	19	8	1	12	3	14	16

Demographics

Criteria

Sixteen participants identified as Black or African American adult males over 18 with a history of criminal offenses were interviewed. Their ages ranged from the early 20s to the early 70s. Eight of the participants stated they were in their 20s. These participants also attended Catholic schools or Catholic religious services during their adolescent years. Fourteen participants attended Catholic school between the ages of 13 and 17. Fifteen participants identified as Catholic and a member of the Catholic Church as adolescents. Two of them converted to Catholicism while in high school. One participant did not identify as Catholic or attend Catholic school; however, he attended Catholic religious services on multiple occasions.

Geographical Locations

Not all the participants identified their location. Nevertheless, eight participants stated they were from the Midwest, two said they were from the South, and one from the West Coast and Southeast. Four participants did not identify their location in the United States.

Data Collection

The participants were given the choice of video, phone, email, or text interviews. Data were collected via telephone or email or a combination of both. There were six interview questions and two interview closing questions. Each interview began with the verification that the participant met the study criteria and agreed with the participant consent form. Two participants were interviewed by phone only. Two interviews were

conducted in a combination of phone and email, with the phone interview being the follow up. Twelve interviews took place by email only. The younger participants chose email-only interviews.

Location, Frequency, and Duration of Data Collection

A separate landline and cell phone were established for this research study. All phone interviews and contact were completed using these modes of communication. The interview times varied from 2 hours and 15 minutes for phone interviews to 15 or 20 minutes for an email interview.

The total interview time with the first participant lasted about 2 hours and 15 minutes. The participant was detailed with each question and gave many examples. The first interview was 90 minutes, and the follow up was 45 minutes. The other phone interviews lasted 45 minutes, including follow-up conversations. The participants who completed follow-up interviews by phone were 30 minutes or less. Email interviews averaged about 15 to 20 minutes. The participant responded promptly upon agreeing to the interview.

Data collected via phone interview were recorded using a digital tape recorder. The recording was downloaded and then uploaded to an online software program for transcribing. Once transcribing was complete, the transcription was verified by listening to the recording. Corrections were made as necessary. The email interviews were downloaded to a PDF format, then copied and pasted into an interview guide. All communication via text messages was downloaded to a PDF format and added to the participant's file. A reflexive memo was created upon initial contact and throughout the

data collection process. No data were collected through video conferencing, text messaging, or social media.

Data Analysis

The coding and analysis process was conducted in six distinct steps. The first step was to create a table with three columns. The columns were labeled participant number, narrative, and the initial coding–phrases/words/reflection. The interview question was placed in the first row. The rows following contained the narrative from each participant. The next step was the transfer of narratives from the transcribed document to the appropriate cell of the table. As this was done, I reread the data. Because of the vastness of the table, each question with narratives has its own file (see Appendix G through Appendix N). Once the data transfer from the transcribed document to the table was complete, the data were reread, then coded. The respective reflexive memo noted any reflection on the data or the coding.

Step three of the coding process began with cleaning identifiable data from the narratives. A second coding table was created with five columns. These columns were labeled interview question number, interview questions, initial coding, themes, and analysis with alignment with theory. The fourth step was transferring the coding words and phrases from the first table to the second. Then the themes and categories were determined.

The themes were reviewed during step five, then aligned with the components of Pargament's theory of collaborative religious coping. Notations were made for outliers and noncomplying themes. The coding and analysis document was reread for alignment

and consistency. The final step of the coding process was rereading the narratives, verifying that the code words, phrases, and reflections were consistent, then checking the alignment of themes and alignment with the theory of collaborative religious coping strategy.

Code Words and Phrases

It was difficult narrowing the phrases to simple code words. A multitude of code phrases appeared throughout the data. NVivo QDA software was downloaded to assess the consistency of coding. The following code words and phrases were determined: influenced by religiosity and spirituality, family struggles, importance of neighborhood peers, negative peer pressure, comfortability of the Catholic school environment, masculinity challenges, unholy environment, criminal offenses, deferred or self-directed religious coping, nostalgia, isolation and loss of friends or family, and collaborative or self-directed religious coping.

Themes and Categories

The code words and phrases were narrowed and organized under five themes and two categories. The five themes are variety of religiosity influences, importance of fitting in with neighborhood peers, masculinity challenges, God or the Sacred not included in the environment with neighborhood peers, and religiosity and spirituality. The themes were divided into two categories: before incarceration and after incarceration.

<div align="center">

Trustworthiness

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Following the recommendations set by Dash and Vema (2019) and McInnes et al. (2017), the trustworthiness of this study is intact. The data sources were triangulated by

location, age, and criminal offense. The participants were from the Midwest, Southeast, West, and South. Their age ranged from early 20s to early 70s. Furthermore, the range of criminal offenses includes misdemeanors and felony offenses. This triangulation of data sources confirms the validity of the collected data and increases the credibility and trustworthiness of the data.

I assigned an alphanumeric identification code after each participant agreed to participate in the study and before any data were collected. This code was used throughout data collection, coding, analysis, and writing the final report. Member checking was offered to each participant. Reflexive memos and peer debriefing were used throughout the entire study.

Credibility

Rigorous and prolonged contact with participants and the data was implemented. A research journal was established at the beginning of the research study. Reflexive memos were created upon initial contact with participants and continued throughout data collection. The prolonged contact with the analysis consisted of the steps to code and analyze the data. These steps were followed by peer-debriefing with the dissertation committee and a colleague.

Transferability

Accurate data documentation, coding, analysis, and reporting assure transferability and transparency. The transcribed phone interview data were checked and re-checked against the recording. The data collected via email were copied and pasted into the interview guide to reveal the consistency of data collection.

Dependability

The dependability of the data was implemented with the participant consent form that described the study, setting, and participant criteria and expectations. Triangulation was established by working across participant locations and experiences. This process was in line with the recommendation from Campbell et al. (2020).

Confirmability

Confirmability was implemented through the cross-checking of codes, themes, and categories. This process included the utilization of peer-checking, debriefing, and the use of QDA software. Also included in the implementation of confirmability was the triangulation of data sources and in-depth data coding process.

Data Results

There was a total of eight interview questions. The first six were data collection questions, while the last two were closing questions to allow participants to ask any clarifying questions or give closing comments. There was only one interview that may be considered noncompliant data. The initial incarceration event happened pre-adolescent. In his interview, he still struggles with finding a religious coping strategy that works for him. He also has other issues outside the scope of this study, including masculinity challenges and underdeveloped social skills. This participant was the only one that thanked me for providing mental health counseling information.

Interview Questions

1. Tell me a little about yourself. [If parents are not Catholic] How and why did you get enrolled in a Catholic school or attend Catholic services? Who was the peer

group that you hung out with? Other Catholics? Kids from school? Neighborhood? Did

you experience any peer pressure to do things?

2. Tell me about how God [or The Sacred] did or did not fit into the environment

surrounding your initial criminal offense incarceration. What was your age at the time of

your first incarceration offense?

3. Tell me about your experiences before and after the initial incarceration. Can

you give me an example?

4. What do religious coping strategies mean to you?

5. Describe in detail your experience o collaborative religious coping strategy.

Can you give an example? How did you learn this?

6. How do you describe your relationship to God or The Sacred?

Closing question 1. Do you have anything else you would like to share or add?

Closing question 2. Do you have any questions for me?

Generational experiences were very prevalent. The older three participants, aged

60s and 70s, described a similar experience growing up. At the same time, the twelve

twenty-something participants described similar experiences. The one participant in his

40s described growing up slightly differed from the participants who were older and

younger.

Before Incarceration

Before the incarceration offense, the oldest participants [A0013 & A0015]

describe a disruptive social environment. Even though they lived in different areas of the

country, they both grew up during the last years of the Jim Crow laws and the midst of

the civil rights protests of the 1960s. A few participants spoke of limited family income, family conflict, or instability within their parents' marriage [A0011, A0013, A0015, & A0025].

The age of first incarceration and type of criminal offenses varied. Ten participants committed their first incarceration criminal offense as an adult. Three committed their offenses just before their 18th birthday while still in high school. One participant committed their incarceration offense pre-adolescent.

Variety of Religiosity Influence

Exposure to various religious experiences was prevalent in the responses to the first question. This exposure to these religious traditions came through family members and neighborhood relationships. Except for three participants, the participants had been Catholic since infancy. One of the exceptions converted to Catholicism during adolescence, and the other when eight years of age. The third participant, A0011, was never Catholic, "I've predominately been in the Baptist faith but spent a significant number of years in the Church of God in Christ." A0011 was also exposed to various other traditions,

> … my maternal grandmother had been a Catholic prior to my birth, and paternal grandmother comes from a family of Catholics… my mother had previously been a Catholic… I have knowledge of the Nation of Islam in part as my mother and stepfather are in the Nation of Islam.

Several of the participants spoke about exposure to other Christian traditions. A0015 stated, "…basically the neighborhood was full of sanctified families (Church of

God and Church of God in Christ)," and A0028 stated, "I also did hang out with kids from the neighborhood where some of them weren't Catholics."

Peer Group and Peer Pressure

The first question asked participants to share a little about themselves and their peer group during adolescence. The participants said they generally experienced no peer pressure from their Catholic school friends or other Catholic adolescents. They felt comfortable being themselves in that environment. A0019 stated,

> Both the kids from my schools and other Catholics had something I shared with them, Catholicism. I found them understand as they mostly didn't question my way of life, maybe it was because we were reading from the same script I guess.

Other the other hand, two participants stated that they received negative peer pressure from their Catholic peers at school. Participant A0015 describes the peer pressure through a racial lens,

> …closer friends being in that situation ended up being white Catholic kids. In my first year of high school, yeah, I did. Peer pressure to kind of steal stuff because I was kind of new and I, you know, trying to find, you know, some boys to hang out with and, um, kind of connected with these three boys and, you know, they were, they were into like kind of petty theft, like picking up things in the store and stuff like that.

Participant A0018 describes his peer group as "other Catholics" and the peer pressure as, "My 1st attempt of smoking was due to peer pressure from my close

friends." The other participants describe fitting in and feeling no pressure from their school peers. A0022 stated,

"While hanging with my common crown of fellow Catholics, I didn't get the urge to do things just because my peers were doing them. My social group was more respectful of my actions, even when I messed up, they didn't attribute it solely to my religion like my neighborhood peers used to.

For the most part, the participants expressed a common experience with neighborhood peers and common experiences with Catholic peers. However, each participant desired to fit in with their neighborhood peers.

Importance of Fitting in With Neighborhood Peers

All the participants wanted to fit in with their neighborhood friends, "While hanging with kids from my block, I had to try all I had to try to fit in, like dressing in fancy sneakers" [A0019]. Therefore, they bowed to the peer pressure so that they could fit in. Thirteen participants committed their criminal offenses because of peer pressure from the neighborhood kids. A0019 stated, "…I had to try side hustle, sometimes included shoplifting."

How God Fit or Did Not Fit in Environment Surrounding Initial Criminal Offense

The second question asked the participants about the environment surrounding the incarceration event. Most participants describe an environment where God was not invited or welcome. Participant A0028 stated,

He [God] did not fit in it. I believed in God and that He had plans for me. Plans to give me a future and a hope. But at that point I had left and abandoned His ways and teachings.

And participant A0029 stated,

I felt like God was away from me when I committed that offense since I was not in a potion to control my anger and eventually, I injured my wife. If God was with me that time, that offense couldn't have happened.

Participant A0011 describes trying to bring God into the environment and be a role model for his neighborhood friends. However, the attempt failed.

My having been in church my whole life made me naïve to street smarts. I always looked at myself as trying to be the positive influence on the two brothers, but their activity would only draw me into their conduct and ultimately have me in a wrong place at the wrong time situation.

Only one participant describes their environment as including God. Participant A0015 stated, "Well, uh, God's always been pretty dominant in my life and in my, you know, in my survival. [God] did fit into my environment quite strongly.

Masculinity Challenges

Masculinity challenges were received from male parental figures, male school and church leaders, and neighborhood peers. A0011 stated, "So I drifted to hanging with these brothers who were in the streets… they were very sexually active with neighborhood women. But I was not as active as them not by choice but because I was lacking in game." A0019 describes these challenges as,

I remember one day, Catholic father [priest] attached to our school found me with a photo of this girl I like and I was mad [because] to shave my hair and had to wear a placard with demoralizing words written on it. That kind of messed up my social confidence.

For A0024, it appeared that the masculinity challenges came from his father, "My father made that clear to me, several times, that as long as I was under his roof, his will was a command for me to follow, WITH NO FAIL."

Experiences Before and After Initial Incarceration

The next question focused on their experiences before and after the initial incarceration event. Four participants describe practicing a self-directed religious coping strategy. A style where the individual depends on self to cope with stressful or negative events. This coping style was instructed to them when faced with school or parental discipline. Others describe practicing deferred religious coping. That is, they did not call on God or The Sacred until after they could not address the stressful or negative event.

Nostalgia

With the use of nostalgia, the participants reflected on what went wrong and led to the incarceration event. Participated A0011 stated," I had a respect for police and was law-abiding. My knowledge of the law now makes me realize that technically I was a minimum an accessory because I knew they would commit criminal activity and turn a blind eye." Participant A0015 stated,

Uh, well, you know, what it was in high, of course, going with, or hanging out with all of these, well off white Catholic kids, you know there are drugs that

become available and, you know, and we were in the late sixties and, you know, a

lot of experimentation… Vatican II, rather radical priests and brothers. And, so,

and the, you know, Black people, I would you know, my family, my parents had

been involved in civil rights things.

Participant A0018 stated, "Before incarceration, I had a good life. I used to enjoy

life with my friends (clubbing) later started to engage in drug trafficking with my two

others. Participant A0020 stated, "Before the offenses, I had already lost my path with

God by associating myself with bad company of friends. Participant A0024 stated,

"Before I was incarcerated, I can term myself as careless and arrogant."

After Incarceration

The theme of religiosity and spirituality runs throughout the last three interview

questions. After the incarceration event, the participants describe how they coped with

incarceration, then life afterward. Question four asked if they understood the terminology

of religious coping, and the fifth asked for a description of their experience of

collaborative religious coping. Except for one, all the participants are actively practicing

religiosity and spirituality.

Religious Coping Strategies

Dawson (2018) defined religious coping as searching for The Sacred during

stressful events or distress to find meaning or significance. The participants define

religious coping as an active practice that aligns with Pargament (1997). A0019 stated,

"using religious teachings to tackle every day life's happening." A0015 stated, "Oh, I

think of prayer, I think of meditation, definitely I think of doing service." A0011 stated,

"I think that's my life. Being active in service has always given me fellowship if I was lonely. It has been my uplift when I do feel won and needing comfort." Only A0013 stated that they were unfamiliar with the terminology.

Collaborative Religious Coping Strategy

The majority of the participants stated that they developed or began practicing collaborative religious coping while incarcerated and continue to use it. A0018 stated, "after imprisonment as mentioned above, I had a difficult life. I started to have active internal talks with God. I prayed to God to change my situation. I wanted to live a stress-free life. Due to my closeness to God, hope and self-development helped me to cop up with life after imprisonment." A0019 expresses it: "I have become considerate of how others would feel I and when I do something." A0020 stated, "I practice meditation which I feel more connected when talking to God and His giving me directions on how to approach certain things."

Their collaborative religious coping strategies include maintaining spiritual practices. A0011 stated, … this sounds to me like by abiding by our faith God will sustain you and provide you with all your needs." A0026 stated, "… joining religious groups in our church." A0023 stated,

> … reading a bible is like talking to someone, who is there, just listening and
> telling you the right words. For example, when I am feeling down, I just get to the
> old testament section and get a read on the books of Job or Kings or Daniel.
> A0028 stated,

when in prison, I joined a prayer group and attended Mass. After serving my

sentence, I got into the church youth group and became an active member… I

participate in church activities… devotions and charity services organized by the

church." Responses to question six reveal that most participants currently practice

collaborative religious coping strategies.

Relationship with God or The Sacred

The last interview question asked participants about their current relationship with

God or The Sacred. Again, the theme of religiosity, attending religious services and

spirituality, and maintaining spiritual practices are prevalent in the responses.

A0011 stated, "My relationship with God is firm and unshakeable. I attest all my

success to him." A0013 stated, "very private at first. As time moved on, I became more

inclined to rely on beliefs derived from my own study and discernment of the scriptures."

A0015 stated, "Well, God is, and I don't wanna sound, you know, cliché, but God is like

everything." A0019 stated, "Fantastic. I have found peace and satisfaction with what I

have, things I never knew I could have." A0020, "Strong bond because I feel like I'm

communicating with God, which he gives me directions to the right path." A0028 stated,

"He is forgiving. Right now, I can say for sure that we are really close. He saw me

through my sentence, and He came through for me once I got home, connected

me to my employer, new friends, and am living a happy life."

However, a couple of participants still struggle with finding the religious coping

strategy that works for them. A0018 stated, "To be honest, my relationship with [God]

hasn't [been] very continuous. I always pray to God only when face tough times, and

sometimes he never falls me." and A0023 stated, "Not close enough, deteriorating…

sometimes I want to avoid God, but I can't because my own very existences is 90%

revolving on Catholicism and God."

Closing Questions

At the end of the interview, only a few participants had additional comments. The

themes that appeared in the few comments were collaborative coping and nostalgia.

Participant A0011 stated, "This really help me have a reflective revival of m walk with

God. Understand and revive my commitment to serve Him." Participant A0029 stated,

"Only to thank you for choosing to carry out this survey." However, on the other hand,

participant A0015 stated,

> … when it comes to dealing with, you know, family court system, uh you know
>
> any of these kinds of things that deal with Black families it's like, you know, it's
>
> almost impossible to find someone that knows anything about Black families,
>
> Africa American families in particularly… I'm working homeless healthcare… I
>
> see a lot of how the system works in terms of family dynamics and family
>
> situations and how it comes in there. And they have no clue about how Black
>
> families, you know, operate, cope, or survive.

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Summary

</div>

The participants came from different locations, experiences, age ranges, and types

of criminal offenses. Except for two participants, the other participants attended Catholic

high school during their adolescent years. Many participants spoke of family conflict,

instability, negative income, or strict discipline. All the participants were influenced or

exposed to familial religious beliefs and spiritual practices. Relationships with neighborhood peers led to the incarceration event. Except for one participant, the participants committed their incarceration offenses during their late adolescent or adult years. Collaborative religious coping was found during the incarceration event. Most of the participants are actively participating in religious and spiritual practices.

The prevalent themes in the transcripts were: variety of religiosity influence, importance of fitting in with neighborhood peers, God or The Sacred not included in the environment with neighborhood peers, and religiosity and spirituality. Each participant experienced nostalgia as they reflected on their adolescent years. Some new insights were received. The trustworthiness of the data was kept intact by peer-debriefing, reflexive memos, audit trail, member-checking, and following the guidelines established by Walden University's IRB. The data was triangulated by location, age, and experience. The next chapter includes the interpretation of findings and data alignment with the literature review and theory. Also included are the implications, recommendations, and social change impact.

Chapter 5: Discussion, Conclusions, and Recommendations

Introduction

The purpose of this research was to address a gap in research by exploring the preincarceration collaborative religious coping strategies of Black males with a history of criminal offenses. In this study, I aimed to understand the preincarceration collaborative religious coping experiences of Black men who attended Catholic school or Catholic religious services during their adolescence and had a history of criminal offenses. The significance of this study is that it highlights experiences not previously considered regarding the social problem of the incarceration of Black males and their engagement in risky behavior as adolescents.

This chapter contains the final research discussion broken into several sections beginning with the interpretation of the research findings. In the following sections, I discuss the research findings, including the literature review and theory alignment with the collected data. Then, finally, I present discussions on the implications, recommendations for practice and future studies, and the social change impact.

Interpretation of the Findings

The data were read, reread, analyzed, and interpreted into 12 code words and phrases. The code words and phrases were reread, analyzed, and interpreted into six themes. The themes were divided into two categories: before incarceration and after incarceration. Before incarceration, the key themes were (a) the variety of religious influences, (b) the importance of fitting in with neighborhood peers, (c) masculinity challenges, and (d) God or the Sacred not being included in the environment with

neighborhood peers. After incarceration, the key theme was religiosity and spirituality. This theme includes attending religious services and maintaining spiritual practices.

Overall, the participants had common experiences based on age group along with the use of common terminology. There was noticeable generational differences and similarities within generations, including language and social and familial experiences. The participants practiced the same religiosity as their parents or parental figures. The exception was the participant who converted to Catholicism as a teenager. Lastly, the initial incarceration event happened post-high school for most participants. One participant experienced the initial incarceration event preadolescent, and one participant experienced the initial incarceration during their 40s.

Before Incarceration

The participants also expressed common experiences with their Catholic peers. This appears to be a critical foundation for the continued practice of religious coping. This finding aligns with the study completed by Van Dyke et al. (2009). A positive relationship was found between religious coping, regular spiritual excises, and life satisfaction (Van Dyke et al., 2009).

Nonetheless, according to Dudovitz et al. (2017), adolescents stray from practicing their religious beliefs because religious institutions consider their activities sinful. Adolescents would rather spend time with their social circle than in religious activities (Dudovitz et al., 2017). Adolescents stray from religious practices for two reasons: to spend more time with peer group and more time in sports and other activities (Lee & Neblett, 2019). The participants of this study who attended Catholic schools did

not stray far from regular religious practices probably because of its incorporation into their daily school life.

The findings of this study show that tension lies between the relationship with school peers based on a common religiosity versus the relationship with neighborhood peers where the environment was described as "not a place for God" by multiple participants. The majority of these participants continued practicing religiosity. Nevertheless, they did want to spend more time with their social circle of neighborhood friends. Only two participants stated that they lost their connection with God during adolescence. However, they reconnected with God either during their criminal trial or after going to prison.

The relationship with neighborhood peers was meaningful to the participants. Even though the participants felt comfortable in the Catholic Church and Catholic school setting with Catholic peers, they related better to the neighborhood peers. Even though those relationships were at times tense because of their connection to the Catholic faith, those relationships led to committing criminal offenses.

Masculinity challenges are another prevalent key that appears to align side-by-side with the importance of fitting in with neighborhood peers. The findings were even more prevalent in the masculinity challenges directly aligning with criminal offenses. According to Johnson (2018), perceived masculinity was an important aspect of adolescent expression. The participants expressed that some of the neighborhood peers spoke negatively about their religious tradition, and the peer-to-peer relationships would

be tense during those times. Nevertheless, the participants returned, agreeing to

participate in what they labeled unholy behavior to fit in.

Table 2

Codes, Themes, Categories

Interview question	Code words and phrases	Themes	Categories
1	Influenced by religiosity and spirituality, family struggles; the importance of neighborhood peers; negative peer pressure; comfortability of the Catholic school environment	variety of religiosity influence; importance of fitting in with neighborhood peers; masculinity challenges	Before Incarceration
2	Masculinity challenges, unholy environment, criminal offense, deferred or self-directed religious coping	Masculinity challenges; God or the Sacred not being included in the environment with neighborhood peers	
3	Nostalgia		
4	Isolation and loss of friends or family	Religiosity and spirituality	After incarceration
5	Collaborative or self-directed religious coping		
6			

Looking at the linkages between adolescents' educational attitudes and

achievements, Johnson (2018) found that African American educational achievements

disappear with neighborhood collective socialization. Being expressively cool and being

accepted by neighborhood peers are more important than grade point average (Johnson,

2018). This link manifests in engaging in risky behavior (Johnson, 2018; Unnever &

Chouhy, 2021).

Unnever and Chouhy (2021) further say that Black males, while searching for their masculinity identity during their adolescent years, follow a racialized path of suffering. The researchers describe it as a "dysfunctional cultural adaptation" to the racialized structures' presence and pressures in society (Unnever & Chouhy, 2021, p. 2). Unnever and Chouhy (2021) argued that this adaptation is due to the dysfunctional expressions of Black masculinity given by society. According to Unnever and Chouhy (2021), some researchers refer to this dysfunction as the *cool pose*.

Bryan (2019) stated that young Black males are socialized into these views during early childhood. The males who do not follow these established masculine norms are usually bullied by other males—especially males who like girls, like playing with girls, and like playing girl activities (Bryan, 2019). Even though none of the participants mentioned playing with girls or playing girl activities, a few participants did mention negative behavior toward them due to liking girls. In these findings, the negative behavior came from an adult parental figure, a male adult school/religious leader, and a peer group.

The participants compartmentalized their peer groups, school, and neighborhood. However, due to the structure of their school environment, they continued attending religious services and spiritual practices. Only two participants stated that they lost their connection with God during adolescence. The incarceration event was not the first criminal offense for most of the participants.

After Incarceration

Coping continues to be an individual's reaction when faced with or placed in an adverse situation (Dawson, 2018). Religious coping happens when an individual uses religious beliefs or practices when faced with or placed in an adverse situation (Dawson, 2018). Pargament (1997) identified three distinct religious coping processes: collaborative, deferred, and self-directed. Collaborative religious coping was the only active process of the three. With collaborative religious coping, God or The Sacred was an active participant in the process along with the individual.

When developing his theory of religious coping, Pargament departed from other researchers and began looking at it through a problem-solving lens (Van Uden et al., 2004). A few participants stated that God or The Sacred was a part of their lives until they became involved in criminal activity and the environment became "unholy" and not a place for God. Once they were arrested and then incarcerated, they looked to God or The Sacred to help "solve their problem" of incarceration and assist them in their present situation. The problem-solving process that worked best for them was collaborative religious coping.

The participants accomplished this by participating in collaborative religious coping by joining religious, alcohol anonymous, and narcotics anonymous groups while incarcerated and continued postincarceration. This approach to coping aligns with the findings by researchers that collaborative religious coping was an active process compared to the deferred and self-directing religious coping approach (Van Uden et al., 2004).

Pargament (1997) stated that religion plays a bi-directional role in the life of the individual. Religion contributes to the individual's well-being and helps shape the process of life (Pargament, 1997; Pargament, Olsen, et al., 1992). Religion can increase the faith and practices of the individual, or a negative religious role can decrease the faith and practice of the individual (Pargament, 1997; Pargament, Olsen, et al., 1992). Van Dyke et al. (2009) found a connection between positive religious coping strategies, regular spiritual exercises, and life satisfaction. Furthermore, negative religious coping was connected to psychological distress. Positive religious coping was related to the well-being of urban youth (Terreri & Glenwick, 2013; Van Dyke et al., 2009). The findings of this study align with the findings of Pargament (1997) and Pargament, Olsen, et al. (1992). The participants, postincarceration, continued their participation in religion. With the exception of one, the participants spoke of the direction received by God or *The Sacred* and life satisfaction. The one exception expressed psychological distress and difficulties practicing collaborative religious coping strategy. For this individual, presently, collaborative coping was a negative religious coping.

Pargament describes a 6-step active process when describing collaborative religious coping (Pargament, 1997). These six points identify how the individual and God or The Sacred come together to address the problem. However, the participant in this research described a collaborative process where they initiated the conversation with God or The Sacred. Then God or The Sacred takes the lead and gives directions. The individual collaborates by listening and acting in those directions. For the participants, these directions were given through the bible, other people during small group

engagement, or by participating in religious services and other religious-tied activities. Only a few participants spoke of using collaborative religious coping before incarceration. These preincarceration experiences of collaborative religious coping were tied to familial religious tradition than school.

Researchers agreed that it was the norm for people to turn to God for support and strength during adverse situations (Wilt, Exline, et al., 2016). This was true for all the participants of this study. Phillips and Ano (2015) stated that the process of religious coping begins with the individual was originally faced with stress. For the participants, this happened when they were arrested for criminal offenses. The participants looked to reasons to help them understand and find meaning in their current situation. The participants stated that at some point during the process of arrest, trial, and incarceration, they developed a new direction or new view on life (Dawson, 2018).

The participants in their narratives reflected that each had a different concept of God (Pargament & Hahn, 1986; Phillips & Ano, 2015). These different concepts gave them a meaningful way of understanding their situation and determining their behavior. Intrinsic-extrinsic process, internal-external, increase in faith or increase in religious practices. The level of religious coping varied according to age. This was described clearly by the participants over the age of forty. In comparison, the participants in their 20s and 30s appear to be in the process of turning their negative situation around.

Religious coping performed five primary tasks for the participants. First, it provided meaning-making. In other words, the participants began to understand the meaning of their situation. Second, it assisted the participants in finding comfort. Some of

them expressed it as being at peace. Thirdly, the participants began to gain control over their lives. Forth, even though several expressed feeling lonely and isolated during or after incarceration, discovering or re-discovering collaborative religious coping assisted them in reaching closeness to others. Lastly, it was changing their lives.

Table 3

Themes and Responses

	Themes	Responses
IQ #1	variety of religiosity influence	"I've predominately been in the Baptist faith… a significant number of years in the Church of God in Christ… maternal grandmother had been a Catholic… paternal grandmother comes from a family of Catholics… mother and stepfather are in the Nation of Islam. [A0011]
		"I also hang around kids from my neighborhood because they are ones I grew up with and those I use to gauge myself and try to be a better me." [A0027]
	importance of fitting in with neighborhood peers,	"While hanging with kids from my block, I had to try all I had to try to fit in, like dressing in fancy sneakers." [A0025]
	Masculinity challenges	
IQ #2	Masculinity Challenges	"In an attempt to rejoin my cool peers from my neighborhood, I was tempted to get involved in drugs." [A0023]
IQ #3	God or The Sacred not being included in the environment with neighborhood peers	"Before the offense I had already lost my path with God by associating myself with bad company of friends and doing unholy things…" [A0020]
IQ #4		"I think of prayer, I think of meditation. Definitely I think of doing service…recognizing marginalized people doing work…" [A0015]
IQ #5	Religiosity and spirituality	"After imprisonment as mentioned above, I had a difficult life, I started to have an active internal talks with God. I prayed to God to change my situation." [A0018]
IQ #6		"Strong bond [with God] because I feel like I'm communicating with God which he gives me directions to the right path." [A0020]

Limitations of the Study

As stated in Chapter 3, the qualitative narrative approach has its limitations. Because of the purposeful and snowball recruitment of the participants, this limits the generalization of the findings. All the participants identified themselves as Black males who attended Catholic schools or religious services during their adolescent years. Also, except for one, all the males identify as Catholic. Except for one participant, all the participants attended Catholic school at some point during their adolescent years. Even though I conducted a national recruitment strategy, most participants stated they were from three states in the Midwest area. This limits the application of the findings only to adult Black males who are Catholic that attended Catholic schools during their high school years in the Midwest. Lastly, there are limitations due to the collection of retrospective data. The participants may not have accurately recalled events. Emotionally painful details may have been intentionally not shared.

The quality of the interviews and data are other limitations. The interviews were completed via email or telephone. The phone interview does allow for some listening observations, such as the raising or lowering of voice, hesitation, and stumbling with responses. However, email interviewing does not allow for continued exchange of information or the formation of trust between the participant and the researcher. It also does not allow the observation of body language. It leaves some doubt about the authenticity of the participant. Also, because snowball recruitment occurred, it was unknown if the participants shared or copied the responses of others and claimed them as their own.

Recommendations

This was an exploratory research study. No previous studies have been found that explored the preincarceration collaborative religious coping strategies of Black males with a history of criminal offenses. This study added to the qualitative studies of collaborative religious coping strategies of Black males and qualitative studies on Black Catholic males. In general, more qualitative studies on religious coping strategies are needed. More qualitative studies that examine the religious coping strategies and the religiosity of Black males from all religious traditions are also needed. To further this study, a comparative study of religious coping strategies of Black males with criminal offenses versus Black males without criminal offenses is recommended. Researchers should clearly define spirituality and religiosity (Lee & Neblett, 2019). Presently, most researchers use these terms interchangeably. However, this study used the two separate definitions offered by Lee and Neblett (2019).

Neighborhood Peer Group

Every participant spoke of wanting to fit in with non-school friends, e.g., neighborhood peers. Furthermore, in most of the collected data, the participants revealed that these relationships led to their criminal offenses. It was assumed that these neighborhood peers did not attend Catholic or faith-based schools. Further studies would be needed to examine the relationship between collaborative religious coping, criminal offense, and faith-based versus non-faith-based schools in urban settings.

Masculinity

I want to note that some of the data collected points towards masculinity challenges from adult male parental figures, adult male religious leaders, and neighborhood peers. Discussing masculinity in depth was outside this research scope and knowledge base. Griffith (2022) recommended the consideration of other factors when discussing healthy masculinity. Men, using elements of hegemonic masculinity, can create a mosaic masculinity (Griffith, 2022).

The recommendation for future study regarding masculinity includes examining if these challenges lead to a criminal offense or an increase in risky behavior such as drugs, alcohol, or early onset sexual behavior. Another future study regarding masculinity is the examination if these challenges lead to mental health issues, violent behaviors, and violent criminal offenses. Further recommendations include a longitudinal study of Black males beginning pre-adolescent through early adulthood, examining religious coping strategies and masculinity, including a qualitative study examining parental figures, male religious leaders, and male school leaders' experiences of modeling and teaching masculinity.

Catholic and Other Religious-Based Schools

No quantitative studies were found that examined the percentage of Black males attending religious-based schools that have been incarcerated. Completing a mixed method study of religious coping strategies of Black males who attended faith-based schools should be considered. Lastly, a quantitative study that can identify the percentage

of Black males attending religious-based schools with a history of criminal offenses should be considered.

Implications

This study adds to the limited number of qualitative research on religious coping. As a result of this study, the implications are that more qualitative research on the religious coping of Black males, Black Catholic males, and Black males from other religious traditions needs to be completed to confirm the findings of this study and the findings of previous qualitative research.

Schools

As stated by Lee and Neblett (2019) and found in this study, activities of the neighborhood peers were described by participants as "not a place for God" or "unholy." The findings in this study offer more evidence in support of spiritual practices such as prayer in schools. The implication is that if schools incorporated spiritual practices, adolescent engagement in risky behavior could potentially be lowered. Several of the participants remembered being taught collaborative religious coping at school. However, they were encouraged to use self-directing or deferred religious coping strategies when disciplined. Fitting in with neighborhood peers more so than school peers appears to be a critical developmental stage (Griffith, 2022).

Even though they committed criminal offenses, most participants, by their account, successfully graduated from high school and attended college. The older participants have already graduated and enjoyed a successful career in the field of their choice. One of the proactive ways the catholic schools can take with hopes of preventing

incarceration is to do more than teach collaborative religious coping. The leaders,

teachers, and ministers need to practice and model it for the students, with collaborative

religious coping strategies incorporated into discipline policy.

Griffith (2022) recommends that a program be created to promote healthy male

masculinities on a foundation that allows them to create a mosaic of masculinity that is

capable of their abilities. He also suggests using the relational cultural theory, an

intersection framework, and the notions of manhood without gender being the lens to

understand it. Masculinities rooted in religiosity and spirituality were associated with

higher levels of well-being (Griffith, 2022).

Human Services Agencies

The implication for human services agencies is offering an alternate source of

coping for Black males. It appears that Black males with a strong religious upbringing,

such as attending religious services, religious schools, and engaging in spiritual practices,

find collaborative religious coping a viable option. Collaborative religious coping has led

them to a higher level of well-being (Griffith, 2022; Molock & Barksdale, 2013; Parker et

al., 2021). The recommendation is to include religious coping as an alternative to

traditional coping methods.

Social Change

The ultimate goal of religious coping was the transformation of the individual

(Pargament, 1997; Xu, 2016). Using religious coping assist the individual in developing a

new direction or view on life (Dawson, 2018; Phillips & Ano, 2015; Xu, 2016). The new

view can lead the individual to a positive or negative adjustment regarding the adverse

situation (Dawson, 2018). The type of adjustment is dependent on whether the individual uses a positive religious coping strategy or a negative one (Dawson, 2018; Talik & Skowronski, 2018).

The Black Church can play a prominent role in promoting and sustaining social change. Enhancing the ability of the Black Church and the Catholic church to address the social problem of the unprecedented incarceration of Black males will assist in creating social change. This study offers programming possibilities for engaging in such activity. The participants of this study offer insights through their nostalgic experiences, creating pathways that focus on decreasing the number of Black males entering the criminal justice system.

Based on the data analysis, an intervention can be created. This intervention includes the engagement of the family and the church in addressing the social problem of the incarceration of Black males. This intervention engagement would include the incorporation of collaborative religious coping strategies. Applying collaborative religious coping strategies will assist in shifting the paradigm by reducing harm to individuals, families, and society (Apel, 2016; Wildeman & Wang, 2017).

Conclusion

Black males are arrested and jailed at an unprecedented rate in the United States (Bowleg et al., 2020; Kaeble & Glaze, 2016; Stansfield et al., 2017). As a result, a void has been left within the Black community (Harris, 2018; Nowotny & Kuptsevych-Timmer, 2018; Washington, 2019). This study examined and analyzed the experiences of Black males with a history of criminal offenses that attended Catholic schools or Catholic

religious services during their adolescent years. This study aimed to fill the gap by increasing the number of qualitative studies on collaborative religious coping. This study also fills the gap in qualitative studies on Black males and Black Catholic males. The significance of this study was to inform the practices of the Catholic Church, particularly Catholic schools, as it relates to Black males with a history of criminal offenses.

In Chapter 1 of this report, I assumed that the participants would no longer be practicing Catholics. However, the participant's narrative proved my proposal assumptions to be false. The participants still identified with the Catholic church. Furthermore, the participants revealed that they were fully engaged in Catholic religiosity and spiritual practices. Another assumption I made was that the participant committed their first drug offense while an adolescent. This also was proven false. The participant stated in their narratives that they received pressure from their peers to try drugs. Only a few of them were incarcerated, while adolescents, and half of those were not drug offenses. Most of the participants committed their first offense post-high school.

The decision to research the collaborative religious coping of Black males with a history of criminal offenses began with the idea of a way to connect my academic studies. Also, I was looking for a topic that would assist me in developing ongoing strategic interventions for adolescents. The questions I wanted to answer were what was going on in the minds of adolescents when they decide to get involved in criminal activity. I wanted to hear from post-incarcerated males about the how the what, the where, and the why. This study provided that.

The research question, what are the preincarceration experiences of Black males with a history of a criminal offense, specific to the collaborative religious coping strategy, was answered. This research added to the qualitative studies on religious coping strategies and cultural studies of Pargament's theory of religious coping. Moreover, it filled the gap among Black Catholic males who attended Catholic schools.

The social problem of the mass incarceration of Black males is still a problem in this country. However, the results found in this study can assist the Black Church, particularly the Catholic Church, in establishing interventions during adolescence. I hope that both entities will do so.

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Appendix A: Recruitment Letter Partner Organizations

To Whom It May Concern:

My name is Pearlette Springer, and I am a doctoral student at Walden University. I am in the process of completing a new study called "Preincarceration Collaborative Religious Coping Strategies of Black Males with a History of Criminal Offenses." I am writing to request your assistance in recruiting potential interview participants. I am asking you to distribute recruitment materials for this study among your constituents. You might already know me as the coordinator of the Black Catholic Ministry for the Archdiocese of Indianapolis, but this study is separate from that role.

The purpose of this study is to explore the preincarceration collaborative religious coping strategies of adult Black males with a history of criminal offenses. Collaborative religious coping strategy happens when the individual partners with God or The Sacred, and together they address life events.

The participants would complete an interview via email, text messaging, video conferencing, telephone, or in-person. The interview process will take approximately 90 minutes to complete with a possible second interview approximately 30 minutes in length.

The criteria for the participant volunteers are:
●identify as a Black, African American, or Black American
●presently an adult male, age 18 and above
●past history of criminal offense
●attended Catholic school, Catholic religious services, or Catholic youth activities during the ages of 13 through 17.

All interested parties can contact me by phone or text at 219-680-8214 or by email at pearlette.springer@waldenu.edu.

If you have any questions or concerns, please feel free to contact me via cell phone or email. If you would like to talk privately with Walden University, please contact Walden University's Research Participant Advocate at 612-312-1210. IRB approval number for this study is 06-22-21-0598995. It expires on June 21, 2022.

Thanks!

Pearlette Springer, Ph.D. candidate
Walden University

Appendix B: Recruitment Letter Participant Volunteers

To Whom it May Concern:

My name is Pearlette Springer, and I am a doctoral student at Walden University. I am in the process of completing a new study called "Preincarceration Collaborative Religious Coping Strategies of Black Males with a History of Criminal Offense." I am writing to request your assistance as a participant in this study. I am asking you to review the information below and consider volunteering to participate. You might already know me as the coordinator of the Black Catholic Ministry for the Archdiocese of Indianapolis, but this study is separate from that role.

The purpose of this study is to explore the preincarceration collaborative religious coping strategies of adult Black males, with a history of criminal offenses. Collaborative religious coping strategy happens when the individual partners with God or The Sacred, and together they address life events.

As a participant volunteer, you would have the option to complete an interview via email, text messaging, video conferencing, telephone, or in-person. The interview process will take approximately 90 minutes to complete with a possible second interview approximately 30 minutes in length.

The criteria as a participant volunteer are:
●identify as a Black, African American, or Black American
●presently an adult male, age 18 or over
●past history of a criminal offense
●attended Catholic school, Catholic religious services, or Catholic youth activities during the ages of 13 through 17.

If you are interested, I can be contacted phone or text at 219-680-8214 or by email at pearlette.springer@waldenu.edu.

If you have any questions or concerns, please feel free to contact me via cell phone or email. If you would like to talk privately with Walden University, please contact Walden University's Research Participant Advocate at 612-312-1210. IRB approval number for this study is 06-22-21-0598995. It expires on June 22, 2022.

Thanks!

Pearlette Springer, Ph.D. candidate
Walden University

Appendix C: Recruitment Flier

Appendix D: Pre-Interview Criteria Inclusion Checklist

Preincarceration Collaborative Religious Coping Strategies of Black Males with a
History of Criminal Offense
Pre-Interview Criteria Inclusion Checklist

Alphanumeric Code:

Are you an adult male, age 18 or over?

Do you identify as Black, African American, or Black American?

Do you have a past history of a criminal offense?

Did you attend Catholic School, Catholic religious services, or Catholic youth activities
during the ages of 13 through 17?

Appendix E: Interview Guide

Interview Guide
Preincarceration Collaborative Religious Coping Strategies of Black Males with a
History of Criminal Offenses

Date:

Time:

Location/Method of Interview:

Interviewee:

Research Question: What are the preincarceration narratives of Black males with a
history of criminal offenses, specific to collaborative religious coping strategies?

Research Approach: Qualitative narrative inquiry with the theoretical framework of
Pargament's theory of collaborative religious coping strategy and a theoretical thematic
data analysis.

Parts of the Interview / Interview Question	Interviewee Responses / Researcher Reflexivity / Researcher Comments or Questions.
Introduction	The purpose of this research study is to address the gap in research by exploring the preincarceration collaborative religious coping experiences of Black males with a history of criminal offenses. Collaborative religious coping strategy happens when the individual partners with God or The Sacred, and together they address life events. The context is to understand how religiosity assisted or did not assist in your decision making, especially the decision regarding the first criminal offense.
	The purpose of this interview is to talk about your pre-incarcerated experiences of collaborative religious coping strategy when you were under stress. This interview is scheduled to last 60 minutes or less.
	After the interview, I will be examining your answers to produce a data analysis, and some of your responses will be shared with my dissertation committee and published in a final report. However, I will not identify you by name in

the documents. Also, no one will be able to identify you by your answers.

As you are aware, before we began this interview process, you were given an alpha-numeric name. Furthermore, you were asked to use this name throughout the interview process. This entire interview will be coded to hide your identity and protect your privacy.

You can choose to stop this interview at any time. Also, may I have your permission to record this interview for transcription purposes? If you desire, you can review the transcript for its accuracy before its use in the final report. The final report will be made available to you at the conclusion of the research.

Do you have any questions or concerns at this time?	
Are you ready to begin the interview?	[Refusal to Consent – I appreciate your concerns of (privacy, uncomfortable, embarrassment, other consequences…). Thank you for your time. If you change your mind, please feel free to contact me at 317-. I hope to finish the interviewing process within the next two months. However, feel free to check with me at any time before or after that time. I will be more than willing to sit down with you to discuss your experiences related to this research. Again, thank you for your time and consideration. Goodbye.]
Interview Question #1 / Tell me a little about yourself.	As stated earlier, this research is to document and analyzed the experiences of collaborative religious coping strategies during your adolescent years. So, I would like to begin with some background information. During our first discussion about this research, you stated that you [attended Catholic religious services or Catholic school). Tell me about those years. [If parents are not Catholic] How and why did you get enrolled in a Catholic school or attend Catholic services?

Who was the peer group that you hung out with? Other Catholics? Kids from school? Neighborhood?

Did you experience any peer pressure to do things?

Interview Question #2 – Tell me about how God [or the Sacred] did or did not fit into the environment surrounding your initial criminal offense incarceration? Follow-up Question: What was your age at the time of your first incarceration offense?	
Interview Question #3 – Tell me about your experiences before and after the initial incarceration? Can you give me an example?	
Interview Question #4 – What do religious coping strategies mean to you?	
Interview Question #5 – Describe in detail your experience of collaborative religious coping strategy? Can you give me an example? How did you learn this? ?	Collaborative religious coping strategy is described as the individual partners with God or The Sacred, and together they address life events.

Interview Question #6 How do you describe your relationship to God or The Sacred?	
Closing Question #1 – Do you have anything else you would like to share or add?	
Closing Question #2 – Do you have any questions for me?	
Closing Comments	Thank you for your time. I am appreciative of you helping me with my research. I will transcribe this recording of this interview within the next few days. I may need to contact you for clarification and to check my transcription of the recording. What is the best way to get into contact with you? As I stated earlier, a copy of the final report is available to you. If you decide that you would like a copy, I can be contacted at pearlette.springer@waldenu.edu or by phone/text at 219-680-8214. If you feel you need to talk with someone regarding feelings or emotions that have arisen due to this interview. Here is the contact information for a social worker that may be able to help. They may also be able to help you with other resources that you may need. Thanks again for your assistance. I look forward to talking to you again in about a week. Goodbye.

Appendix F: Transcript and Initial Coding - Interview Question 1

Preincarceration Collaborative Religious Coping Strategies of Black Males with a History of a Criminal Offense

RQ: What are the preincarceration narratives of Black males with a history of a criminal offense, specific to collaborative religious coping strategies?

Participant Code	Narrative	Initial Coding – Phrases/Code Words/Reflection
IQ #1	Tell me a little about yourself. If parents are not Catholic, how and why did you get enrolled in a Catholic school or attend Catholic services? Who was the peer group that you hung out with? Other Catholics? Kids from school? Neighborhood? Did you experience any peer pressure to do things?	
A0011	So never attended Catholic Religious Services. Other than a funeral, (You just the funeral, uh, Papa, daddy, my, uh great-grand dad. His funeral was a, had a mass) but, uh, actually, no, I'm not attended any, that's actually on my list to do this year. I have a friend that's a Catholic and I wanted to go to a mass and then I also wanted to actually talk to priest about some things, you know, theological. I have however been active in Protestant religious services my entire life. I was baptized in 1998 by my own profession of faith. I've predominately been in the Baptist faith but spent a significant number of years in the Church of God in Christ. My grandmothers were my introduction to God. My maternal grandmother had been a Catholic prior to my birth and my paternal grandmother comes from a family of Catholics. When I turned 9 I started in the COGIC where my grandfather was a Pastor/Elder. I	Originally from the Midwest, now live in the South. influenced by COGIC and Baptist religious traditions; active participation, self-decision to join; grandmother influence; Catholics and former Catholics in immediate and extended family; exposed and interested in learning more about the Catholic Church; searching for religious identity? extended family influence? exposed to and rejected Muslim faith; hung out with peers from school at school; peers from church at church; peers from the neighborhood at home; departmentalized friends; family conflict; extended family influence; neighborhood kids influence; tried to reject negative neighborhood influence; tried to be voice of reason with neighborhood friends; succumb to pressure to some extent; was this a challenge to masculinity? religiosity obvious to friends led to increase of negative peer pressure

Participant Code	Narrative	Initial Coding – Phrases/Code Words/Reflection
	was most active under this church. In devotions, Sunday school, service was all day and most Sunday evening when you fellowship with other churches. We had choir rehearsals in the week, watch night services from 7 until midnight. We had vacation Bible school that lasted the entire summer not a week. Additionally, we went on outings as a church and youth ministry. So my adolescence was consumed with worship service. My mother had previously been a Catholic she unlike my grandmother didn't integrate into church However, she did allow my grandmother to have us in church. I was introduced to Catholicism because my great grandmother had Pope (John) Paul II picture everywhere and I inquired as to who was this person. Overtime I have had an interest in the Catholic faith as a historian and from a theological perspective to understand why in the Protestant faith we don't focus on the reality of possession if we attest to the angelic aspect. I do just for my own knowledge want to understand the Catholic faith. I have a knowledge of Islam in part as my mother and stepfather are in the Nation of Islam. I am deeply grounded in my faith because I rebelled as a child when they tried to integrate me in the Nation and showed my determination by waking up one Sunday they said I couldn't go to church and I walked	

Participant Code	Narrative	Initial Coding – Phrases/Code Words/Reflection
	[two miles] to get to church. My stepfather saw my determination and so the compromise was I could go to church on Sunday morning but had to go to the mosque Sunday evenings. That was until they faltered on going consistently.	
	I hung out with other kids at school [attended public school]. Outside of school I didn't have much of a social presence with kids from school. I socialized with the children from the church at church events and functions. Other than that with my grandfather being a pastor I spent a lot of time with him and other ministerial leaders. I did during high school have a duo of brothers. I was living with my Uncle and he wasn't really and authoritative figure. So I drifted to having with these brothers who were in the streets. They stole from stores and the gas stations, but I never participated. I was never around the vicinity of their conduct but didn't actively stop them but would remove myself from it. Except they were very sexually active with neighborhood women. But I was not as active as them not by choice but because I was lacking in game. Most of the women could see I was "church boy" from How I dressed, spoke, carried myself it wasn't desirable. So even when I tried to rebuff what was instilled in me it permeated through me where others saw it.	

Participant Code	Narrative	Initial Coding – Phrases/Code Words/Reflection
A0013	Retired male (early 70s). Married with children and grandchildren. Along with my three brothers and two sisters. I attended catholic school for a total of nine years. We served as altar boys, choir members, played sports, and engaged in all activities offered. My father was [Catholic], mom converted.

Mostly my brothers, big sister, a couple families from school and a few neighbors. Yes, I was encourage to use bad language and steal. | Originally from the Midwest, lived in the South during young adult years; back to Midwest during middle-age years; older participant; fully engaged in Catholic activity with family; Catholic family; siblings are part of peer group; Neighborhood peers; school peers |
| A0015 | Okay. Well, um, uh, I was in a rural area. I was in Kentucky, Western, Kentucky. And a small Catholic community there. I was in a, a small black Catholic parish. I actually, and uh, I went to the Catholic high school there, which was sort of like the regional Catholic high school because, uh, you know, there weren't that many Catholics. I was one of six black students in the school at the height of its black enrollment at that time. I also lived at, in rectory with the priests. I rode the school with the nuns. I lived there. I worked for the nuns every summer from junior high. I stopped in high school. Quite involved. Family problems. And so I was kind of taken in by some of the priests, nuns and brothers who basically, took care of me for the last two years of my high school. Both of my parents | Originally from the South; now lives in the West; [look for articles about Christian Brothers religious order; rural environment; lived in a religious community environment; family conflict; family instability; family disruptions; Catholic home life; financially distressed; negative peer pressure [tie to lit review]; racial minority in school; Parents convert.

School peers; neighborhood peers; exposure to Church or God and Church of God in Christ; negative Catholic sentiments expressed; neighborhood peer rejection; school friends committed criminal offenses; self-confidence; taught self-reliance/self-directing coping |

Participant Code	Narrative	Initial Coding – Phrases/Code Words/Reflection
	were converts from [protestant tradition]. Well, I would say, pretty much in high school, you know, pretty much Catholic kids [peer group]. But you know, like in the ninth grade I lived in a neighborhood where there were, well, basically the neighborhood was full of sanctified families [Church of God/Church of God in Christ], fullness. And I hung out with a couple of those kids, but I, you know, you know, I couldn't go in their church, everything seemed for, and they thought, you know, they would say that we're going to hell and the priest going hell. So there was only so much you could talk deal with around religion and they had a lot of stuff around religion. And so, I guess more of my, closer friends being in that situation ended up to be white Catholic kids. In my first year of high school, yeah, I did. Peer pressure to kind of steal stuff because I was kind of new and I, you know, trying to find, you know, some boys to hang out with and, um, kind of connected with these three boys and, you know, they were, they were into like kind of petty theft, like picking up things in the store and stuff like that. And I was encouraged to do that, but I never have been a follower never. That was encouraged to do that, but I didn't do.	

Participant Code	Narrative	Initial Coding – Phrases/Code Words/Reflection
A0018	I have attend for more than 5 years. I was in Catholic school and also during my holidays I did attend catholic masses. Yes my mum was a Catholic. Other Catholics. Yes. My 1st attempt of smoking was due to peer pressure from my close friends.	Immediate family Catholic; Catholic peers; peer pressure for criminal offense
A0019	I am a black African American from [the Midwest]. I was born into a strict Catholic family, so in was a requirement to attend Catholic church every Sunday for mass. I did attend a Catholic school too, which i can say saw super strict. Sexual abstaining was a requirement. I remember some day, Catholic father [priest] attached to our school found me with a photo of this girl i like and i was mad to shave my hair and had to wore a placard with demoralizing words written on it. That kind of messed up my social confidence. And as a result, i haven't had much sexual interest. I am afraid that at some point, it might not be my secret anymore. I also find it difficult to hold onto ay friendship relationship because i do feel weird doing what other peers of mine finds it normal, i am not used to hanging out past 8PM, i don't go clubbing and i only enjoys reading, mostly bible, though i dint believe much in it, i sometimes think i do read it just to avoid loneliness i most of the time feels.	Lives in the Midwest; negative experience of Catholic schools and priests; military type discipline at home; discipline causes a negative effect; school peers; rejection from neighborhood peers; trying to fit in with neighborhood peers led to criminal offense; Religious discipline; demonized masculinity; resulted in low self-confidence, low self-reliance; Self-isolation; spiritual practice; Catholic parents; neighborhood peers reject religiosity; negative peer pressure neighborhood peers;

Participant Code	Narrative	Initial Coding – Phrases/Code Words/Reflection
	Yes, my parents we, are Catholics. So enrolling in Catholics schools were not up to discussion. My father made that clear to me, several times, that as long as i was under his roof, his will was a command for me to follow, WITH NO FAIL

Both kids from my schools and other Catholics had something i shared with them, Catholicism [peer group]. I found them understanding as they mostly didn't question my was of life, maybe it was because we were reading from the dam script i guess. As for the kids in my neighborhood, i rarely hang around with them as we mostly were engaged in what a couldn't win, on how Catholics priests preys on small children. Even when i try to tell them that that are isolated incidents though they of happen doesn't reflect on the entire Church, i never could win, and most if the time such talks ended up getting personal and i had to limit myself hanging around with them. Yes. While hanging with kids from my block, i had to try all i had to try to fit it, like dressing in fancy sneakers. And since parents weren't that privileged with money, i had to try side hustle, sometimes included shoplifting. | |
| A0020 | Gratitude is my attitude. I attended church services prior to committing the criminal offence | Feels secure and in a good place in life; participates w/church because of parents; Catholic family; |

Participant Code	Narrative	Initial Coding – Phrases/Code Words/Reflection
	and back then I didn't have any connection with God I attended because of my parents but after the criminal offense I started the journey of being close to God. Yes [parents were Catholic] Older peers and Kids from my neighborhood who consumed drugs [peer group]. Yes, I was influenced to start consuming drugs which everyone thought it was cool.	neighborhood peers; older peers; peer pressure to commit a criminal offense; Lost connection (w/God); joined in not pressured to commit a criminal offense
A0022	I am an ardent Catholic follower. I have been Catholic for long as i can remember. Currently, i am in college studying biochemistry and microorganism engineering as a major. My choosing to study was born in a church. I remember it was on a mass, father [priest] was teaching about God's gifts and his help to human kind on dally basis. He talked about God's greatest gift to all human beings, the brain. The fundamental part of human being capable of solving anything and the need of all people to explore their brains to its depth, and hence me being in biochemistry and microorganism engineering field. Yes, my parents were, are and moat assuredly would remain staunch Catholics. So, going to a Catholic school was more of a must happen thing. At first, i wasn't of the idea, i later cane to accept going to a Catholic school and i came to love it.	Strong religious identity; college student; influenced by church pastor; Catholic family with strong religiosity; reluctant at first but embraced; religiosity challenges from neighborhood peers; religiosity bond with school peers; no peer pressure; not pressured to do things by peers; not rejected because of not joining in; Religiosity influenced life choices; Helping; God's gift; Catholic by choice;

Participant Code	Narrative	Initial Coding – Phrases/Code Words/Reflection
	While hanging with my common crowd of fellow Catholics, i didn't get the urge to do things just because my peers were doing them [peer group]. My social group was more respectful of my actions, even when i messed up, they didn't attribute it solely to my religion like my neighborhood peers used to.	
A0023	I am a black African American. I was born into a strict Catholic family, so it was a requirement to attend Catholic church every Sunday for mass. I did attend a Catholic school too, which I can say saw super strict. Sexual abstaining was a requirement. I remember some day, Catholic father attached to our school found me with a photo of this girl I like and I was made to shave my hair and had to wore a placard with demoralizing words written on it. That kind of messed up my social confidence. And as a result, I haven't had much sexual interest. I am afraid that at some point, it might not be my secret anymore. I also find it difficult to hold onto any friendship relationship because I do feel weird doing what other peers of mine finds it normal, I am not used to hanging out passed 8PM, I don't go clubbing and I only enjoys reading, mostly bible, though I don't believe much in it, I sometimes think I do read it just to avoid loneliness I most of the time feels. My parents are strict	From the Midwest; negative long-term effect of participating in Catholic school lack self-confidence; feels weird trying to be normal; father strict disciplinarian; Catholic family; practice religiosity and spiritual practices; not fit in with neighborhood peers; poor social skills; self-isolation; rejected by neighborhood peers; low self-confidence; low self-esteem; low attention span; racial identity, masculinity challenges; priest discipline; insecurity; loneliness; spiritual practices to address loneliness [collaborative religious coping]

Participant Code	Narrative	Initial Coding – Phrases/Code Words/Reflection
	Catholics, so attending Catholic church was and school wasn't up to a discussion. My father used to say on me, as his kid, democracy ends the moment I entered his compound, which, it was the truth. Other Catholics and some kids from the school. I find it very difficult to get what kids in my neighborhood was talking about and what they liked to do most, I cant skate, I don't do clubbing which I can say is attributed to my very poor socializing which I think I got from being kept in isolation last time they found me masturbating in the bathroom. I also have the weird habit of this urge to get home before 8PM, even when we could be in what my kids from my neighborhood considered fun, and they ended up cutting me off from their social circle and me being me could find a way reconnect. No. I learn to live by myself, weirdly. I have very poor social interactions skills. I don't know how you start a conversation and anyone who trues to talk to me finds themselves being the only one talking and me only answering where I could. Most of the time my attention is way off. I am weird,,,,,,,	
A0024	I am currently studying degree commerce. I am a Catholic and I come from a catholic family. I am not yet married. Ever since I was in kindergarten, as I remember and	From the Midwest; Catholic family at least 2 generations; negative experience with learning about priesthood; paternal parent stern disciplinarian; religiosity and spiritual

Participant Code	Narrative	Initial Coding – Phrases/Code Words/Reflection
	have been affirmed to me, I have been in a Catholic sponsored school. At some point, my grandmother asked me to join fatherhood [become a priest]. I almost joined. I attended many Catholic sponsored workshops in many places. These workshops were dreaded as rating was most encouraged. Very encouraged to some that there was totally no eating for a day or two and considering that attending these workshops was not an option for me, I kind of started being against the idea of fasting, especially if it's made mandatory thing. Yes, my parents we, are Catholics. So enrolling in Catholics schools were not up to discussion. My father made that clear to me, several times, that as long as I was under his roof, his will was a command for me to follow, WITH NO FAIL. Other Catholics and kids from my school. Both kids from my schools and other Catholics had something I shared with them, Catholicism [peer group]. I found them understanding as they mostly didn't question my was of life, maybe it was because we were reading from the dam script I guess. As for the kids in my neighborhood, I rarely hang around with them as we mostly were engaged in what a couldn't win, on how Catholics priests preys on small children. Even when I try to tell them that that are isolated	practices; school friends; Catholicism common link; tension with neighborhood peers; personal attacks; peer pressure to be a certain way; masculinity challenges; failed at trying to be like neighborhood peers; no peer pressure from school peers; free to be self; college student; Catholic school; secure; self-confident

Participant Code	Narrative	Initial Coding – Phrases/Code Words/Reflection
	incidents though they of happen doesn't reflect on the entire Church, I never could win, and most if the time such talks ended up getting personal and I had to limit myself hanging around with them. Yes, and No While I was hanging with my peers from my neighborhood, I used to feel like I had to do such things or dress some way to fit in. I tried to do that but most of the time failed terribly. There were pressures to try to talk to this girl or that cute one. However, when I was hanging around with Catholics and kids from my school, I felt no pressure at all. I could wear a baggy trouser however I liked and still not get told when I am maybe raking a walk in the park with them, I felt completely free there was no pressure to try to talk to this girl or try get drunk as church teachings were against such.	
A0025	I am currently studying taking psychology I wasn't born a Catholic but I turned Catholic when I was eight (8) years old. I have been an ardent follower since. No. My parents are not Catholics. I attended my first Catholics service because my friend was a Catholic and attended the service and usually when he was off to church I was kind of bored by myself so one Sunday I decided to go with them, and that day I loved the kind of songs they sang. With days that followed, I came to like the	From the western section of the country; convert; family not Catholic; liked the religiosity and spirituality of Catholics; fit in; fit in with neighborhood peers; fit in with Catholic peers; more comfortable with school peers; no peer pressure; masculinity challenges; relate better with neighborhood peers; fitting in with neighborhood peers led to the criminal offense; financially not equal to neighborhood peers; College student; negative influence neighborhood peers

Participant Code	Narrative	Initial Coding – Phrases/Code Words/Reflection
	sermons as it related so much with my daily live [life]. Plus, they were offering an avenue where I could tell of my likes and my rage through confession and that took huge emotional burden off me. [I hung out with] Other Catholics, kids from my school and kids from my neighborhood. I related to all of them [peer group]. Other Catholics because we shared same religion and belief. I hang with some kids from my school I found tolerating, especially those who never asked with to go talk to a girl. I liked hanging around with kids from my neighborhood because I could very much relate with them. They however got me in trouble most of the time. Yes. While hanging with kids from my block, I had to try all I had to try to fit in, like dressing in fancy sneakers. And since parents weren't that privileged with money, I had to try side hustle, sometimes included shoplifting.	
A0026	I attended [a midwestern] catholic school church from grade 2 to grade 12. Yes [parents Catholic]. Kids from school. Yes my friends my catholic	From the Midwest; Catholic school; Catholic family; school peers; peer pressure from school peers
A0027	I am age 22 years from [the South]. I am currently in college. I am not yet married. I attended a Catholic sponsored high school and that's how I changed into a Catholic myself. No, my parents were not	From the south; converted during high school; was attracted to Catholic school because of programming; hanging with neighborhood peers led to trouble; gauged self against neighborhood peers; wanted to be

Participant Code	Narrative	Initial Coding – Phrases/Code Words/Reflection
	Catholics. I got to attend Catholic church after I attend a high-school sponsored by a Catholic church. I joined the school because it has good extracurricular programs which I was very much into. [I hung out with] Kids from my school and kids from my neighborhood [peer group]. Kids from my school I think this was because I was used to being around them. Around them, I could be myself at best, sometimes too much of myself. I also hang around kids from my neighborhood because they are ones I grew up with and those I use to gauge myself and try to be a better me. They always got me into trouble. Yes. From kids from my neighborhood. I got involved in drugs, sometimes being a corner boy because financial need to dress the current trend was not cheap and asking parents for miscellaneous money wasn't a good idea and could result in curfew.	better; fit in with both neighborhood peers and School peers; financially unable to keep up with neighborhood peers; wanted to dress like neighborhood peers; dressing like neighborhood peers was important; trying to fit in led to the criminal offense; College student; non-Catholic parents
A0028	I attended Catholic school for fifteen years. Always went for mass since I was a child. I also did attend Catechism at 8 years. My parents were Catholics. Kids from school who most of them were Catholics [peer group]. I also did hung out with kids from the neighborhood where some of them weren't Catholics. Yes I did experience peer pressure especially	Catholic school; religious education; Catholic family; school peers; neighborhood peers; negative neighborhood peer pressure to commit the criminal offense; negative peer pressure

Participant Code	Narrative	Initial Coding – Phrases/Code Words/Reflection
	in doing and selling drugs. Most of the kids I hung out with from my neighborhood had older brothers who were into drugs.	
A0029	I'm 29 years, African American man. In 2015 I was imprisoned for 4 years then I was released. I committed offense against the family (my wife and my child). After that incident I separate [from] my wife. I have attended catholic religious services for more than 14 years that is since 2008. Yes my parents were catholic. I enrolled catholic services at my early age. Other Catholics and kids from school [peer group]. Yes, experienced. While still in school I experienced peer pressure from my close friends try drugs (drinks and smoking)	Catholic family; school peers; peer pressure to commit the criminal offense but not caught; racial identity, incarcerated violent offense; marital conflict; married family Family conflict, Catholic religiosity; negative peer pressure

Appendix G: Transcript and Initial Coding - Interview Question 2

Preincarceration Collaborative Religious Coping Strategies of Black Males with a History of a Criminal Offense

RQ: What are the preincarceration narratives of Black males with a history of a criminal offense, specific to collaborative religious coping strategies?

Participant Code	Narrative	Initial Coding – Phrases/Code Words/Reflection
IQ #2	Tell me about how God [or The Sacred] did or did not fit into the environment surrounding your initial criminal offense or incarceration? What was your age at the time of your first incarceration or criminal offense?	
A0011	My having been in church my whole life made me naive to street smarts. I always looked at myself as trying to be the positive influence to [the two brothers] but their actively would only draw me into their conduct and ultimately have me in a wrong place at the wrong time situations. I went out with them one night to catch a ride to the store. They had a car and had told me they had borrowed it from a friend of theirs that I had met. I remember getting in the car and saying I saw ketchup on the window (which come to find out was dried blood). The car had been stolen by one of them don't know who, by gun point. They were going to store which I usually caught the city bus which was like a 3-4 hour round trip on the city buses with connections. So I took them up on the offer for the ride. We went to the store and they likely stole from their. I had went and purchased school supplies and my grandmother had asked me to check on the price of a vacuum when I was leaving the house which	Attempt at being a positive role model led to unexpected and unprepared consequences; negative peer interacting; collaborative coping strategies; model of collaborative coping strategies from adult male; adult positive influence; connection in the community saved from incarceration; adolescent at time of first arrest

Participant Code	Narrative	Initial Coding – Phrases/Code Words/Reflection
	I remember to do. I asked them to take me home for school the next day and they were just roaming. They went to pick up this girls they wanted to have sex with. They got to her house and had parked in the middle of the street. I said to move the car because either the neighborhood would think we on some gang activity and open fire or the police would be suspicious. Just as I predicted the police showed up. I'm thinking they going to move the car out of their way, but they proceed to drive off commencing a high speed chase. I'm in the back seat hollering. And ultimately the chase ended with them crashing into a brick house and [one of the brothers] fled on foot, [The other brother] was unconscious from hitting the windshield and I momentarily blacked out. Came to saw the police snatch [the unconscious brother] out. And then they're hollering at me to put my hands up, but I have my hands up so I thought. And come to realize my arm was broke and they let me roll out. But when I examine the environment today it could have been so different with how I was looking for my arm they could've thought I was looking for a weapon or something and I could have been killed for failure to comply. To the point of was God present. Yes, they had an Uncle who has effectively adopted me and still today is a present force in my life and a spiritual father. At the time [he] was	

Participant Code	Narrative	Initial Coding – Phrases/Code Words/Reflection
	an Assistant Pastor at the church and I was attending. He had Is in Bible study and Sunday school and evening service the same way my granddad had me. He also was a local business man. I do looked up to him. He introduced me to so much and set me on a path and saw within me a greatness I was discovering and a passionate service to God and he nurtured it and still does. I was 16. When the high speed chase happened, but I was on the school board at the time and the officers who pursued us were school board officers by day and patrolled by night. They recognized me and let me off with "Victim of Circumstance" and I was let off with a broken arm for 6 weeks.	
A0013	I felt fear and a sense of guilt because of how religion was drilled into us.	God or doing right was important; left with a sense of guilt after doing what was considered wrong
A0015	Well, uh, God's always been pretty dominant in my life and in my, you know, <laugh> in my survival. So, but you know, I, you know, I have had different ways of looking at God, you know, throughout my life of course, but, I'm not quite clear on what, ask me the question again, [God] that fit into my environment quite strongly. Yes. let's see. I was probably maybe, well, I was in my forties [time of first incarceration offense].	Relationship with God before criminal offense; middle-age with first criminal offense

Participant Code	Narrative	Initial Coding – Phrases/Code Words/Reflection
A0018	He didn't fit during and after incarceration.

19 [age of first incarceration offense]. | Did not include God; young adult when committed incarceration |
| A0019 | His teaching of getting satisfied with what have is what could have saved me from the trouble had i have heed to his teachings.

17 [age of first incarceration offense]. | In hindsight, taught or model how to stay away from trouble (criminal offense, sinful things, negative peer pressure |
| A0020 | it was unholy.

21 [age of first incarcerated offense] | Not a place for God; young adult (first criminal offense) |
| A0022 | I am hot tempered. I beat some guy half to death, for making some racial remarks on me that i didn't like. I have always liked my skin color, i like how i was created but growing up in an environment where not all people those not your race don't see you as another human being require strong strength that can sometimes beat and overpower your human strength. At such situations, the believe that i was created in God's likeness can be of little matter. Why others black, others white. Why can someone created by your same God sees lesser of you.

19 [age of first incarceration offense]. | None drug related offense; violent criminal offense; racial; spiritual practices and beliefs; sensitive to racial comments; racial comments equaled confrontation; need strong resolve to overcome; young adult at first incarceration offense |
| A0023 | I think he [God] was Punishing me for disregarding his teachings. In an attempt to rejoin my cool peers from my neighborhood, i was tempted to | Feels God punished him for disobedience; try to fit in with neighborhood kids and had encounter with law enforcement; |

Participant Code	Narrative	Initial Coding – Phrases/Code Words/Reflection
	get involved in drugs. It was little over 2 grams. I got nipped and in handed some jail term, as WARNING and i have to admit, i was a warning, i swore never to do that again, and thus that had a cost, so as you can guess, i lost the urge to try to reconnect with my neighborhood peers. 12 [age of first incarceration offense]	did not reconnect [with God]; pre-adolescent when committed first criminal offense
A0024	This happened when i was hanging with my neighborhood peers. I got nipped while having some few grams of cocaine, not enough to be charged with possession with intent to distribute. Though, i was handed a year in jail though. 17 [age of incarceration offense].	Drug offense while hanging with the neighborhood kids; late adolescent at first incarceration offense
A0025	I was famous at shoplifting. I fail to live and be satisfied with what my parents could offer. I became greedy. 17 years [age of first incarceration offense].	Gain status because he was good at shoplifting
A0026	Most of my neighborhoods believe Christianity. They believe in life after death. 16 [age of first incarceration offense].	
A0027	His teaching of getting satisfied with what have is what could have saved me from the trouble had i have heed to his teachings.	Collaborative style of religious coping could have saved; collaborative is listening to the

Participant Code	Narrative	Initial Coding – Phrases/Code Words/Reflection
	16 [age at first incarceration offense].	teaching; adolescent at the time of first incarceration offense
A0028	He did not fit in it. After getting incarcerated, it got me thinking a lot on how I ended up in that situation. I believed in God and that He had plans for me. Plans to give me a future and a hope. But at that point I had left and abandoned His ways and teachings. I felt like all the values I had gained in my childhood and during my studies in the Catholic school were going to waste. But again, this brought me closer to God as I decided to repent and get back on track.

I was 22 years at that time [incarceration offense]. | Knew about collaborative religious coping but did not use it; criminal offense brought closer to God; criminal offense assisted in getting back on track. Young adult at incarceration offense. |
| A0029 | I felt like My God was a way from me when I committed that offense, since I was not In a position to control my anger and eventually I injured my wife. This was because we had Small misunderstanding that led to all this. If my God was with me that time, that offense couldn't have happened.

22 years old [age at time of incarceration offense]. | Did not feel God was with him; therefore, could not control self; committed a criminal offense. Young adult (first criminal offense] |

Appendix H: Transcript and Initial Coding – Interview Question 3

Preincarceration Collaborative Religious Coping Strategies of Black Males with a History of a Criminal Offense

RQ: What are the preincarceration narratives of Black males with a history of a criminal offense, specific to collaborative religious coping strategies?

Participant Code	Narrative	Initial Coding – Phrases/Code Words/Reflection
IQ #3	Tell me about your experience before and after the initial incarceration? Can you give me an example?	
A0011	I had a respect for police and was law abiding. My knowledge of the law now makes me realize that technically I was at minimum an accessory because I knew they would commit criminal activity and turn a blind eye. The high speed chase really anchored my firmness about operating within the law and choosing my companions carefully. I do not tolerate criminal activity to go on around me and I don't really like to associate with those who I know commit illegal acts like smoking weed. I don't want other people action to become a headache for me.	in retrospect, realizes the extent of potential chargers; incident brought about a reality check; voice of reason; blind eye/bystander; respect for law enforcement; confirmation for obeying the law
A0013	Does not apply. Never incarcerated	never incarcerated even though committed minor criminal offenses
A0015	Uh, well, you know, what it was is in high school, of course, going with, or hanging out with all of these, well off white Catholic kids, you know, there are drugs that become available and, you know, and we were in the late sixties and, you know, a lot of experimentation. So, you know, I started smoking pot very early, like at 15, you know,	disruptive societal environment - negative influence; negative coping strategies; disruptive living environment? Drastic changes in church structure [Vatical I] causing drastic changes in living environment. Confusing message from church; self-directed religious coping modeled; did not understand

Participant Code	Narrative	Initial Coding – Phrases/Code Words/Reflection
	first time I did LSD was my last year of high school, you know, good of the hallucinogenic drugs and, you know, and, I was also, you know, living amongst rather, you know, Vatican II, rather radical priests and brothers. And, so, and then, you know, black people, I would, you know, my family, my parents had been involved in civil rights things. I was in a more, you know, non mainstream way of thinking anyway. And so, consequently, you know, the laws had only so much, that I was going to pay attention to at the time. I also felt like, you know, the God, the law of the God <laugh> and spirituality overruled some of the laws of the so-called land. So, that meant that I would, you know, disregard or not think about the consequences of my, some of my behavior, like, you know, one of the nuns, you know, taking you to the side and, saying to me, why are you hanging out with these kids, these white kids, your life is not going to be like theirs. And I did not understand what she was going, trying to say to me. And I went on telling people for straight, you was being racial with me. And, it's like, I didn't quite get it until you know, until I was in college that so, I don't know if that answers your question at all	the differences in environment between whites and Black people
A0018	Before incarceration I had good life, I used to enjoy life with my friend's (clubbing) later started to engage in	enjoyed life before incarceration, self-directed coping skills? God not in its environment; after experienced

Participant Code	Narrative	Initial Coding – Phrases/Code Words/Reflection
	drug trafficking with my 2 other which lead to my imprisonment. After incarceration, my life really changed since I started to face numerous psychological challenges such as Stigma, isolation my old friends didn't want to associate with. I was in denial	isolation; lost friends; mental health issues
A0019	Before i was sent crowded prison cubicle, i was more social to all persons. I sometimes feel that i was given more prison term of two years because of my race rather than because of my unlawful actions. So, now, after my term, i feel more sensitive to any remarks that i feel are more racially directed than just being a remark or a comment	at first adjusted okay to prison life; became sensitive to racial overtones;
A0020	Before the offense I had already lost my path with God by associating myself with bad company of friends and doing unholy things but after the offense I'm reformed and I started to apply religious coping strategies and in the process I feel more connected to God	Use collaborative religious coping at some point before criminal offense "before the offense I had already lost my path with God;" afterwards re-connected.
A0022	Before i was sent to my 4×4 crowded prison cubicle, i was more social to all persons. I sometimes feel that i was given more prison term of two years because of my race rather than because of my unlawful actions. So, now, after my term, i feel more sensitive to any remarks that i feel are more racially directed than just being a remark or a comment	Racial overtones and sensitivity; more sensitive to the actions / decisions / comments of others directed towards him

Participant Code	Narrative	Initial Coding – Phrases/Code Words/Reflection
A0023	Before i was incarcerated, i was little social and a little friendly, or at least trying to be. After my prison term, i am way off from being social. My being going to prison was as a result of me trying to fit in and that landed my ass in block 63B. In example, is like when teaching a cat when to have its milk. So when you don't want the cat to have its milk, you strike it with some cane, softly but enough to wade it off and the cat just have to watch the plate containing from some safe distance even though it seriously wants to have the milk.	Somewhat social before incarceration; due to experience, isolate self from socializing because it might lead back to incarceration
A0024	Before i was incarcerated, i can term myself as careless and arrogant. While serving my term, i became close to the priest who used to come to prison to administer and he guided me to think of what's best for myself, he gave me a bible which i carry to this day, a bible i have a friend made a friend which i refer every time i needs some mental clarity	Self-directed or deferred religious coping strategy before; during incarceration was informed of collaborative religious coping;
A0025	Before my day of shoplifting came to abrupt stop after i met a faster Abbort, the police officer who chased and caught me sprinting down the block, i was careless of other people. I could snatch the money from the shop and ran not thinking of how long they had to work at the shop to get such monies. However, after serving my term, i have had to think beyond myself and started thinking about	Before – selfish and self-centered; after – more conscious of how choices affect others

Participant Code	Narrative	Initial Coding – Phrases/Code Words/Reflection
	how my actions are going to affect others	
A0026	My life was smooth until I got myself into criminal offense. I was taken through trial chambers.	
A0027	Before, i was rude to people even those older than me by many years. In prison, i learned of some virtues that has enabled me to transition into society peaceful and with no much despise from those i had offended	Equating being rude as being not peaceful and without virtue; virtue equal inner peace
A0028	So before incarceration, I had my life all figured out in a positive way. I was to get done with school, finish my bachelor's degree, have a stable job and get married and go on to have a stable family. I was an obedient kid and always followed instructions in school until peer pressure happened. After incarceration, life changed drastically. I remember there is this one time that my mum came to visit me and there was pain in her eyes and more like betrayal. On getting home after serving my sentence, I had to start life from scratch. My girlfriend was already married and I was denied custody of my son. At this point, I felt like God had abandoned me completely. I felt I was being punished.	Knowledge of messing up; lost everything; felt abandoned by God
A0029	Before imprisonment my life experience experiences was smooth, I was running a successful business , I had a family, I had many friends. After imprisonment my life started	Life was going well before incarceration; practicing self-directed or deferred religious coping; probably deferred because of previous statement about God not

Participant Code	Narrative	Initial Coding – Phrases/Code Words/Reflection
	to be dull, close friends left, being in denial, I was depressed, no family. Life seemed like My God has abandoned me	being around before he committed offense. After incarceration life was boring; this brings into question about the drugs; did drugs give you a less boring life? If so, how? Implication for future study. After incarceration was alone, abandoned by friends, depressed; felt abandoned by God.

Appendix I: Transcript and Initial Coding – Interview Question 4

Preincarceration Collaborative Religious Coping Strategies of Black Males with a
History of a Criminal Offense

RQ: What are the preincarceration narratives of Black males with a history of a criminal
offense, specific to collaborative religious coping strategies?

Participant Code	Narrative	Initial Coding – Phrases/Code Words/Reflection
IQ #4	What do religious coping strategies mean to you?	
A0011	I think that's my life. Being active in service has always given me fellowship if I was lonely. It has been my uplift when I do feel down and needing comfort. Church has been my refuge when hard times are placed at my feet. The world and people who are associates don't always understand why I have such a blind faith and why I take a conservative approach to Gods Word. In that I don't question His word. Even the things I do which are contrary I admit my willful disobedience and that I just don't comply but I don't object to it's standing and validity as a command from God for which I'm in noncompliance	used collaborative religious coping strategies; religiosity (attend religious services) and spirituality (religious practices) affirm collaborative religious coping
A0013	I'm not familiar with the term.	Unfamiliar with terminology
A0015	Oh, I think of prayer, I think of meditation. definitely I think of doing service, with, you know, recognizing marginalized people doing work, you know, of anything that you feel like you can fit in and do in terms of, trying to bring about a new creation or trying to work for the common good. it directs me, it directs my life	God or The Sacred guides
A0018	Religious belief to cope with hard situations in my life. God helped me to	Collaborative religious coping; God by his side giving directions

Participant Code	Narrative	Initial Coding – Phrases/Code Words/Reflection
	concur depression and gave me strength to start new life after imprisonment	
A0019	Using religions teachings to tackle every day life's happening	Use of religiosity and its teachings/structure to influence spirituality; since he is still Catholic, I am assuming he is talking about Catholic religiosity and spirituality
A0020	Using religions beliefs to cope with life situations	Spiritual practices
A0022	Using religious teachings to live every day's events	Living religiosity, spiritual practices daily, guidance from church doctrine; collaborative coping
A0023	Using religious teachings to cope with daily life and its challenges	Collaborating with religiosity and spiritual practices taught by the church
A0024	Using religious teaching to live through daily hurdles in life	As stated in previous question about utilizing the bible to cope
A0025	Using of religious teachings and information and using them to live daily lives	Knowledge about collaborative style of coping
A0026	Ability to express your satisfaction in God will	
A0027	Living our lives guided by our religious teachings	Collaborative religious coping found in religious teachings
A0028	It means having plans to get me through stressful life situations. These plans may include praying, reading the Bible and following religious doctrines.	Collaborative religious coping found in spiritual practices
A0029	Religious practices and beliefs that helps one to overcome life challenges for	Understands collaborative religious coping

Participant Code	Narrative	Initial Coding – Phrases/Code Words/Reflection
	having hope, self development and praying to God	

Appendix J: Transcript and Initial Coding – Interview Question 5

Preincarceration Collaborative Religious Coping Strategies of Black Males with a History of a Criminal Offense

RQ: What are the preincarceration narratives of Black males with a history of a criminal offense, specific to collaborative religious coping strategies?

Participant Code	Narrative	Initial Coding – Phrases/Code Words/Reflection
IQ #5	Describe in detail your experience of collaborative religious coping strategy? Can you give me an example? How did you learn this?	
A0011	Growing up I was the only child between my mom and dad. All the rest of my siblings were paired. So it was at times like I was alone. Relationships were strained growing up between my mom and stepdad with me. So church was really an outlet for me. The word always seemed to address my feelings of Loneliness and combated the verbal statements against my worth that my mom and stepdad would say. It's literally where I gained a confidence about myself and my self worth. Because knowing that God made me let me know I was treasured and valued . So it built a resistance against anybody for that matter speaking against me. I learned we all have a purpose that's God given and so even when I faced what I thought was sure physical pain for choosing to stand for my faith by disobeying to go to church that morning and I saw God's power protect me and make a way for me I knew in that moment God was always with me through any and everything if I stand for Him always. I didn't know this was the secular name for practicing	family disruptions; collaborative religious coping increased self-worth; protective; spiritual practices; in retrospect, can see when self-directed and had spiritual growth, growth in knowledge of God pushed out and removed self - self-will, self-direction - brought in collaborative.

Participant Code	Narrative	Initial Coding – Phrases/Code Words/Reflection
	my faith. This sounds to me like by abiding by your faith God will sustain you and provide you with all of your needs. It's like the scripture that David says, I've been young and I've been old but I've never seen the righteous forsaken. That God helping you cope with whatever situation you find yourself in when you are faithful He is faithful to preserve you. Yes.. And so when I, you know, and when I have tried to do the self-directed path, that's when things go wrong and, you know, so I'm not, I will, I will say I am majority collaborative and trying to eradicate the self-directed path.	
A0013	At time when I most needed a helping hand and couldn't call on anyone else, God came through for me. When away from and home, down and out, broke, I prayed and God made a way for me. Through personal growth	God was dependable; listened; no one else to help; self-directed learning; leading to the discovery of collaborative religious coping
A0015	Well, I would say, well, like I have progressively been moving into Santeria, way of, you know, integration of my Catholicism, Yeah. You know, it basically comes, it's African religious practices, African spirituality that is, through, across the middle passage, there are parts of it that many parts that different groups of Africans saved, continued in their religious practices when it came to Cuba, in places where Catholics, you know, colonized dominate many of the Africans, hid their, you know, what	continuing building collaborative coping skills; cultural differences; added cultural component to religiosity and spirituality

Participant Code	Narrative	Initial Coding – Phrases/Code Words/Reflection
	people in the mainstream of Christianity gods and goddesses, or which would be like Catholic saints. They kind that hid them behind Catholic saints. So, you know, like Sanbar Santa Barbara is you know, and so that's in the Spaniards thought these people. And so they had their celebrations, but they hid them behind these Catholic saints. And so, as I evolved in my Catholicism and my spirituality and my blackness, I, you know, my coping has been that, you know, to stay, be able to stay with these churches that, you know, I have to incorporate, African oriented religious aspects into it for me to, for it to now make much sense. And now that I am incorporating Santeria into that, my spirituality, it does help me to look at things in life, in the universe and in the church differently. Also, there's be more coping mechanisms to deal with the bullshit in the church, because, you know, it's like you get sort of strength from the ancestors they've gone for you to just sort of realize this is bullshit. And this is, you know, white people's bullshit, and they've stolen a lot of our rituals, you know, it gets into a lot of things, you know, but, that's probably too much information right now.	
A0018	After imprisonment as mentioned above I had a difficult life, I started to have a active internal talks with God, I prayed to God to change my situation, I wanted to live a stress	Found collaborative religious coping when life became difficult; looking for way out of situations; Found it at Catholic Mass

Participant Code	Narrative	Initial Coding – Phrases/Code Words/Reflection
	free life. Due to my closeness to God, hope and self development helped me to cope up with life after imprisonment. Catholic Mass.	
A0019	I have became considerate of how others would feel if and when i do somethings;	thinking of others; found study and definition of collaborative religious coping on social media
A0020	I practice meditation which I feel more connected when talking to God and his giving me directions on how to approach certain things which I found meaning in life ,inner peace, less stress and hope. I heard a testimony from an elder member in church on how religious beliefs helped him to cope.	Meditation as a way of communication with God; assist in dealing with stress, giving hope; older mature male modeled strategy
A0022	My being containing myself even when someone shouts hurtful racial comments or when someone jumps in front of me in a line when waiting to be served, like in restaurants or waiting to receive treatment in an hospital is solely because of my learning of need to remain humble and understanding that people are who they chose to be and not who they were created to be and also having such strength enough not to let myself get drawn into an argument which would most likely get into a fist throwing rubble	Self-control, self-directed
A0023	Despite my poor social interactions, i have had some major wins too. Not many problems gets me down. Reading a bible is like talking to someone, who is there, just listening and telling you the right words. For example when i am feeling down i	Collaborative religious coping with The Sacred (bible); does not identify this person as God

Participant Code	Narrative	Initial Coding – Phrases/Code Words/Reflection
	just get to old testament section and get a read on the books of Job or Kings or Daniel	
A0024	I rarely get myself sucked into fights. I am hot tempered. Now i don't through [throw] a punch every time [someone] do me wrong. I like to attribute that to having the virtue of humility. Online, NA group, Prison	NA uses the same 12 step program as AA. This program stresses a collaborative style of coping with a greeter good or higher power.
A0025	I no longer go on robbing shops because i have lean from the bible that o should be satisfied with what have. I also have became considerate of how others would feel if and when i do somethings. Prison.	Considerate of others; aware of how actions affect other;
A0026	Joining religious groups in our church. Through friends.	Collaborative religious coping; supportive religiosity groups
A0027	Like me using teaching of humility, respect and understanding to be a better person in the society. Church.	
A0028	When in prison, I joined a prayer group and attended mass. This made life in prison become bearable and made the days seem shorter. After serving my sentence, I got into the church youth group and became an active member. Most of my weekends I started spending them in Church. I participated in church activities. For instance, devotions and charity services organized by the church. I also attended missions. Through mass, Catechism classes and from my priest.	Understand what collaborative coping is; started practicing while incarcerated; continued once released; learned through religiosity and spiritual practices
A0029	After I committed this offense, I asked God to forgive. My life	After incarceration, began to practice collaborative religious

Participant Code	Narrative	Initial Coding – Phrases/Code Words/Reflection
	changed and I had a difficult life, everything seemed to be against me, I was lonely and depressed. I prayed to God without giving up and after a while God answered my prayers and I was able to overcome those obstacles of life. Catholic church services and catholic youth groups	coping; it took some time for God to partner and assist. Learned at church.

Appendix K: Transcript and Initial Coding – Interview Question 6

Preincarceration Collaborative Religious Coping Strategies of Black Males with a
History of a Criminal Offense

RQ: What are the preincarceration narratives of Black males with a history of a criminal
offense, specific to collaborative religious coping strategies?

Participant Code	Narrative	Initial Coding – Phrases/Code Words/Reflection
IQ #6	How do you describe your relationship to God or The Sacred?	
A0011	My relationship with God is firm and unshakeable. I attest all my success to Him. I know he's a comfort to me in hard times and my strength to carry burdens. I'm easily convicted. I accepted my call after running to minister His Word to His people. So it's the, it comes not just in the knowing well and, and knowing of him, but, uh, having an intimate relationship, which I believe comes through, uh, avidly, you know, hearing and studying and applying his work, you know, is something to know, uh, you know, you know, Jesus and his, you know, his having walked in our shoes, uh, you know, gives me a comfort to know that, you know, if the divine can go through and I, a lot of times that's where I revert back to, you know, much Jesus bears the cross alone and all the world go free. There's a cross for everyone. And there's a cross for me that even if the divine had to be subject to hard ships and struggles and you know, anything I can bring up can be tied to Jesus. And if he was able to conquer it and then he said, you know, he would be a comfort to us and he would give us the strength	Close relationship; comforter; collaborative partner; knowing God; conversations including God; facing problems together.

Participant Code	Narrative	Initial Coding – Phrases/Code Words/Reflection
	to push through that is literally, it's a, honestly, it's a mental thing, it's a spiritual, but it's also a mental thing. It comforts me spiritually, but it gives me the mind and to be resolved, to push through whatever hardship it is that I'm facing.	
A0013	Very private at first. As time moved on, I became more incline to rely on beliefs derived from my own study and discernment of the scriptures.	Relationship with God or The Sacred change as matured; use the article that talks about learning in retrospect; helpful retrospect; reminisce
A0015	Well, God is, and I don't wanna [want to] sound, you know, cliche, but God is like everything. I kind of feel like I have to recognize, you know, I kind of lay God into, um, I kind of like in Santeria. The main power, the force, you know is good, love energy, and it's, you know, it's everywhere, I try to look up in the sky every day, and recognize, you know, God is the earth. You know, this is our life force that, you know, that the gods and goddesses have given human skills to be able to build things, to be able to do things, cetera, cetera, but, you know, that we, and also have this free world. So we're abused. So, I see God as a, you know, as a partner, if we choose to, you know, then God is gonna [going to], We have the choice to, as to what kind of relationship we want to have, and God is, you know, every, in everything that's good, you know, our shit, you know, everything that's good is, you know, God is in that. God is, you know, everything, you	Collaborative relationship- walks with God because God is everywhere; recognizes that it was taught or modeled during high school; recognition of God; integration of collaborative religious coping skills into your life; have a conversation with God about the situation.

Participant Code	Narrative	Initial Coding – Phrases/Code Words/Reflection
	know, I mean, I see people that are, you know, crazy on the streets, you know, asking me for something. I still, like, I still have that thing in my head from, you know, high school. Well, that could be Jesus right there. I mean, recognize, look them in the face and say whatever you need to say. So, I mean, and you know, my, my, the influence of the Catholic church totally has guided how my career has been and how I've worked.	
A0018	To be honest my relationship with [God] hasn't [been] very continuous, I always pray to God only when I face tougher times and sometimes he never fails me. For example after imprisonment my relationship with God started to stronger than before, since I was facing hard times. God gave me strength to start new life, He has helped me to meet friends who have really changed my life	Deferred coping and self-directed; but once connected side by side with God's approach to coping; not ongoing collaborative religious coping
A0019	Fantastic. I have found peace and satisfaction with what i have, things i never knew i could have	relationship with God is strong because found peace in satisfaction with self and life
A0020	Strong bond because I feel like I'm communicating with God which he gives me directions to the right path	collaborative religious coping creates a strong bond with God
A0022	I don't get into fights very often, i have now develop more calmer personality even when someone makes hurtful racial comments This, i attribute to God giving me such strength to contain myself in such situations	Collaboration w/God gives strength to contain self; protective; guidance
A0023	Not close enough, deteriorating. As an illustration, i could say its like the	Confusion? Unable to breathe the clean air provided by God; Life

Participant Code	Narrative	Initial Coding – Phrases/Code Words/Reflection
	world needing to move to zero carbon (IV) oxide emissions but can't do that because the very own existence of development like in must result in carbon dioxide emissions. Sometimes i want to avoid God, but i Cant because my own very existence is 90% revolving on Catholicism and God	revolves around Catholicism and God, but not sure what that means; struggling with mental health? Religious coping strategy not clearly defined
A0024	Good.	Unable to articulate or describe the relationship with God; whatever it is, it is good
A0025	I have found peace and satisfaction with what i have, things i never knew i could have	Peaceful; contentment
A0026	Am a strong believer in Christianity	tenets of Christianity are collaborative religious coping; he believes in this. And he practices this.
A0027	Good	Unable to articulate or describe the relationship with God; whatever it is, he is pleased.
A0028	He is forgiving. Right now I can say for sure that we are really close. He saw me through my sentence and He came through for me once I got home, connected me to my employer, new friends and am living a happy life.	Close relationship; assists in finding solutions
A0029	My relationship with God has been consistent, since my childhood.	Consistent relationship with God; lost the connection for a little while, but found it after a criminal offense

Appendix L: Transcript and Initial Coding – Interview Closing Question 1

Preincarceration Collaborative Religious Coping Strategies of Black Males with a History of a Criminal Offense

RQ: What are the preincarceration narratives of Black males with a history of a criminal offense, specific to collaborative religious coping strategies?

Participant Code	Narrative	Initial Coding – Phrases/Code Words/Reflection
Closing IQ #1	Do you have anything else you would like to share or add?	
A0011	This really help me have a reflective revival of my walk with God. Understand and revive my commitment to serve Him.	Nostalgia, remembering helped
A0013	Not at this time	Not sure
A0015	Um, Hmm, that was, um, I, I mean, I have lots on my hand. I mean, there's nothing, I mean, I need to share, I'd like to, what is your dissertation gonna be [going to be on]? Is your dissertation on. Gosh, you know, you, you were desperately needed not only in the Catholic church, but just in the black community, you know, uh, to, in terms of, you know, when it comes to dealing with, you know, family court system, uh, you know, any of these kinds of things that deal with, uh, black families, it's like, you know, it's almost impossible to find someone that knows anything about black families, African American families, particularly, and, um, for people, for them to consulting and they're, you know, flying by the seat of their pants and putting all of these weird values on black people. See, I work, I'm working homeless healthcare <laugh>, you know, so, you know, I mean, I see a lot of how the system works in terms of family dynamics and family situations and how it comes in there. And they have no clue about how black families, you know, operators cope or survive and they, and so, you know, I'm just, I, I hear	Concern for others (Black families) Collaborative

Participant Code	Narrative	Initial Coding – Phrases/Code Words/Reflection
A0018	No.	Complete, finish
A0019	Not really.	Not sure
A0020	No.	Complete, finish
A0022	No.	Complete, finish
A0023	Not at this moment.	Not sure
A0024	None at this time.	Not sure
A0025	Not at this time	Not sure
A0026	None	Complete, finish
A0027	No	Complete, finish
A0028	No, I have nothing else to add or share	Complete, finish
A0029	Only to thank you for choosing to carry out this survey	grateful

Appendix M: Transcript and Initial Coding – Interview Closing Question 2

Preincarceration Collaborative Religious Coping Strategies of Black Males with a
History of a Criminal Offense

RQ: What are the preincarceration narratives of Black males with a history of a criminal
offense, specific to collaborative religious coping strategies?

Participant Code	Narrative	Initial Coding – Phrases/Code Words/Reflection
Closing IQ #2	Do you have any questions for me?	
A0011	None	Finished, complete
A0013	How much of organized religion do you believe is being used as control function as opposed to carrying out God's will?	Interest in learning more Want more
A0015	None	Finished, complete
A0018	No.	Finished, complete
A0019	No.	Finished, complete
A0020	No.	Finished, complete
A0022	No.	Finished, complete
A0023	Not at the moment, just scribing my own weird social feels enough.	Not sure, Nostalgia, questionable helpfulness
A0024	No.	Finished, completed
A0025	No, I don't have questions for you at this time	Not sure
A0026	No.	Finished, complete
A0027	No, not at this time.	Not sure
A0028	No, thank you for your time, and may God bless you.	Thankful, helpful, collaborative
A0029	No.	Finished, complete