

INFORMATION TO USERS

This manuscript has been reproduced from the microfilm master. UMI films the text directly from the original or copy submitted. Thus, some thesis and dissertation copies are in typewriter face, while others may be from any type of computer printer.

The quality of this reproduction is dependent upon the quality of the copy submitted. Broken or indistinct print, colored or poor quality illustrations and photographs, print bleedthrough, substandard margins, and improper alignment can adversely affect reproduction.

In the unlikely event that the author did not send UMI a complete manuscript and there are missing pages, these will be noted. Also, if unauthorized copyright material had to be removed, a note will indicate the deletion.

Oversize materials (e.g., maps, drawings, charts) are reproduced by sectioning the original, beginning at the upper left-hand corner and continuing from left to right in equal sections with small overlaps. Each original is also photographed in one exposure and is included in reduced form at the back of the book.

Photographs included in the original manuscript have been reproduced xerographically in this copy. Higher quality 6" x 9" black and white photographic prints are available for any photographs or illustrations appearing in this copy for an additional charge. Contact UMI directly to order.

UMI

A Bell & Howell Information Company
300 North Zeeb Road, Ann Arbor MI 48106-1346 USA
313/761-4700 800/521-0600

THE RACIAL CLIMATE SURVEY OF THREE PROTESTANT CHURCHES IN
MARYLAND

by
Thomas L. Driver

Dissertation Submitted in Partial Fulfillment of
the Requirement for the Degree of
Doctor of Philosophy
Administration/Management

Walden University
February 1998

UMI Number: 9840054

**Copyright 1998 by
Driver, Thomas Lee**

All rights reserved.

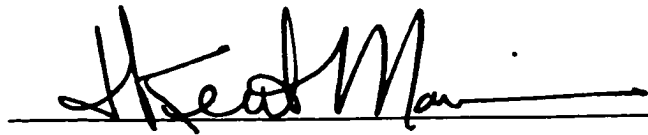
**UMI Microform 9840054
Copyright 1998, by UMI Company. All rights reserved.**

**This microform edition is protected against unauthorized
copying under Title 17, United States Code.**

UMI
300 North Zeeb Road
Ann Arbor, MI 48103

DOCTOR OF PHILOSOPHY DISSERTATION
OF
THOMAS L. DRIVER

APPROVED:

A handwritten signature in black ink, appearing to read "J. Kent Morrison", is written over a horizontal line.

J. KENT MORRISON
VICE PRESIDENT FOR ACADEMIC AFFAIRS

WALDEN UNIVERSITY
1998

Walden University

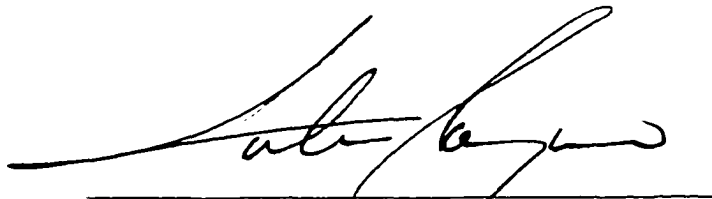
ADMINISTRATION/MANAGEMENT

This is to certify that I have examined the doctoral dissertation by

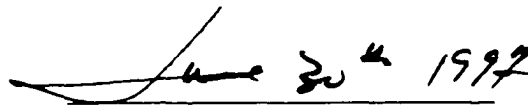
Thomas Lee Driver

and have found that it is complete and satisfactory in all respects,
and that any and all revisions required by
the review committee have been made.

Dr. Jules Pagano, Committee Chair
Professor of Administration/Management



Signature



Date

Walden University

ADMINISTRATION/MANAGEMENT

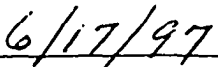
This is to certify that I have examined the doctoral dissertation by

Thomas Lee Driver

and have found that it is complete and satisfactory in all respects.

Dr. C. J. Schumaker, Committee Member
Professor of Administration/Management


Signature


Date

Walden University

ADMINISTRATION/MANAGEMENT

This is to certify that I have examined the doctoral dissertation by

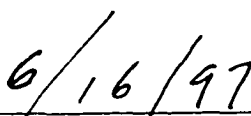
Thomas Lee Driver

and have found that it is complete and satisfactory in all respects.

Dr. Martin Gerstein, Committee Member
Professor of Administration/Management



Signature



Date

Walden University

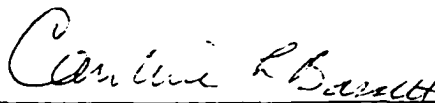
ADMINISTRATION/MANAGEMENT

This is to certify that I have examined the doctoral dissertation by

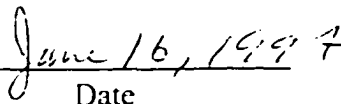
Thomas Lee Driver

and have found that it is complete and satisfactory in all respects.

Dr. Carrie Bassett, OAA Representative
Professor of Administration/Management



Signature



Date

Abstract

THE RACIAL CLIMATE SURVEY OF THREE PROTESTANT CHURCHES IN
MARYLAND

by
Thomas L. Driver

Dissertation Submitted in Partial Fulfillment of
the Requirement for the Degree of
Doctor of Philosophy
Administration/Management

Walden University
February 1998

ABSTRACT

The racial climate of three multicultural Protestant churches in Maryland was studied to determine whether racial reconciliation efforts are evident in those churches. Data on the climate of racial attitudes were collected by surveys distributed to one each of Lutheran, Nazarene, and Baptist churches. The literature suggests that many denominations are renouncing racism and promoting racial reconciliation with more attention to cultural diversity programs. Churches are taking steps to educate parishioners regarding what they believe to be the sin of racism and its effects on church and society. The study attempted to measure results of these efforts. The analysis of the survey data indicated that the minority representation was small in comparison to the majority. The data also indicated some evidence of racism and discrimination within the sampled churches. However, the overall climate of the three churches was positive and unified.

ACKNOWLEDGMENTS

I want to thank Dr. Ruth Maurer for her mentoring and encouragement in writing this dissertation. I want to particularly thank my wife, Ronda Driver, for her love and support through my program. She believed in me and my research.

TABLE OF CONTENTS

| | |
|--|-----------|
| CHAPTER 1: Introduction..... | 1 |
| Introduction Of The Study..... | 1 |
| Background Of The Problem..... | 4 |
| Statement Of The Problem..... | 5 |
| Purpose Of The Study..... | 7 |
| Theoretical Foundation..... | 7 |
| Hypotheses..... | 14 |
| Limitations..... | 15 |
| Definition Of Terms..... | 16 |
| Significance Of The Study..... | 17 |
| Overview Of The Study..... | 20 |
| CHAPTER 2: Review Of Selected Literature..... | 20 |
| Historical Perspective..... | 20 |
| Religious Perspective..... | 28 |
| CHAPTER 3: Methodology And Design | 39 |
| Target Population..... | 40 |
| Sample..... | 41 |
| Description Of Research Design..... | 42 |
| Instrumentation..... | 43 |
| Pilot Test..... | 45 |
| Data Collection Procedures..... | 47 |
| Data Analysis..... | 47 |
| Handling of Nonresponses..... | 48 |

| | |
|--|-----------|
| CHAPTER 4: Data Presentation And Analysis..... | 50 |
| Section 1 (Demographic Characteristics According To Respondents)..... | 51 |
| Introduction..... | 51 |
| Gender distribution..... | 52 |
| Race and ethnicity..... | 53 |
| Age distribution..... | 54 |
| Leadership status..... | 55 |
| Membership status..... | 56 |
| Educational status..... | 57 |
| Family income distribution..... | 59 |
| Section 2 (Analysis Of Survey To Questions)..... | 60 |
| Introduction..... | 60 |
| Question 1..... | 61 |
| Question 2..... | 62 |
| Question 3..... | 63 |
| Question 4..... | 64 |
| Question 5..... | 65 |
| Question 6..... | 66 |
| Question 7..... | 67 |
| Question 8..... | 68 |
| Question 9..... | 69 |
| Question 10..... | 70 |
| Question 11..... | 71 |

| | |
|--|------------|
| Question 12..... | 72 |
| Question 13..... | 73 |
| Question 14..... | 74 |
| Question 15..... | 75 |
| Question 16..... | 76 |
| Question 17..... | 77 |
| Question 18..... | 78 |
| Question 19..... | 79 |
| Question 20..... | 80 |
| Question 21..... | 81 |
| Question 22..... | 82 |
| Section 3 (Testing Of Null Hypotheses)..... | 83 |
| Introduction..... | 83 |
| NH-1..... | 85 |
| NH-2..... | 96 |
| Summary Of Statistical Results..... | 106 |
| CHAPTER 5: Summary, Conclusions, and Recommendations..... | 109 |
| Overview Of The Literature..... | 110 |
| Restatement of Null-Hypotheses..... | 112 |
| Analysis Of A Problem..... | 118 |
| Implications..... | 120 |
| Suggestions For Future Research..... | 120 |
| References..... | 123 |
| Appendixes | |

Appendix A. Survey Instrument

Appendix B. Lutheran Church in America

Curriculum Vitae

LIST OF TABLES

Section 1: Demographic Characteristics According To Respondents

| | |
|---|----|
| Table 1 Gender distribution..... | 52 |
| Table 2 Race and Ethnicity..... | 53 |
| Table 3 Age distribution..... | 54 |
| Table 4 Leadership status..... | 55 |
| Table 5 Membership status..... | 56 |
| Table 6 Educational status..... | 57 |
| Table 7 Family income distribution..... | 59 |

Section 2: Analysis Of Responses To Survey Questions

| | |
|-------------------|----|
| Table 8 Q1..... | 61 |
| Table 9 Q2..... | 62 |
| Table 10 Q3..... | 63 |
| Table 11 Q4..... | 64 |
| Table 12 Q5..... | 65 |
| Table 13 Q6..... | 66 |
| Table 14 Q7..... | 67 |
| Table 15 Q8..... | 68 |
| Table 16 Q9..... | 69 |
| Table 17 Q10..... | 70 |
| Table 18 Q11..... | 71 |
| Table 19 Q12..... | 72 |
| Table 20 Q13..... | 73 |

| | |
|--|-----|
| Table 21 Q14..... | 74 |
| Table 22 Q15..... | 75 |
| Table 23 Q16..... | 76 |
| Table 24 Q17..... | 77 |
| Table 25 Q18..... | 78 |
| Table 26 Q19..... | 79 |
| Table 27 Q20..... | 80 |
| Table 28 Q21..... | 81 |
| Table 29 Q22..... | 82 |
| Section 3: Testing Of Null Hypotheses | |
| Table 30 ANOVA Table for Churches..... | 86 |
| Table 31 Descriptive Table of Means According to Churches..... | 87 |
| Table 32 Tukey HSD for Q 13..... | 90 |
| Table 33 Tukey HSD for Q 17..... | 92 |
| Table 34 Tukey HSD for Q 20..... | 94 |
| Table 35 ANOVA Table for ethnic groups | 97 |
| Table 36 Descriptive Table of means according to ethnic groups..... | 98 |
| Table 37 Tukey HSD for Q 14..... | 99 |
| Table 38 Tukey HSD for Q 21..... | 104 |
| Table 39 Difference in means by churches..... | 113 |
| Table 40 Difference in means by churches..... | 116 |

LIST OF FIGURES

Figure 1. Demographics of Pilot Test.....46
Figure 2. Response by church for Q 5.....88
Figure 3. Response by church for Q 9.....89
Figure 4. Response by church for Q 13.....91
Figure 5. Response by church for Q 17.....93
Figure 6. Response by church for Q 20.....95
Figure 7. Response by ethnic group for Q 14.....100
Figure 8. Response by ethnic group for Q 15.....101
Figure 9. Response by ethnic group for Q 16.....102
Figure 10. Response by ethnic group for Q 19.....103
Figure 11. Response by ethnic group for Q 21.....105

CHAPTER 1

Introduction To The Study

Racial discrimination exists along every social, economic, and political line. The government, businesses, schools, and churches have their allotment of racial problems. Among Christian institutions, efforts have been made to resolve the effects of past discrimination. The emergence of the racial reconciliation theme has gained momentum in the evangelical community.

The leaders of four major religious denominations in South Carolina recently issued a statement confessing to the sin of racism. The bishops stated and signed resolutions from the Lutheran, Anglican, Roman Catholic, and United Methodists to help overcome the struggles and sin of racism ("Religious Denominations," 1997). The resolution was issued after a 2-day conference on racism in the church by these denominations.

"The Southern Baptist Convention, The National Association of Evangelicals, and the National Black Association of Evangelicals (NBEA) took significant steps toward healing their historic rift" (Tapia, 1997, p. 51). This historical movement has paved the way for other religious institutions to follow. However, these advances are taking some time to implement because of the extreme sensitivity of discrimination and past wrongs.

Most churches are searching for alternative solutions to pave the road to racial reconciliation. The road may be long but the travel is well worth it. Christian leaders have found themselves searching for responsible initiatives to promote the goals of expanding opportunities for minorities. In this search, Christian organizations must first develop an effective means of assessing their climate for discrimination.

This process is necessary to understand the attitudes of others with respect to the different cultures. Regardless of the method the institution chooses to utilize in measuring their racial climate, some minorities are still feeling the effects of racial oppression. "Contemporary racism is rooted in centuries of oppression and struggle that formed the foundation of relations between Blacks and Whites" (Essed, 1991, p. 11).

These documented cases have revealed that prejudice against Blacks was already evident prior to the 16th century. Millions of Africans were removed from their natural environment to be used as slaves and house servants for Whites. From slavery until the emancipation of the 1860s, the views about Blacks changed very little.

Essed maintains that "race ideology and White domination could only blossom through the European

expansion, the development of capitalism, the colonization of the New World, and the race consciences that emerged from biological and anthropological theories" (Essed, 1991, p. 11).

Racial tension has become strained over the years because of a lack of cultural understanding and sensitivity. Whites and Blacks alike hold onto memories of slavery and the civil rights movement, with both groups holding a different perspective. Although the memories are strong, the Black drive to be accepted in society has not dulled.

"Blacks in the United States have tried virtually everything in their struggle for liberation such as, revolt, petitions, armed attacks, economic boycott, demonstrations, riots, court action, the vote, alliances, and Black nationalism" (Essed, 1991, p. 12). Blacks are still trying to gain social acceptance. The church has tried recently to correct past racial discrimination. However, these tensions that have a long history will take time to eradicate. Racial reconciliation efforts and cultural sensitivity is the conscious effort by the churches to help unify the races.

Background of the Problem

Over the course of American history, racism has been the dividing wall between unity and disunity. "The notions of cultural determinism, though not necessarily formulated in value-laden terms such as superiority and inferiority, are thoroughly integrated into White perceptions of Blacks" (Essed, 1991, p. 13). Frequently, cultural arguments are used to blame Blacks for their situation of poverty and their slow rise in the socioeconomic system compared with other ethnic groups (Essed, 1991).

Blacks continue to feel inferior to Whites because Whites remain the dominant ruling class. Although Blacks and other minorities have been integrated into positions at almost every level in society, attitudes of slavery and the civil rights movement from both Blacks and Whites have hampered a more genuine and harmonious integration.

This integration process is slow because some Whites are passive about racial reconciliation because they have never been the recipient of racism (Jones, 1997). It is difficult for some Whites to emotionally understand the effects of racism that minorities have experienced. Whites, some argue, may have valid reasons to avoid contact with Black communities (Rivera, 1995). All this is an indication why racial reconciliation is important to churches.

Society has continued to perpetuate the idea of genetic inferiority among Blacks (Essed, 1991). Some of the views expressed by this ideology are that Blacks lack education, are poverty prone, and are technologically underdeveloped (Sears, et al., 1988). These negative attitudes or feelings about Blacks need to be unlearned with the assistance from the media, institutions, and churches. Overt forms of discrimination and racism have infected our society, from extremes which included cross burnings, and lynchings, to job discrimination and civil unrest.

"Racism is a social process. This implies that structures and ideologies of racism are recurrently reinforced and reproduced through a complex of attitudes (prejudice) and actions (discrimination)" (Essed, 1991, p. 44). Attitudinal discrimination is the result of both groups, Black and White, who are unable to move beyond past atrocities and ignorance.

Statement of the Problem

In understanding the racial divide in America, one would have to learn the historical social divide between the two races. Long-standing social divisions along color lines have caused misunderstandings in many ways. Some Whites feel that it is natural for people of the same racial and

ethnic group to live and worship together (Rivera, 1995). This attitude has prompted some churches not to pursue promoting a racial reconciliation theme. Even the church, especially mainline denominations, are losing touch with the plight of Black Americans (Ostling, 1989). Blacks felt they could seek refuge in predominately White churches but they were mistaken.

This disappointment resulted in an exodus from predominately White churches. Subsequently, Blacks left other predominantly White denominations to form the National Negro Evangelical Association (Jones, 1997). Blacks felt concerns about racism and other issues were not being addressed, including recognition of the Black church (Jones, 1997). This exodus from mainline denominations indicates the American failure of not addressing the issues of racism in public forums and more specifically the church.

In the past the church has been reluctant to speak on the atrocities of racism in America. Recently, this failure has resulted in numerous churches renouncing their past practices of discrimination. Blacks are slowly integrating into multicultural churches. This slow integration may be a result of a lack of trust between the races. The restoration of trust between the races must be a task for all churches (Rivera, 1995).

Purpose of the Study

The purpose of the study was to measure attitudes of the church climate with respect to racism/discrimination, using a survey instrument. The study was also intended to examine the relationships of different ethnic groups and their interaction with one another. Primarily, this study focused on the relationship between Blacks and Whites. The theoretical framework of the social learning theory was applied. Adults age 18 and over were surveyed at three Protestant multicultural churches.

Personal characteristics were divided into demographic information about the respondent (membership status, leadership, age group, education, income) and information about the respondent's thoughts or perceptions about the church climate. The survey study objective was to evaluate the racial climate of Protestant churches by selecting Protestant churches as sample groups, administering the racial climate survey, and statistically analyzing and reporting the findings.

Theoretical Foundation

Social learning theory emphasizes the prominent roles played by vicarious, symbolic, and self-regulatory processes in psychological functioning (Bandura, 1977). Most human

behavior is learned observationally through modeling. One individual observes others and forms ideas of new behaviors, thereby coding this information as a guide for further action (Bandura, 1977). People can learn what to do in approximate form, before performing any behavior.

This observance of behavior can produce an imitation of unwanted stereotypical attitudes toward minority groups. When someone observes an individual practicing discrimination, that image can cultivate and produce in the mind of the observer an inclination to practice that same behavior.

Bandura's research focuses on imitation and the process by which individuals reproduce what they have observed by watching others. This means observing ignorant behavior can reproduce that same behavior. This is true for socially driven racism.

This is nowhere better illustrated than in televised modeling. Television has promoted racism and has expanded its outreach to children and adults alike. "Unlike their predecessors, who were limited largely to familial and subcultural sources of modeling, people today can observe and learn diverse styles of conduct within the comfort of their homes through the abundant symbolic modeling provided by the mass media" (Bandura, 1977, p. 25).

Television perpetuates racism as bad guys wearing "black" and good guys wearing "white." Through the medium of these symbols, transitory modeling experiences can be maintained in permanent memory (Bandura, 1977). In order to remove or replace these distorted images, society needs to make the conscious decision to change.

Observational learning relies mainly upon two representational systems, imaginal and verbal. "Some behavior is retained in imagery" (Bandura, 1977, p. 25). Most of the cognitive processes that regulate behavior are primarily verbal rather than visual.

When people talk about ethnic groups as inferior to whites and the media supports that premise, societal norms of discrimination are reinforced. "Reinforcement does play a role in observational learning, but mainly as an antecedent rather than a consequent influence" (Bandura, 1977, p. 37).

Therefore, observational learning can motivate people to repeat modeled behavior that they value highly. If individuals believe that their socio economic status is preserved by denying minority groups, then others may feel the same way. In observational learning, a single model such as a leader on television, can transmit racist behavior patterns simultaneously to vast numbers of people in widely

.

dispersed locations. Once those images are transmitted, the imagery becomes permanently lodged in the minds of those that will accept the ideology.

The more people's images of the reality of racism are derived from the media's symbolic environment, the greater is its social impact (Bandura, 1977). The media continue to portray and transmit racist transitory images regarding the inferiority status of Blacks. Those images are seen in commercials, dramas, comedies, and news.

Bandura postulates that pictures and symbols have a profound impact on societal conditioning. It is difficult to convey through words the same amount of information contained in pictorial or live demonstrations. "In addition, some forms of modeling may be more powerful than others in commanding attention" (Bandura, 1977, p. 40). Some examples include the Rodney King incident, the L. A. riots, and the O. J. Simpson trial.

"Symbolic modeling influences the development of moral judgments by what it portrays as acceptable or reprehensible conduct, and by the sanctions and justifications applied to it" (Bandura, 1977, p. 44). In the Rodney King beating, the police felt justified in applying excessive force to the situation by apprehending Mr. King.

The public was divided by what they saw on television and what the outcome was from the court hearing. "Modeling also plays a prime role in spreading new ideas and social practices within a society, or from one society to another" (Bandura, 1977, p. 50). Exemplary modeling may be positive, as when parents point to some hero, TV star, or their own group as an example of how their child should behave.

In contrast, in negative exemplary modeling the parents select some group or person as demonstrating undesirable behavior, attitudes, or attributes, often pointing out their consequences for the model, and exhort the child not to follow in those footsteps (Bandura & Walters, 1963).

"Exemplary models often reflect social norms and are thus a means of describing or displaying in varying degrees of detail the appropriate conduct for given stimulus situations" (Bandura & Walters, 1963, p. 50). Bandura reveals how different studies suggest that observation of certain models results in imitation of those models. In contrast, those who have witnessed various forms of discriminatory acts, may act out those behaviors without thinking of the consequences that follow.

"Studies suggest that observation of the behavior of models has three rather different effects, each of which may be reflected in an increase in the number, range, and

intensity of the observer's matching response" (Bandura & Walters, 1963, p. 60). Children who observed the aggressive models displayed a greater number of precisely imitative aggressive responses, whereas such responses rarely occurred in either the nonaggressive model group or the control group (Bandura & Walters, 1963).

Racism and discrimination run through the core of society. This core can only be broken once people understand the nature and root cause of racism. To understand this, the definition of racism is important. "Racism then, is defined in terms of cognition, actions, and procedures, that contribute to the development and perpetuation of a system in which Whites dominate Blacks" (Essed, 1991, p. 39).

Society is most concerned with the discrimination of Blacks by Whites. However, other forms of discrimination are important for review as well. Today, the almost universal rejection of racism is often experienced by Whites as a restriction. Some are afraid to be publicly labeled a bigot or racist.

Also, concerns voiced about unfair hiring practices such as quotas have resulted in litigation over reverse discrimination. Whites feel they can no longer express what they feel about Blacks because others will

accuse them of racism. This experience is considered an unfair situation (Essed, 1991).

Again, the social learning theory suggests that people repeat behavior they have seen or heard and very seldom take time to assess why they feel that way about someone or something. In fact, many Whites do not recognize they are racist. Education of cultural diversity and attitudinal surveys may reveal hidden feelings of White superiority. Since 1995, there has been church burnings of predominately Black churches (Strode, 1996). Many more burnings occurred in 1996, and many authorities thought they were racially motivated.

With segregated churches throughout this country, many churches are working closely with one another to reconcile racial and cultural differences. There are still segregated churches in American. Could it be a result of racist biases or a preference based on religious affiliation?

In conclusion, from the perspective of the church, many people have been raised with racist attitudes taught by the majority race in society. Over time, these values and attitudes have been passed down to their children. Children observe and quickly imitate what they see. If a child was raised with racist parents, the child can become racist and

perpetuate the cycle of racism within the church. This may result in a person selecting a church based on the majority of ethnic representation, thereby resulting in exclusion of other ethnic groups to participate.

As Christian institutions become more racially diverse, they will face the challenge of how to develop and maintain authentic unity within the ranks. Why are churches segregated? Many churches are being forced to evaluate their racial climate. This climate may be calm but underlying currents of racism perpetuated by the majority in society does not negate the possibility of the existence of racism within the church.

Hypotheses

In this research, racism was understood to be "a perpetuation of a system in which Whites dominate Blacks" (Essed, 1991, p. 39). This domination may include all facets of our economic and political system of society. Minority groups may perceive racist behavior by the dominate group because of years of active racism and discrimination. Therefore, racism is more than an act of behavior but an attitude perpetuated by Whites. This very attitude was measured in this research.

The hypotheses for this study were stated in null terms.

NH-1. There is no perceived racism within Protestant multicultural churches.

NH-2. There is no perceived racism between ethnic groupings within Protestant multicultural churches.

Limitations

The study was restricted by certain conditions that were beyond the researcher's control. The voluntary nature of the sampling has potentially limited the results of the study. It is possible that the individuals not chosen to participate in the study differ significantly from those subjects who volunteered to participate. This factor may restrict the generalizability of the findings regarding subjects' attitudes.

The study was also restricted with regard to the individual characteristics of the respondents. Since the data were gathered within a relatively short period of time, there is no method in the procedures to measure how these descriptions may have recently changed or may be expected to change in the near future.

The scope of the study has been delimited in a number of ways. First, the study was restricted to adults, members, nonmembers, and visitors of three Protestant churches. Therefore, results of this study may not be descriptive of other similar populations.

Second, the study was delimited to a specific age group, 18 and over. Therefore, the results may not be generalizable to children and adolescents. Third, the study was restricted to the state of Maryland, Prince George, and Montgomery counties. Findings from the study may not be generalized to assume that other geographic areas would produce the same results. Further, data was gathered in the spring of 1996, and a different time interval may have revealed different results.

Finally, the control subjects for the study were selected from three Protestant churches by convenience. It is highly possible that different results may have been obtained by using a less select control group population.

Definition Of Terms

SBC- Southern Baptist convention.

Ethnocentrism- One group that views their values are superior to the out-group (Sears et al., 1988).

Prejudice- An antipathy based on faulty and inflexible

generalizations (Sears et al., 1988).

Discrimination- Acts, verbal, nonverbal and paraverbal with intent or unintentional negative consequences (Essed, 1991, p. 45).

Racism- The perpetuation of a system in which Whites dominate Blacks (Essed, 1991, p. 39).

Stereotype- Cultural beliefs about someone or the group.

Congregations- word meaning Church or group of people gathered for the purpose of worship.

Significance Of The Study

A study of the racial climate in the church is significant for several reasons. First, the results of the analysis will help church leaders determine the church climate in relationship to the different ethnic groups. Also, the study will assist pastors in measuring the effectiveness of their church programs and enable them to better assess the different cultures and attitudes. These programs will enhance the cultural diversity workshops and ethnic sensitivity seminars in the church. These workshops would help members in the church engage in conversations about other cultures.

Second, understanding the church climate may help church leaders redefine their missions and evangelical outreach ministries designed to reach the local community. This will help clergy develop programs for members in the church to learn how to talk to other ethnic groups within their community.

Business organizations and levels of government are attempting to correct racial discrimination. The church has a major responsibility teaching people the ills of slavery, discrimination, and prejudice. Racism destroys the social fabric of any society and is a cancer that needs to be removed. Churches need to act quickly and diligently to help rid racism from all aspects of society. The church has been silent far too long.

Third, the study results could help churches move beyond polite or politically correct language, by engaging in open discussion of the sins of racism and prejudice. Fourth, articles and books on racial reconciliation in the church may have been implicitly overgeneralized to all churches. This research is specific to the areas on attitudes of race relations in the church. The survey instrument can be used by other churches interested in assessing their church climate.

This study contributes to the field of social sciences. The theoretical framework of this study which has its foundation in social psychology, broadens the framework for future study in the area of racist behavior and how it continues to affect American society. It also helps people understand racism and its causes. This brings about cultural changes and a reexamining of moral values.

Overview Of The Study

As previously stated, the purpose of the study was to measure attitudes of the church climate using a survey instrument. Primarily, this study focused on the relationship between Blacks and Whites. The second chapter deals with a review and analysis of the supporting literature relevant to this topic. The methods and procedures of the study are presented in Chapter 3, and the results of the statistical analysis of the data are presented in chapter 4.

The final chapter of the study is a summary of the study that includes a discussion of research implications and suggestions for further research.

CHAPTER 2

Review Of Selected Literature

As previously stated, the purpose of this survey study was to evaluate the attitudes on racism/discrimination as it relates to the church. Adults over 18 years of age were sampled at three multicultural Protestant churches. This chapter deals with the review and analysis of relevant material to this topic. The literature review has been divided into two sections. The first include the literature on the historical perspective of racism. The second section examines the religious perspective.

Historical Perspective

From the historical perspective, blacks have been identified as the inferior race, according to some earlier documents recorded this century. Several authors or naturalists such as Darwin and Huxley solidified these premises in American culture. Huxley (as cited in Young, 1997) wrote in an 1865 essay entitled "Emancipation: Black and White":

It may be quite true that some Negroes are better than some white men; but no rational man, cognizant of the facts, believes that the average Negroes is the equal, still less the superior, of the average white man. And, if this be true, it is simply incredible that, when all his disabilities are removed, and our prognathous (projecting jaw) relative has a fair field and no favor, as well as no oppressor, he will be able to compete successfully with his bigger-brained and

smaller-jawed rival, in a contest which is to be carried on by thoughts and not by bites. The highest places in the hierarchy of civilization will assuredly not be within the reach of our dusky cousins, though it is by no means necessary that they should be restricted to the lowest. But whatever the position of stable equilibrium into which the laws of social gravitation may bring the Negro, all responsibility for the result will henceforward lie between nature and him. The white man may wash his hands of it, and the Caucasian conscience be void of reproach for evermore. And this if we look to the bottom of the matter is the real justification for the abolition policy. (Young, 1997, pp. 4-5)

Huxley concludes that dark-skinned people are a product of nature and cannot be changed or altered. They are imperfect beings subject to the life of inferiority to whites. They are the lower species of the human race with many imperfections. Therefore, dark races are products of nature not deserving equality among whites.

Other naturalists such as Charles Darwin, Ludwig Gumpowicz, and Gustav Ratzenhofer changed societal thinking on race, which promoted the adherents that Whites are superior to Blacks (Wieviorka, 1995). In the United States, racial prejudice against Blacks by Whites has resulted in many societal problems.

Racial prejudice by Whites against Blacks has had an overwhelming and far-reaching effect on society. Blacks alone do not suffer from this prejudice. Society as a whole is affected by the deterioration of entire cities due to such prejudice. This deterioration results in poverty,

shorter life expectancy, high levels of crime, drug abuse, and human misery of all kinds among Blacks themselves (Sears, Peplau, Freedman, & Taylor, 1988).

Racism dates back at least as far as the earliest contact between English travelers and Africans in the 16th century. The memoirs of the English show them to have been fascinated by the uniqueness of the African culture. The African's dark skin color frightened them. They felt that their skin color had negative connotations attached to it (Sears et al., 1988). This very difference made it possible for the entire slavery system to work.

The English slave holders perceived the Africans as looking like apes and behaving like savages. The Africans were categorized as uncivilized. Their religion was considered a heathen one. These first impressions about Africans by Whites are the root of most anti-Black stereotypes still common today (Sears et al., 1988). The importation of Africans into America as slaves codified these negative reactions.

The White land owners treated the Africans as property, and often as subhuman beings. "Although slave trade was abolished in 1808, almost 90% of all Blacks in the United States were still slaves in 1860, just before the outbreak of the Civil War" (Sears et al., 1988, p. 413). From the

Civil War to the end of the twentieth century, Blacks still have not received equality even after serving proudly for this country that enslaved them.

What developed in the USA in the twentieth century, first in rudimentary form, then with greater precision in the 1920s—after blacks had served in the American ranks in the First World War and, particularly, when they began to move in large numbers into the great northern industrial cities, was a sociology of race relations. (Wieviorka, 1995, p. 11)

At the beginning of World War II, most Blacks lived in the South, where the law largely segregated them. This segregation resulted in Whites depriving Blacks of socio-economic opportunities and protection from crimes against Blacks. Mobs of Whites lynched Blacks, usually on some fabricated suspicion of crimes against Whites. Violence by Whites against Blacks has dropped greatly. However, not all crimes of racial violence are reported through the press or media. Racist thinking became stronger by the turn of the century as according to Wieviorka.

Lastly, above and beyond the specific themes of the Blacks and immigration, the European moment of racist thinking shaped the American social sciences at an early stage, and most analysts regard these as being dominated, at the turn of the century, by biological concepts. (Wieviorka, 1995, p. 10)

Nonetheless, race relations have become critically worse, despite social programs. Formal legalized segregation was not outlawed until 1964. "Prejudice and discrimination toward many minority groups have been common

throughout the history of the United States. However, achieving equality has been much more difficult for Blacks than for any other minority group" (Sears et al., 1988, p. 415).

Prejudice against Blacks has been difficult to eradicate. Today, some Whites are more accepting of Blacks than they were 20 years ago, and certain attitudes have changed as well. Some would argue that a great deal of progress has been made in the area of race relations. There are laws that provide protection for minorities against blatant forms of racism (Pirozzi, 1996).

There is still a great deal of resistance to programs such as school integration and affirmative action. These programs were designed to aid Blacks in reaching full equality with Whites (Sears et al., 1988).

All people are guilty of stereotyping. Most of us tend to feel more comfortable in groups whose members are like ourselves. "Ethnocentrism refers to the belief that ones own group, (called the in-group) is the center of everything, and is superior to all other groups, (which are called out-groups)" (Sears et al., 1988, p. 416). There is nothing wrong with feeling like our group is the best. People get into trouble when try to boost our group's placement by cutting down the members of other groups.

This type of group alliance erects barriers by not allowing other groups access into their circle. As a result, prejudice has the same like and dislike quality as the effective or evaluative dimensions. Prejudice has an additional quality, that of prejudgement. The perceiver evaluates other people based on their social or racial category rather than from information or facts about them as individuals (Sears et al., 1988).

In this sense, prejudice is not very reasonable and perhaps is even illogical or irrational. Some people are prejudiced and do not realize they are. Social psychologists generally distinguish three different components of group antagonism. These roughly correspond to the three components of any attitude: cognitive, affective, and behavioral.

The cognitive components to group antagonism, are beliefs about personal attributes shared by groups of people. Stereotypes can be thought of as cognitive schema about a particular social group. Like any schema, stereotypes distort reality to achieve some social order (Sears et al., 1988).

Stereotypes lead to prejudice, which denies equal opportunity for all. Prejudice is the affective or evaluative component of group antagonism. Prejudice can

influence people's political responses to minority groups. "For example, in elections that pit a Black candidate against a White candidate, a White voter's prejudice is often the best predictor of which candidate he or she will support" (Sears et al., 1988, p. 418).

Prejudice is not limited to adults. For example, parents' prejudice can affect their children's behavior. Bandura (1977) warned that children and adults acquire attitudes, emotional responses and new styles through filmed and televised modeling. Most people probably feel that their attitudes toward various social groups simply reflect the realities of the group's shared characteristics.

Most feel that people acquire these perceptions through experiences with group members, whether it is a direct face-to-face experience or another less direct kind. These perceptions and attitudes result in racist and discriminatory behavior. Discrimination is the behavioral component of group antagonism (Essed, 1991). This is the behavioral acceptance or rejection of a person based on (or at least influenced by) his or her group membership (Essed, 1991). Examples include quotas for the hiring and admissions/promotions of workers and students based on their group membership.

Racism is a social problem. The idea of discrimination is only meaningful when it is defined as actions that tacitly or explicitly confirm or create racial or ethnic inequality in the existing framework of racial and ethnic domination (Essed, 1991). Discrimination is an active behavior perpetrated by someone to deny another their civil rights. Discrimination has resulted in the government enacting laws prohibiting any form of discrimination.

"Racial discrimination includes all acts-verbal, nonverbal, and paraverbal-with intended or unintended negative or unfavorable consequences for racially or ethnically dominated groups" (Essed, 1991, p. 45). Racial discrimination is very destructive in society resulting in the economic and societal breakdown of a nation.

Racism often operates through seemingly nonracial practices. One cannot grasp the true nature of discrimination without considering its larger socio political context. Racist ideology and practices have fatalistic historical, material, and political context. Racism to some extent comes from the real differences among people.

Groupings are partly based on real differences. Old people are plainly different from young people, and Hindus are plainly different from Irish Catholics, just as Blacks

are from Whites. As Christian institutions become more racially diverse, they will face another challenge, how to develop and maintain authentic unity within the rank. The issue of race and cultural diversity constitutes one of the most critical issues facing the United States today.

Blacks have struggled in their competition with whites for upward economic opportunities, as a result racial prejudice has had an instrumental function, serving to prevent or restrain Blacks from becoming competitive in a white dominated society (Wieviorka, 1995).

Religious Perspective

A lack of social integration has resulted in misunderstandings of the races that have led to overt forms of discrimination, hatred, and economic collapse. Segregated churches are indications of a society that has turned its back on equality.

The church and religion play an important role in the lives of Black Americans. Since well before the Civil War, Blacks have been predominately Protestant. The Black churches offer more than religion. "They are a unique social entity developed by an oppressed group that was refused access to the institutional life of broader American society" (Jackson, 1991, p. 105). Religion became a major

part of the Black culture and became a forum for Black expression.

The church became a place of refuge central to Black Americans. The church assumed many organized social functions (e.g., education, social, welfare, civic duties, business enterprises) (Jackson, 1991). These functions kept Blacks active in their community and socially aware of the ramifications of racism.

There are still many segregated churches in America. The nature of the segregation is not necessarily designed politically, but by denominational affiliation and societal volition. However, some churches have made a concerted effort to reach minority communities.

These multicultural churches, as with other institutions, are not immune to the problems of racism and discrimination. Therefore, evaluating the church climate for racial harmony is important. Other religious denominations and private religious institutions are making a concerted effort toward racial reconciliation.

The Catholic Church is evaluating ways to bridge the gap between Whites and Blacks. Despite extensive outreach by the Roman Catholic Church, "only 2 million of America's 54 million lay Catholics and 300 of the nation's 19,000 priests are black. Thirteen of 314 active Catholic bishops

in the US are Black" (Ostling, 1989, p. 57). Recruiting and finding Blacks for the ministry has been difficult. It may be attributed to the Catholics and their lack of cultural identity of the Black community.

There are many efforts being made in the area of racial reconciliation. One example of that would be Promise Keepers. The private religious group Promise Keepers is making strides in racial reconciliation and is making it a high priority. Another example is the Christian Coalition. The Christian Coalition has implemented programs to help inner-city poor (Jones, 1997). Efforts such as these are essential in promoting understanding of cultures in this diverse melting pot we call America.

Restoration of trust between peoples must be a task for all churches. The church has called people to transcend the myopia imposed by race, class, tribe, and regard others as their brethren (Rivera, 1995). The Evangelical Lutheran Church in America, at their church wide-assembly on August 31, 1993, presented a resolution calling upon leaders and members to repent of racism and restore race relations. A section of the resolution is reproduced in Appendix B.

The Evangelical Lutheran Church of America's social statement reflects and identifies how the church has recognized the problem of racism. The resolution

specifically points out that the church has failed in educating society regarding the sin and ramifications of racism but institutions such as the church can overcome racism and work toward a goal of uniting everyone. The resolution suggests that the church universal should work together to devise cultural diversity programs which prepare the church for a future of building diverse communities.

The Evangelical Lutheran Church does not stand alone. Many other denominations have publicly come forward in renouncing racism. The Presbyterian Church announced the establishment of the Hawkins-Buchanan Fund for Racial Justice, which led the denomination in affirming its historic commitment to racial justice and reconciliation (Shipp, 1997).

This fund was established after the historic Matthews-Murkland Presbyterian Church was destroyed by arson, just one of a series of church burnings during the past 3 years at mostly Southern black churches. While the fire at Matthews-Murkland may not have been racially motivated, it symbolized the need in this country for a continuing emphasis on racial reconciliation (Shipp, 1997).

The Presbyterian Conference on Racial Justice and Reconciliation featured workshops on building an antiracist, multicultural church and society. Their goal was to raise

\$1 million, 90% of which would be paid to the Racial Justice Program Area of the National Ministries Division. The remaining 10% would be reinvested in perpetuity (Shipp, 1997).

These funds will be used to support programs of racial justice, reconciliation, and healing in the church and society. These programs include antiracism training, resource development for racial justice ministries, racial justice policy development, community organizing ministries, cultural exchanges and racial conflict resolution (Shipp, 1997).

American Baptists have long known that changed laws regarding civil rights do not assure changed hearts. The American Baptist General Board has affirmed the need for diligence in matters of racial equality through statements on racial justice, prejudice, and reconciliation. In response to the mounting incidents of fire bombings, arson attacks, acts of vandalism against African American, and interracial churches in the United States American Baptists have responded in a variety of ways such as a day of prayer and financial support (Schramm, 1996).

Leaders from American Baptist Churches USA and several other North American Baptist groups met for 2 days in May 1997 to confront the sin and consequences of racism in

America. Also, they pledged to join together in projects building racial unity in their denominations and in the country (Schramm, 1996).

The Baptist World Alliance organized the Baptist Leaders USA Summit Against Racism, followed by an initial meeting on racism held December 1996. The Baptist leaders focused on defining racism and systems of awareness to combat it. Also, presidents of five major Baptist denominations worked together to help produce material for children and adults (Schramm, 1996).

American Baptist Churches USA, and the North American Baptist Fellowship, a group of 10 Baptist denominations in North America that represents more than 30 million persons, believe that racial harmony must be preached as God's intention for humanity. These denominations urged their leaders to invest their money in minority banks and to use their investments to speak for justice (Schramm, 1996).

The theme of racial reconciliation even among non-denomination religious institutions has caught on. The Promise Keepers (PK) moment, designed for men, focuses on family responsibilities, involvement in the community, and the church. Among Promise Keepers 437-member staff, 30% are minorities: 16% Black, 13% Hispanic, and 1% Native American. Less than 1% are Asian (Olson, 1997). PK's new

reconciliation division is appointing a national strategic manager for each major racial group in an effort to attract a more diverse constituency.

At the helm of the department is African-American Raleigh Washington, who will retain his post as senior pastor of Chicago's Rock of Our Salvation Evangelical Free Church, flying from PK headquarters in Denver to preach two or three times a month (Olson, 1997).

Bill McCartney, founder of PK, says a top priority is also to translate the organization's diversity to its stadium gatherings. From his observation, he noted that 25% of a recent New York gathering were African American, but in Memphis, where Blacks make up 52% of the population, nearly all in attendance were white (Olson, 1997).

In 1996 PK rallies, 1,090,000 men attended 22 stadium events. The reconciliation division has not finalized its mission statement and responsibilities, but is already developing a workbook and educational tools. The department is also responsible for dispersing the \$1.3 million raised by PK for churches burned in arson fires last year (Olson, 1997).

Other partnering denominations have joined in supporting PK such as, the Assemblies of God, with 2.3 million members in the United States, the Church of God

(Cleveland, Tenn.), with 783,000 adherents, and the International Pentecostal Holiness Church, with 157,000 members (Olson, 1997).

Other denominations, including the Southern Baptist Convention, the largest Protestant denomination, and Christian and Missionary Alliance, are finalizing agreements (Olson, 1997). Promise Keepers is discussing possibilities with other denominational officials. Churches and religious institutions are carefully and strategically formulating multicultural programs to better understand their demographical census.

The implications for cultural diversity constitute one of the most critical issues facing the United States today. Kerka says that a critical and reflective understanding of oneself and others is necessary to understand a multicultural perspective. "An understanding of historical and cultural contexts must be applied to the awareness of the similarities and differences among humans" (Kerka, 1992, p. 4).

For pastors, a multicultural perspective means infusing a practice with an awareness of their own personal and cultural background and experiences as well as those of their parishioners and friends. A multicultural perspective will help educate pastors to become familiar with cultural

issues and diversity. This will enable pastors to implement church programs that will enhance the worship and fellowship of the congregation.

The purpose of a multicultural perspective is to foster positive self-concepts and ministry choices regardless of cultural background. This will enable pastors to develop and affective intercultural communication skill among their parishioners (Kerka, 1992). Pastors must consider parishioners' cultural identities and biases. It is tempting for parishioners to deny their prejudices and claim that they find all people equally appealing.

Pastors and parents need to acknowledge the fact that they, like their children, are inevitably influenced by the stereotypes and the biases of society (Office of Educational Research and Improvement, 1991). One problem with the current thrust of a multicultural perspective is that it pays little or no attention to teaching people how to recognize when different groups are being victimized by the racist or biased attitudes of society (Office of Educational Research and Improvement, 1991).

In order to change people's oppressive ways, responses to diversity need to be examined. This allows learning about the value of cultural diversity and how society can benefit from it. Pastors can take several approaches to

integrate and develop a multicultural perspective. The promotion of a positive self-concept, by focusing on activities that highlight the similarities and differences of all individuals (Office of Educational Research and Improvement, 1991).

Treatment of different races as unique, each with something special to contribute, is an important strategy. If a pastor is to understand the whole person, he or she must become aware of the person's cultural background. The feeling of connection that results from cultural identification is vital to the person's acceptance of others.

Through multicultural literature, individuals discover that all cultural groups have made significant contributions to civilization. A well-balanced multicultural perspective includes literature that depicts people with a variety of aspirations, from different sociometric levels, with different occupations, and with a range of human characteristics (Kerka, 1992).

This survey study can help churches identify the cultural barriers and stimulate awareness that racism is a problem that should be addressed and corrected. Racism is present in society and in the church. Recognizing this may allow institutions to address racism from a multicultural

perspective. There have been advances in racial reconciliation over the years. The church has taken the initiative to lead by example in recognizing and correcting the problems of discrimination against minorities.

Teaching church leaders the importance of cultural diversity will enhance their pastoral skills to educate parishioners of the ills of racism. This will provide a greater appreciation of a multicultural perspective. Measuring the church climate on attitudes of discrimination and racism may provide church leaders the answers on how to handle such issues.

Chapter 3 of this study presents the methodology and design of this study. It also presents the development of the survey instrument. The objective and hypotheses are also reviewed.

CHAPTER 3

Methodology And Design

Chapter 3 presents the methods and procedures of the study. For the purpose of presentation, the chapter has been divided into six categories: Target Population, Sample, Description of Research Design, Instrumentation, Data Collection Procedures, and Data Analysis. The purpose of this survey study was to apply the theoretical framework of the social learning theory to racism/discrimination in the church by sampling the adults, over age 18 at three Protestant churches.

Racism is evident in all aspects of society and transmitted through the media. The church has an important role by promoting racial harmony. This examination includes the relationship between personal characteristics of different ethnic groups and the overall climate of the church. This study primarily examined the relationship between Whites and Blacks, and the attitudes of racism and discrimination.

In this research, racism was understood to be "a perpetuation of a system in which Whites dominate Blacks" (Essed, 1991, p. 39). This domination may include all facets of our economic and political system of society. Minority groups may perceive racist behavior by the dominate group because of years of active racism and discrimination.

From this definition, racism is more than an act of behavior but an attitude perpetuated by Whites. This very attitude was measured in this research.

The hypotheses for this study were stated in null terms.

NH-1. There is no perceived racism within Protestant multicultural churches.

NH-2. There is no perceived racism between ethnic groupings within Protestant multicultural churches.

Personal characteristics were divided into demographic information about the respondent (membership status, leadership, age group, education, income) and information about the respondent's thoughts or perceptions about the church climate.

Target Population

The target population used in this study was the Evangelical Protestant faith. Of this population, multicultural churches were examined. Three specific evangelical Protestant churches from Montgomery and Prince George Counties in Maryland were selected. The traditions of the three Protestant churches were that of Baptist, Nazerene, and Lutheran.

Sample

The selected sample groups included respondents from three Protestant multicultural churches: Lutheran, Nazerene, and Baptist. The sample consisted of both sexes, young and old, with ages ranging from 18 to over 60. The sample also consisted of members, nonmembers, leaders, hired staff, and volunteers.

The Sunday worship hour presented the best opportunity for surveying the adults within the sample groups. These particular churches were chosen based on their multicultural makeup. The samples included representations from various ethnic groups (Black, White, Hispanic, Native American, Asian/Island Pacific, and Other).

The survey instrument was administered before the church service of each sample group. Each sample group was surveyed on different Sundays within a 2-month period. The volunteer sample groups were asked to respond to the survey. The survey was administered to individuals who attended services on that Sunday. Because of the number of respondents, there is no reason to believe that the respondents did not reflect the views of each congregation.

Description Of Research Design

The research design was a quantitative survey. The independent variables in this study were the three churches and the ethnic groups. The dependent variables consist of 10 questions relating to discrimination and racism. Analysis of the variance (ANOVA), which tests equality of three or more sample means was used.

The ANOVA tells the researcher whether the sample are likely to have been drawn from different populations. However, the ANOVA does not indicate which groups are different from each other. Therefore, it was necessary to use a multiple comparison procedure, Tukey's test. The Tukey multiple comparison procedure is also known as the "honestly significant difference test," or HSD test.

Developing a survey instrument with questions on racism was appropriate in evaluating the racial climate of each church. Essed defines racism as the expression of group power (Essed, 1991). "Racism then is defined in terms of cognition, actions, and procedures that contribute to the development and perpetuation of a system in which Whites dominate Blacks" (Essed, 1991, p. 39).

Instrumentation

The measuring instrument for this study was a survey questionnaire with modified questions from one utilized by the Naval Personnel Research and Development Center. The Naval Personnel Research and Development Center uses its survey to measure a command climate on equal opportunity. The Navy Equal Opportunity/Sexual Harassment (NEOSH) survey is used annually by Navy commands.

The measurable elements of this Navy instrument include discrimination, advancement, retention, grievance, discipline, fraternization, training, and sexual harassment. For the purpose of this study, questions relating to discrimination, training, and discipline were extracted from the CEOSH survey and modified for this study. The NEOSH survey has several factors regarding discrimination, training, and discipline.

Sections of the NEOSH survey contains factors to measure perceived likelihood of Sexual Harassment, Discrimination, Differential Command Behaviors toward minorities, Positive Equal Opportunity Behaviors, Racist/Sexist Behaviors, and Perceived "Reverse" Discrimination. On the NEOSH survey, factor scores range from a minimum of 1 to a maximum of 5. A score of 3 is the midpoint of the scale. The higher the score, the more

favorable for equal opportunity the climate is perceived to be.

This military survey represents attitudinal responses to the above-mentioned constructs. Primarily, discrimination and sexual harassment are the concern in this research. Permission to use and modify the survey questions was obtained from Dr. P. Rosenfeld (personal phone communication, February 8, 1996) from the Navy Personnel Research and Development Center, San Diego, California.

A panel of scholars with a background in research methodology, survey research, and curriculum development reviewed the church racial climate survey for technical, Internal, and face validity. The panel of scholars were Doctors Mark Bourne, Ann Ballard, Alex Gottesman, and Ron Holdermen. Dr. Mark Bourne, a research psychologist from the Naval Medical Quality Institute, tested the church instrument for content and face validity.

Upon the completion of the design of the survey instrument, it contained seven basic demographic information items (gender, age grouping, ethnicity, membership status, leadership status), and 22 questions. Instructions accompanied the survey instrument (Appendix A).

The instrument has a 5-point Likert scale (i.e., Strongly Disagree, Disagree, Neither Agree nor Disagree,

Agree, and Strongly Agree). The instrument was administered and pilot tested in a small Nazerene church of 30 respondents for content and face validity. The process and steps of the pilot test are as follows:

Pilot Test

The site of the pilot study was a small Nazerene Church in Rockville, Maryland, on 31 March 1996 at 10:30 a.m. The survey instrument was administered 15 minutes prior to church services in an attempt to reach as many adults as possible. The responses of both male and female adults over the age of 18, from a variety of ethnic backgrounds, were analyzed.

The questionnaires were returned within 20 minutes from a sample of 30 adults. Of these adults, 13 were male, and 17 were female. Of the races, 20% were Black, 67% were White, 3.3% were Hispanics, and 10% were Asian Island Pacific. (See Figure 1 below.) The purpose of the pilot test was to evaluate the respondents feedback about the survey instrument and to take suggestions on modifying survey questions. The pilot test proved valuable for measuring face validity. The pilot test also proved that the questions were worded appropriately for the church environment and that it would be useful for future testing.

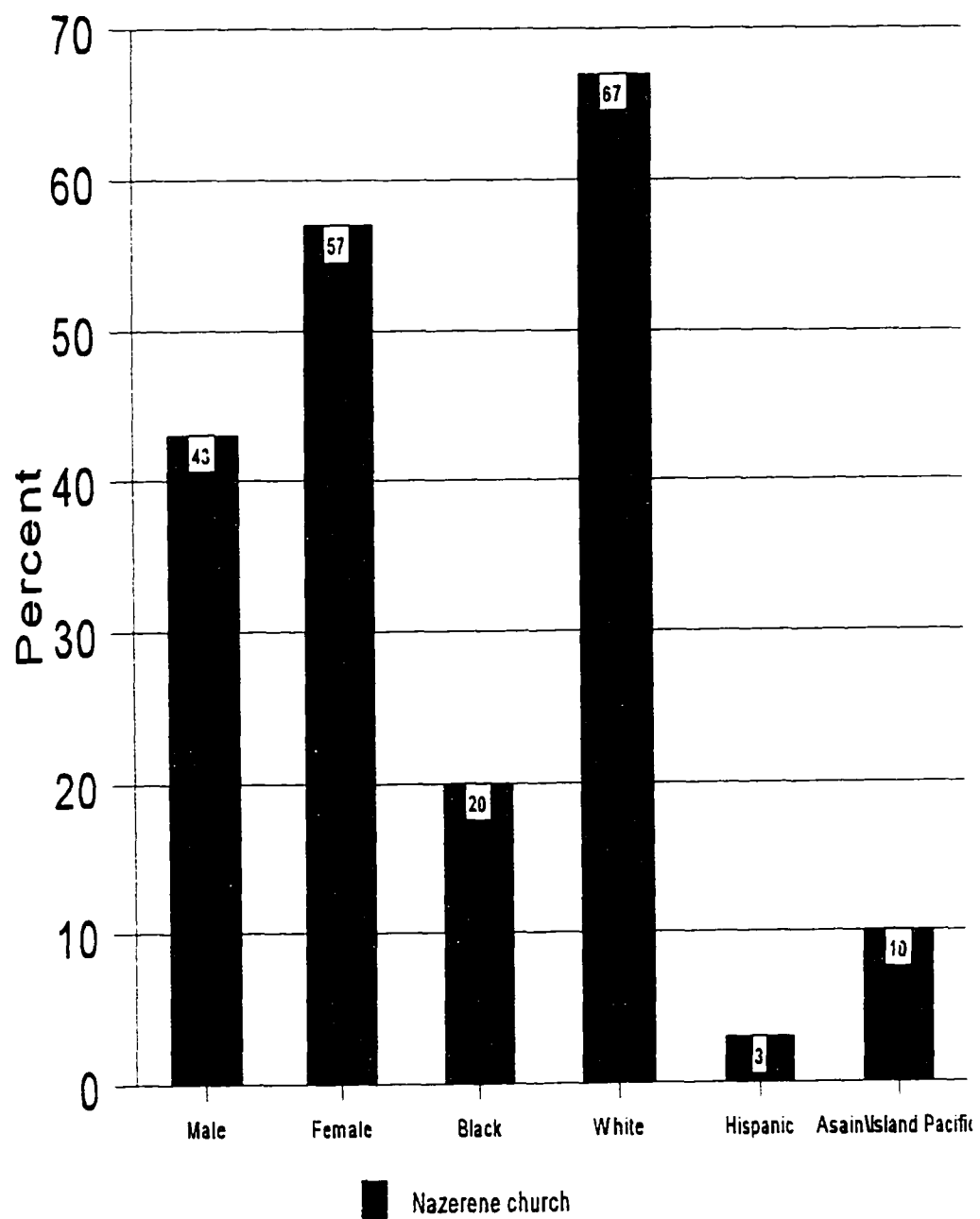


Figure 1. Demographics of pilot test. Percentage of gender and ethnic groups in pilot test of 30 respondents at a Nazerene church (n=30).

Data Collection Procedures

The survey instrument (see Appendix A) was administered with the assistance of a church leader from each church. The survey was administered during the morning Sunday worship services on different Sundays within a 2-month period. After the testing, the survey instruments were collected and sealed in an envelope to ensure confidentiality. Once the sampled churches were surveyed, the instruments were statistically analyzed.

Data Analysis

The data were analyzed using descriptive statistical techniques of all independent and dependent variables in the study. The One Way ANOVA with the Post Hoc test of Tukey HSD was used to test each null hypothesis. The results are displayed in table format. In addition, the data analysis process was aided by the use of a quantitative data analysis computer program called Statistical Program for Social Sciences (SPSS) for Windows, Release 7.0.

SPSS is a comprehensive and flexible statistical analysis and data management system. The professional statistical version of SPSS provides techniques to measure the similarities and differences in data. During the analysis, information was placed in two factor groups: The first factor group, racial harmony, is how different ethnic groups get along. The questions in this factor group were 5, 9, 13, 17, and 20.

All factors of racism and discrimination were considered. The second factor group, behavioral intentions, measured the respondents attitude to reporting or experiencing discrimination. The questions in this factor group were 14, 15, 16, 19, and 21. During data analysis the data were organized categorically and chronologically, reviewed repeatedly, and continually coded for correlation purposes.

Handling of Nonresponses

Surveys with more than three unanswered questions were not used in the analysis. Questions 5, 9, 13, 17, and 20 of the survey (see Appendix A) are specific to discrimination and racism. Respondents that did not answer demographic questions 23-25 were eliminated for analysis because it would be difficult to statistically measure pertinent data on race and gender groups.

Chapter 4 presents the statistical analysis of the study. This chapter is divided into three sections. Section 1 is the demographic breakdown of the three churches. Section 2 presents the frequency distribution of each question by the sample churches. Section 3 is the testing of each null hypotheses.

CHAPTER 4

Data Presentation And Analysis

As stated in chapter 1, the purpose of the study was to measure attitudes of the church climate using a survey instrument. The study was also intended to examine the relationships of different ethnic groups and the racial climate. Primarily, the study focused on the relationship between Blacks and Whites. The theoretical framework of the social learning theory was applied. Adults age 18 and over were surveyed at three Protestant churches. This study was designed to examine the relationship between personal characteristics of different ethnic and gender groups and the overall racial climate of three Protestant churches.

For the purpose of presentation, the chapter has been divided into three sections. The first section covers the total demographic characteristics of total respondents and the respective churches. The demographic characteristics include the following: gender, ethnicity, age, church membership, leadership, education, and income. The second section covers the analysis of the church Climate Survey and the third covers the analysis of testing each null hypothesis. The ANOVA using Tukey HSD was set at the 5% level of significance to test each of the two hypotheses, which are restated below for the convenience of the reader.

NH-1. There is no perceived racism within Protestant multicultural churches.

NH-2. There is no perceived racism between ethnic groupings within Protestant multicultural churches.

The hypotheses are important to the study to measure the racial climate of the church using a quantitative survey instrument. The two null hypotheses are relevant to the study in order to accomplish the objective of this research. The objective was to evaluate the racial climate of Protestant churches by selecting Protestant churches as sample groups, administering the racial climate survey, and statistically analyzing and reporting the findings.

Section 1

Demographic Characteristics According To Respondents

Introduction

The following tables present the demographic breakdown of respondents across the three denominations. These tables are significant to the study by showing the correlation of demographics among the three churches. The tables display the count and percentiles according to their respective demographic distributions. The demographics include the following characteristics: gender, ethnicity, age, church membership, leadership, education, and income.

The demographic presentation is used to compare racial perceptions among the gender and ethnic groupings. It is also important to better understand racism and discrimination with respect to gender, education, income, and ethnic groups.

Gender distribution.

More females were in attendance and responded to the survey than males. Of the 215 respondents, 59.5% were females. The percentage of female respondents was 60.3% for the Lutheran church, 56.1% for the Nazarene, and 62.9% for the Baptist.

Table 1

Frequency and Percent Distribution of Gender

Groupings by Church Affiliation

| Characteristics | Lutheran | Nazarene | Baptist | Total |
|------------------|----------|----------|---------|-------|
| Male | 25 | 36 | 26 | 87 |
| %of Gender group | 28.7% | 41.4% | 29.9% | 100% |
| %of church | 39.7% | 43.9% | 37.1% | 40.5% |
| Female | 38 | 46 | 44 | 128 |
| %of Gender group | 29.7% | 35.9% | 34.4% | 100% |
| %of church | 60.3% | 56.1% | 62.9% | 59.5% |
| Total | 63 | 82 | 70 | 215 |
| %of Gender group | 29.3% | 38.1% | 32.6% | 100% |
| %of church | 100% | 100% | 100% | 100% |

Race and ethnicity.

Findings: Of the total respondents 79.5% are White.

NonWhite ethnic groups are represented with Native American the smallest group (.9%). Blacks comprised 9.8% of respondents with the largest representation in the Baptist church at 25.7%.

Table 2

Frequency and Percent Distribution of Ethnic Groupings by Church Affiliation

| Characteristics | Lutheran | Nazerene | Baptist | Total |
|-----------------------|----------|----------|---------|-------|
| 0 | | | 2 | 2 |
| %of Ethnic group | | | 100% | 100% |
| %of church | | | 2.9% | .9% |
| Black | 1 | 2 | 18 | 21 |
| %of Ethnic group | 4.8% | 9.5% | 85.7% | 100% |
| %of church | 1.6% | 2.4% | 25.7% | 9.8% |
| White | 58 | 69 | 44 | 171 |
| %of Ethnic group | 33.9% | 40.4% | 25.7% | 100% |
| %of church | 92.1% | 84.1% | 62.9% | 79.5% |
| Hispanic | 1 | 1 | 1 | 3 |
| %of Ethnic group | 33.3% | 33.3% | 33.3% | 100% |
| %of church | 1.6% | 1.2% | 1.4% | 1.4% |
| Asian\Island Pacific | | 6 | 2 | 8 |
| %of Ethnic group | | 75% | 25% | 100% |
| %of church | | 7.3% | 2.9% | 3.7% |
| Native American group | 1 | | 1 | 2 |
| %of Ethnic group | 50% | | 50% | 100% |
| %of church | 1.6% | | 1.4% | .9% |
| Total | 63 | 82 | 70 | 215 |
| %of Ethnic group | 29.3% | 38.1% | 32.6% | 100% |
| %of church | 100% | 100% | 100% | 100% |

Note. Characteristic "0" represents respondents that did not answer the demographic section.

Age distribution.

Findings: The age group (18-21) makes up less than 1.4% of respondents while the average age group for church-goers is between the ages 42-51 at 27.4%.

Table 3

Frequency and Percent Distribution of AgeGroupings by Church Affiliation

| Characteristics | Lutheran | Nazerene | Baptist | Total |
|-----------------|-----------|-----------|-----------|------------|
| 0 | | | 1 | 1 |
| %of Age group | | | 100% | 100% |
| %of church | | | 1.4% | .5% |
| 18-21 | | 1 | 2 | 3 |
| %of Age group | | 33.3% | 66.7% | 100% |
| %of church | | 1.2% | 2.9% | 1.4% |
| 22-31 | 6 | 10 | 16 | 32 |
| %of Age group | 18.8% | 31.3% | 50.0% | 100% |
| %of church | 9.5% | 12.2% | 22.9% | 14.9% |
| 32-41 | 16 | 21 | 15 | 52 |
| %of Age group | 30.8% | 40.4% | 28.8% | 100% |
| %of church | 25.4% | 25.6% | 21.4% | 24.2% |
| 42-51 | 15 | 29 | 15 | 59 |
| %of Age group | 25.4% | 49.2% | 25.4% | 100% |
| %of church | 23.8% | 35.4% | 21.4% | 27.4% |
| 52-61 | 18 | 9 | 13 | 40 |
| %of Age group | 45% | 22.5% | 32.5% | 100% |
| %of church | 28.6% | 11% | 18.6% | 18.6% |
| Over 61 | 8 | 12 | 8 | 28 |
| %of Age group | 28.6% | 42.9% | 28.6% | 100% |
| %of church | 12.7% | 14.6% | 11.4% | 13% |
| Total | 63 | 82 | 70 | 215 |
| %of Age group | 29.3% | 38.1% | 32.6% | 100% |
| %of church | 100% | 100% | 100% | 100% |

Leadership status.

Findings: The majority of respondents (60.5%) are nonleaders. The Lutheran Church had the largest percentage of nonleaders at 73%.

Table 4

Frequency and Percent Distribution of ChurchStatus by Church Affiliation

| Characteristics | Lutheran | Nazerene | Baptist | Total |
|-----------------|----------|----------|---------|-------|
| 0 | 1 | | 11 | 12 |
| %of Church | 8.3% | | 91.7% | 100% |
| Status | | | | |
| %of church | 1.6% | | 15.7% | 5.6% |
| Leadership | 16 | 37 | 20 | 73 |
| %of Church | 21.9% | 50.7% | 27.4% | 100% |
| Status | | | | |
| %of church | 25.4% | 45.1% | 28.6% | 34% |
| Non-Leadership | 46 | 45 | 39 | 130 |
| %of Church | 35.4% | 34.6% | 30% | 100% |
| Status | | | | |
| %of church | 73% | 54.9% | 55.7% | 60.5% |
| Total | 63 | 82 | 70 | 215 |
| %of Church | 29.3% | 38.1% | 32.6% | 100% |
| Status | | | | |
| %of church | 100% | 100% | 100% | 100% |

Note. Characteristic "0" represents respondents that did not answer the demographic section.

Membership status.

Findings: Of the respondents, 81.4% are members while 15.3% are nonmembers. The Nazarene Church did not have visitors respond to the survey. The Lutheran Church had the lowest percentage as nonmembers at 1.6% within their church. Of the visitor respondents 60% came from the Lutheran Church.

Table 5

Frequency and Percent Distribution of MembershipStatus by Church Affiliation

| Characteristics | Lutheran | Nazarene | Baptist | Total |
|-----------------------|----------|----------|---------|-------|
| 0 | 1 | | 1 | 2 |
| %of Membership Status | 50% | | 50% | 100% |
| %of church | 1.6% | | 1.4% | .9% |
| Member | 58 | 58 | 59 | 175 |
| %of Membership Status | 33.1% | 33.1% | 33.7% | 100% |
| %of church | 92.1% | 70.7% | 84.3% | 81.4% |
| Non Member | 1 | 24 | 8 | 33 |
| %of Membership Status | 3% | 72.7% | 24.2% | 100% |
| %of church | 1.6% | 29.3% | 11.4% | 15.3% |
| Visitor | 3 | | 2 | 5 |
| %of Membership Status | 60% | | 40% | 100% |
| %of church | 4.8% | | 2.9% | 2.3% |
| Total | 63 | 82 | 70 | 215 |
| %of Membership Status | 29.3% | 38.1% | 32.6% | 100% |
| %of church | 100% | 100% | 100% | 100% |

Note. Characteristic "0" represents the number that did not answer the demographic section.

Educational status.

Findings: The Nazerene Church reported 7.3% of respondents with doctorate degrees, while 20% of total respondents have a Bachelors degree. Of the total respondents, 4.2% have less than a high school diploma. See Table 6.

Table 6

Frequency and Percent Distribution of EducationStatus by Church Affiliation

| Characteristics | Lutheran | Nazerene | Baptist | Total |
|-----------------------|----------|----------|---------|-------|
| 0 | | 1 | | 1 |
| %of Education status | | 100% | | 100% |
| %of church | | 1.2% | | .5% |
| Less than High school | | | 9 | 9 |
| %of Education status | | | 100% | 100% |
| %of church | | | 12.9% | 4.2% |
| High school grad. | 30 | 30 | 35 | 95 |
| %of Education status | 31.6% | 31.6% | 36.8% | 100% |
| %of church | 47.6% | 36.6% | 50% | 44.2% |
| Associate degree | 14 | 9 | 12 | 35 |
| %of Education status | 40% | 25.7% | 34.3% | 100% |
| %of church | 22.2% | 11% | 17.1% | 16.3% |
| Bachelors degree | 10 | 23 | 10 | 43 |
| %of Education status | 23.3% | 53.5% | 23.5% | 100% |
| %of church | 15.9% | 28% | 14.3% | 20% |
| Master degree | 9 | 13 | 4 | 26 |
| %of Education group | 34.6% | 50% | 15.4% | 100% |
| %of church | 14.3% | 15.9% | 5.7% | 12.1% |
| Doctorate degree | | 6 | | 6 |
| %of Education group | | 100% | | 100% |
| %of church | | 7.3% | | 2.8% |
| Total | 63 | 82 | 70 | 215 |
| %of Education status | 29.3% | 38.1% | 32.6% | 100% |
| %of church | 100% | 100% | 100% | 100% |

Note. Characteristic "0" represents the number that did not answer the demographic section.

Family income distribution.

Findings: The largest income level among respondents is over \$50,000 at 54.9% of total respondents, and 60% of those were Nazerene. However, 9.8% of Nazerenes earn less than \$10,000 annually.

Table 7

Frequency and Percent Distribution of Income

Status by Church Affiliation

| Characteristics | Lutheran | Nazerene | Baptist | Total |
|--------------------|----------|----------|---------|-------|
| less than \$10,000 | 4 | 8 | 5 | 17 |
| %of Income status | 23.5% | 47.1% | 29.4% | 100% |
| %of church | 6.3% | 9.8% | 7.1% | 6.5% |
| \$10,000-19,999 | 8 | 4 | 8 | 20 |
| %of Income status | 40% | 20% | 40% | 100% |
| %of church | 12.7% | 4.9% | 11.4% | 9.3% |
| \$20,000-29,999 | 12 | 6 | 17 | 35 |
| %of Income status | 34.3% | 17.1% | 48.6% | 100% |
| %of church | 19% | 7.3% | 24.3% | 16.3% |
| \$30,000-39,999 | 9 | 7 | 15 | 31 |
| %of Income status | 29% | 22.6% | 48.4% | 100% |
| %of church | 14.3% | 8.5% | 21.4% | 14.4% |
| \$40,000-49,999 | 7 | 7 | 9 | 23 |
| %of Income group | 30.4% | 30.4% | 39.1% | 100% |
| %of church | 30.2% | 54.9% | 15.7% | 34.9% |
| Over \$50,000 | 19 | 45 | 11 | 75 |
| %of Income group | 25.3% | 60% | 14.7% | 100% |
| %of church | 30.2% | 54.9% | 15.7% | 34.9% |
| Total | 63 | 82 | 70 | 215 |
| %of Income status | 29.3% | 38.1% | 32.6% | 100% |
| %of church | 100% | 100% | 100% | 100% |

Note. Characteristic "0" represents the number that did not answer the demographic section.

Section 2

Analysis Of Responses To Survey Questions

Introduction

For technical reasons, the survey data were combined from 5 response levels to 3. The responses "strongly disagree" and "disagree" were combined into a new "disagree" category. Similarly, "strongly agree" and "agree" were combined into a new "agree" category. The "neither agree nor disagree" response category was not changed. This collapsing of data was done to mitigate the problem of low cell counts for some of the statistical tests.

Question 1.

Findings: From the data analysis, 80.9% of the respondents felt there is a genuine team effort in the church. This is important to the objective of this research by indicating positive attitude in the church.

Table 8

Frequency and Percent Distribution of SurveyQuestion 1 by Church Affiliation

| Characteristics | Disagree | Neither Agree nor Disagree | Agree | Total |
|-----------------|----------|----------------------------------|-------|-------|
| Lutheran | 3 | 13 | 47 | 63 |
| %of Church | 4.8% | 20.6% | 74.6% | 100% |
| %of Q1 | 42.9% | 38.2% | 27% | 29.3% |
| Nazerene | | 7 | 75 | 82 |
| %of Church | | 8.5% | 91.5% | 100% |
| %of Q1 | | 20.6% | 43.1% | 38.1% |
| Baptist | 4 | 14 | 52 | 70 |
| %of Church | 5.7% | 20% | 74.3% | 100% |
| %of Q1 | 57.1% | 41.2% | 29.9% | 32.6% |
| Total | 7 | 34 | 174 | 215 |
| %of Church | 3.3% | 15.8% | 80.9% | 100% |
| %of Q1 | 100% | 100% | 100% | 100% |

Question 2.

Findings: Of the surveyed respondents, 96.3% Nazerene and 87.9% of total respondents agreed that the church cared for their personal welfare in the church. The Lutheran Church reported 14.3% of neutral responses. This is important to the study because some minorities may feel that their needs are not cared for as are those of Whites.

Table 9

Frequency and Percent Distribution of SurveyQuestion 2 by Church Affiliation

| Characteristics | Disagree | Neither Agree nor Disagree | Agree | Total |
|--------------------|----------|----------------------------------|------------|------------|
| Lutheran | 2 | 9 | 52 | 63 |
| % of Church | 3.2% | 14.3% | 82.5% | 100% |
| % of Q2 | 33.3% | 45% | 27.5% | 29.3% |
| Nazerene | | 3 | 79 | 82 |
| % of Church | | 3.7% | 96.3% | 100% |
| % of Q2 | | 15% | 41.8% | 38.1% |
| Baptist | 4 | 8 | 58 | 70 |
| % of Church | 5.7% | 11.4% | 82.9% | 100% |
| % of Q2 | 66.7% | 40% | 30.7% | 32.6% |
| Total/Count | 6 | 20 | 189 | 215 |
| % of Church | 2.8% | 9.3% | 87.9% | 100% |
| % of Q2 | 100% | 100% | 100% | 100% |

Question 3.

Findings: Of the total respondents, 48.8% and 54.9% Nazerenes felt the church teaches on race relations and multiculturalism, while 25.7% of Baptists disagreed.

Table 10

Frequency and Percent Distribution of SurveyQuestion 3 by Church Affiliation

| Characteristics | Disagree | Neither Agree nor Disagree | Agree | Total |
|-----------------|----------|----------------------------------|-------|-------|
| Lutheran | 9 | 21 | 33 | 63 |
| % of Church | 14.3% | 33.3% | 52.4% | 100% |
| % of Q3 | 25% | 28.4% | 31.4% | 29.3% |
| Nazereane | 9 | 28 | 45 | 82 |
| % of Church | 11% | 34.1% | 54.9% | 100% |
| % of Q3 | 25% | 37.8% | 42.9% | 38.1% |
| Baptist | 18 | 25 | 27 | 70 |
| % of Church | 25.7 | 35.7% | 38.6% | 100% |
| % of Q3 | 50% | 33.8% | 25.7% | 32.6% |
| Total | 36 | 74 | 105 | 215 |
| % of Church | 16.7% | 34.4% | 48.8% | 100% |
| % of Q3 | 100% | 100% | 100% | 100% |

Question 4.

Findings: Of the total respondents, 89.8% feel the church has done enough to encourage them to stay, while 11.1% of Lutheran Church responded neutrally.

Table 11

Frequency and Percent Distribution of SurveyQuestion 4 by Church Affiliation

| Characteristics | Disagree | Neither Agree nor Disagree | Agree | Total |
|-----------------|----------|----------------------------------|-------|-------|
| Lutheran | 2 | 7 | 54 | 63 |
| % of Church | 3.2% | 11.1% | 85.7% | 100% |
| % of Q4 | 33.3% | 43.8% | 28% | 29.3% |
| Nazerene | | 3 | 79 | 82 |
| % of Church | | 3.7% | 96.3% | 100% |
| % of Q4 | | 18.8% | 40.9% | 38.1% |
| Baptist | 4 | 6 | 60 | 70 |
| % of Church | 5.7% | 8.6% | 85.7% | 100% |
| % of Q4 | 66.7% | 37.5% | 31.1% | 32.6% |
| Total | 6 | 16 | 193 | 215 |
| % of Church | 2.8% | 7.4% | 89.8% | 100% |
| % of Q4 | 100% | 100% | 100% | 100% |

Question 5.

Findings: Of total respondents 89.3% disagreed that discrimination against Blacks is common in the church. Also, 10% of Baptists had no opinion to the question. This question is important to the study since the entire survey was designed to measure racial attitudes in the church.

Table 12

Frequency and Percent Distribution of SurveyQuestion 5 by Church Affiliation

| Characteristics | Disagree | Neither Agree nor Disagree | Agree | Total |
|-----------------|----------|----------------------------------|-------|-------|
| Lutheran | 60 | 2 | 1 | 63 |
| %of Church | 95.2% | 3.2% | 1.6% | 100% |
| %of Q5 | 31.3% | 15.4% | 10% | 29.3% |
| Nazerene | 73 | 4 | 5 | 82 |
| %of Church | 89% | 4.9% | 6.1% | 100% |
| %of Q5 | 38% | 30.8% | 50% | 38.1% |
| Baptist | 59 | 7 | 4 | 70 |
| %of Church | 84.3% | 10% | 5.7% | 100% |
| %of Q5 | 30.7% | 53.8% | 40% | 32.6% |
| Total | 192 | 13 | 10 | 215 |
| %of Church | 89.3% | 6% | 4.7% | 100% |
| %of Q5 | 100% | 100% | 100% | 100% |

Question 6.

Findings: Of the total respondents, 71.6% agreed they can report unfair treatment in the church without bad things happening to them, while 25.7% of Baptists had no opinion.

Table 13

Frequency and Percent Distribution of SurveyQuestion 6 by Church Affiliation

| Characteristics | Disagree | Neither Agree nor Disagree | Agree | Total |
|----------------------------|-------------|----------------------------------|--------------|-------------|
| Lutheran %of Church | 10 15.9% | 11 17.5% | 42 66.7% | 63 100% |
| %of Q6 | 45.5% | 28.2% | 27.3% | 29.3% |
| Nazerene %of Church | 6 7.3% | 10 12.2% | 66 80.5% | 82 100% |
| %of Q6 | 27.3% | 25.6% | 42.9% | 38.1% |
| Baptist %of Church | 6 8.6% | 18 25.7% | 46 65.7% | 70 100% |
| %of Q6 | 27.3% | 46.2% | 29.9% | 32.6% |
| Total %of Church | 22 10.2% | 39 18.1% | 154 71.6% | 215 100% |
| %of Q6 | 100% | 100% | 100% | 100% |

Question 7.

Findings: Of the total respondents, 87% agreed that the church membership system is fair. The Nazerene Church reported 90.2% of their respondents agreed their membership system is fair.

Table 14

Frequency and Percent Distribution of SurveyQuestion 7 by Church Affiliation

| Characteristics | Disagree | Neither Agree nor Disagree | Agree | Total |
|-----------------|----------|----------------------------------|-------|-------|
| Lutheran | 1 | 9 | 53 | 63 |
| %of Church | 1.6% | 14.3% | 84.1% | 100% |
| %of Q7 | 33.3% | 36% | 28.3% | 29.3% |
| Nazerene | | 8 | 74 | 82 |
| %of Church | | 9.8% | 90.2% | 100% |
| %of Q7 | | 32% | 39.6% | 38.1% |
| Baptist | 2 | 8 | 60 | 70 |
| %of Church | 2.9% | 11.4% | 85.7% | 100% |
| %of Q7 | 66.7% | 32% | 32.1% | 32.6% |
| Total | 3 | 25 | 187 | 215 |
| %of Church | 1.4% | 11.6% | 87% | 100% |
| %of Q7 | 100% | 100% | 100% | 100% |

Question 8.

Findings: Of the total respondents, 78.6% agreed that all ethnic groups attend picnics and special events. Based on the study objective of the research, this is an important question to determine the racial climate of the church and to determine if there was racial integration.

Table 15

Frequency and Percent Distribution of SurveyQuestion 8 by Church Affiliation

| Characteristics | Disagree | Neither Agree nor Disagree | Agree | Total |
|-----------------|----------|----------------------------------|-------|-------|
| Lutheran | | 13 | 50 | 63 |
| % of Church | | 20.6% | 79.4% | 100% |
| % of Q8 | | 35.1% | 29.6% | 29.3% |
| Nazerene | 6 | 15 | 61 | 82 |
| % of Church | 7.3% | 18.3% | 74.4% | 100% |
| % of Q8 | 66.7% | 40.5% | 36.1% | 38.1% |
| Baptist | 3 | 9 | 58 | 70 |
| % of Church | 4.3% | 12.9% | 82.9% | 100% |
| % of Q8 | 33.3% | 24.3% | 34.3% | 32.6% |
| Total | 9 | 37 | 169 | 215 |
| % of Church | 4.2% | 17.2% | 78.6% | 100% |
| % of Q8 | 100% | 100% | 100% | 100% |

Question 9.

Findings: Of the total respondents, 52.1% disagreed and 46% had no opinion that discrimination against Native Americans is common in the church. This is indicated by the low demographic count of Native Americans in the sample group. Based on the purpose of the study, this question is important to determine the racial climate of the church.

Table 16

Frequency and Percent Distribution of SurveyQuestion 9 by Church Affiliation

| Characteristics | Disagree | Neither Agree nor Disagree | Agree | Total |
|-----------------|----------|----------------------------------|-------|-------|
| Lutheran | 35 | 27 | 1 | 63 |
| % of Church | 55.6% | 42.9% | 1.6% | 100% |
| % of Q9 | 31.3% | 27.3% | 25% | 29.3% |
| Nazerene | 34 | 48 | | 82 |
| % of Church | 41.5% | 58.5% | | 100% |
| % of Q9 | 30.4% | 48.5% | | 38.1% |
| Baptist | 43 | 24 | 3 | 70 |
| % of Church | 61.4% | 34.3% | 4.3% | 100% |
| % of Q9 | 38.4% | 24.2% | 75% | 32.6% |
| Total | 112 | 99 | 4 | 215 |
| % of Church | 52.1% | 46% | 1.9% | 100% |
| % of Q9 | 100% | 100% | 100% | 100% |

Question 10.

Findings: The data indicated that of the total respondents, 67.4% agreed that members are assigned to positions according to their God-given gifts/talents, while 23.3% of total respondents felt neutral to this question.

Table 17

Frequency and Percent Distribution of SurveyQuestion 10 by Church Affiliation

| Characteristics | Disagree | Neither Agree nor Disagree | Agree | Total |
|-----------------|----------|----------------------------------|-------|-------|
| Lutheran | 10 | 20 | 33 | 63 |
| %of Church | 15.9% | 31.7% | 52.4% | 100% |
| %of Q10 | 50% | 40% | 22.8% | 29.3% |
| Nazerene | 1 | 15 | 66 | 82 |
| %of Church | 1.2% | 18.3% | 80.5% | 100% |
| %of Q10 | 5% | 30% | 45.5% | 38.1% |
| Baptist | 9 | 15 | 46 | 70 |
| %of Church | 12.9% | 21.4% | 65.7% | 100% |
| %of Q10 | 45% | 30% | 31.7% | 32.6% |
| Total | 20 | 50 | 145 | 215 |
| %of Church | 9.3% | 23.3% | 67.4% | 100% |
| %of Q10 | 100% | 100% | 100% | 100% |

Question 11.

Findings: Of the total respondents, 74.9% agreed that ethnic interaction and socializing occur in the church, while 10.2% of total respondents disagreed. This is important to this study in order to measure racial harmony of the church.

Table 18

Frequency and Percent Distribution of SurveyQuestion 11 by Church Affiliation

| Characteristics | Disagree | Neither Agree nor Disagree | Agree | Total |
|-----------------|----------|----------------------------------|-------|-------|
| Lutheran | 7 | 7 | 49 | 63 |
| %of Church | 11.1% | 11.1% | 77.8% | 100% |
| %of Q11 | 31.8% | 21.9% | 30.4% | 29.3% |
| Nazerene | 10 | 15 | 57 | 82 |
| %of Church | 12.2% | 18.3% | 69.5% | 100% |
| %of Q11 | 45.5% | 46.9% | 35.4% | 38.1% |
| Baptist | 5 | 10 | 55 | 70 |
| %of Church | 7.1% | 14.3% | 78.6% | 100% |
| %of Q11 | 22.7% | 31.3% | 34.2% | 32.6% |
| Total | 22 | 32 | 161 | 215 |
| %of Church | 10.2% | 14.9% | 74.9% | 100% |
| %of Q11 | 100% | 100% | 100% | 100% |

Question 12.

Findings: From the total respondents, 73.5% agreed that the pastor discourages favoritism. Of the total respondents, 16.7% neither agreed nor disagreed.

Table 19

Frequency and Percent Distribution of SurveyQuestion 12 by Church Affiliation

| Characteristics | Disagree | Neither Agree nor Disagree | Agree | Total |
|-----------------|----------|----------------------------------|-------|-------|
| Lutheran | 8 | 10 | 45 | 63 |
| %of Church | 12.7% | 15.9% | 71.4% | 100% |
| %of Q12 | 38.1% | 27.8% | 28.5% | 29.3% |
| Nazerene | 7 | 11 | 64 | 82 |
| %of Church | 8.5% | 13.4% | 78% | 100% |
| %of Q12 | 33.3% | 30.6% | 40.5% | 38.1% |
| Baptist | 6 | 15 | 49 | 70 |
| %of Church | 8.6% | 21.4% | 70% | 100% |
| %of Q12 | 28.6% | 41.7% | 31% | 32.6% |
| Total | 21 | 36 | 158 | 215 |
| %of Church | 9.8% | 16.7% | 73.5% | 100% |
| %of Q12 | 100% | 100% | 100% | 100% |

Question 13.

Findings: Of the total respondents, 68.4% and 84.1% of Nazerenes agreed that discrimination against Hispanics is not common in their church, while 38.1% of Lutherans had no opinion.

Table 20

Frequency and Percent Distribution of SurveyQuestion 13 by Church Affiliation

| Characteristics | Disagree | Neither Agree nor Disagree | Agree | Total |
|-----------------|----------|----------------------------------|-------|-------|
| Lutheran | 8 | 24 | 31 | 63 |
| %of Church | 12.7% | 38.1% | 49.2% | 100% |
| %of Q13 | 36.4% | 52.2% | 21.1% | 29.3% |
| Nazerene | 4 | 9 | 69 | 82 |
| %of Church | 4.9% | 11% | 84.1% | 100% |
| %of Q13 | 18.2% | 19.6% | 46.9% | 38.1% |
| Baptist | 10 | 13 | 47 | 70 |
| %of Church | 14.3% | 18.6% | 67.1% | 100% |
| %of Q13 | 45.5% | 28.3% | 32% | 32.6% |
| Total | 22 | 46 | 147 | 215 |
| %of Church | 10.2% | 21.4% | 68.4% | 100% |
| %of Q13 | 100% | 100% | 100% | 100% |

Question 14.

Findings: Of the total respondents, 43.7% agreed they would file a complaint if they were discriminated against in the church. Also, 41.3% of Lutherans had no opinion to this question. However, 37.8% of Nazerenes disagreed. This question is important to the study because Whites are not normally discriminated against in society.

Table 21

Frequency and Percent Distribution of SurveyQuestion 14 by Church Affiliation

| Characteristics | Disagree | Neither Agree nor Disagree | Agree | Total |
|-----------------|----------|----------------------------------|-------|-------|
| Lutheran | 11 | 26 | 26 | 63 |
| % of Church | 17.5% | 41.3% | 41.3% | 100% |
| % of Q14 | 19% | 41.3% | 27.7% | 29.3% |
| Nazereane | 31 | 21 | 30 | 82 |
| % of Church | 37.8% | 25.6% | 36.6% | 100% |
| % of Q14 | 53.4% | 33.3% | 31.9% | 38.1% |
| Baptist | 16 | 16 | 38 | 70 |
| % of Church | 22.9% | 22.9% | 54.3% | 100% |
| % of Q14 | 27.6% | 25.4% | 40.4% | 32.6% |
| Total | 58 | 63 | 94 | 215 |
| % of Church | 27% | 29.3% | 43.7% | 100% |
| % of Q14 | 100% | 100% | 100% | 100% |

Question 15.

Findings: Of the total respondents, 94.4% agreed that racial and ethnic groups get along in their church. Based on this question, there is a positive racial climate.

Table 22

Frequency and Percent Distribution of SurveyQuestion 15 by Church Affiliation

| Characteristics | Disagree | Neither Agree nor Disagree | Agree | Total |
|-----------------|----------|----------------------------------|-------|-------|
| Lutheran | | 2 | 61 | 63 |
| % of Church | | 3.2% | 96.8% | 100% |
| % of Q15 | | 18.2% | 30% | 29.3% |
| Nazerene | 1 | 5 | 76 | 82 |
| % of Church | 1.2% | 61.1% | 92.7% | 100% |
| % of Q15 | 100% | 45.5% | 37.4% | 38.1% |
| Baptist | | 4 | 66 | 70 |
| % of Church | | 5.7% | 94.3% | 100% |
| % of Q15 | | 36.4% | 32.5% | 32.6% |
| Total | 1 | 11 | 203 | 215 |
| % of Church | .5% | 5.1% | 94.4% | 100% |
| % of Q15 | 100% | 100% | 100% | 100% |

Question 16.

Findings: Of the total respondents, 82.3% agreed that different ethnic groups sit together in their church. However, 12.1% of total respondents responded neutrally to this question. This question is important to the study because it measured the racial harmony among the churches.

Table 23

Frequency and Percent Distribution of SurveyQuestion 16 by Church Affiliation

| Characteristics | Disagree | Neither Agree nor Disagree | Agree | Total |
|-----------------|----------|----------------------------------|-------|-------|
| Lutheran | 4 | 7 | 52 | 63 |
| %of Church | 6.3% | 11.1% | 82.5% | 100% |
| %of Q16 | 33.3% | 26.9% | 29.4% | 29.3% |
| Nazerene | 5 | 11 | 66 | 82 |
| %of Church | 6.1% | 13.4% | 80.5% | 100% |
| %of Q16 | 41.7% | 42.3% | 37.3% | 38.1% |
| Baptist | 3 | 8 | 59 | 70 |
| %of Church | 4.3% | 11.4% | 84.3% | 100% |
| %of Q16 | 25% | 30.8% | 33.3% | 32.6% |
| Total | 12 | 26 | 177 | 215 |
| %of Church | 5.6% | 12.1% | 82.3% | 100% |
| %of Q16 | 100% | 100% | 100% | 100% |

Question 17.

Findings: Of the total respondents, 85.1% disagreed that discrimination against whites is common in the church. However, 12.7% of Lutherans had no opinion that there is discrimination.

Table 24

Frequency and Percent Distribution of SurveyQuestion 17 by Church Affiliation

| Characteristics | Disagree | Neither Agree nor Disagree | Agree | Total |
|-----------------|----------|----------------------------------|-------|-------|
| Lutheran | 54 | 8 | 1 | 63 |
| % of Church | 85.7% | 12.7% | 1.6% | 100% |
| % of Q17 | 29.5% | 38.1% | 9.1% | 29.3% |
| Nazerene | 75 | 6 | 1 | 82 |
| % of Church | 91.5% | 7.3% | 1.2% | 100% |
| % of Q17 | 41% | 28.6% | 9.1% | 38.1% |
| Baptist | 54 | 7 | 9 | 70 |
| % of Church | 77.1% | 10% | 12.9% | 100% |
| % of Q17 | 29.5% | 33.3% | 81.8% | 32.6% |
| Total | 183 | 21 | 11 | 215 |
| % of Church | 85.1% | 9.8% | 5.1% | 100% |
| % of Q17 | 100% | 100% | 100% | 100% |

Question 18.

Findings: Of the total respondents, 76.7% agreed that admonishment is administered fairly in the church. However, 23.8% of Lutherans had no opinion. This is important to the study because minorities are most often discriminated in society.

Table 25

Frequency and Percent Distribution of SurveyQuestion 18 by Church Affiliation

| Characteristics | Disagree | Neither Agree nor Disagree | Agree | Total |
|-----------------|----------|----------------------------------|-------|-------|
| Lutheran | 1 | 15 | 47 | 63 |
| %of Church | 1.6% | 23.8% | 74.6% | 100% |
| %of Q18 | 14.3% | 34.9% | 28.5% | 29.3% |
| Nazerene | 3 | 16 | 63 | 82 |
| %of Church | 3.7% | 19.5% | 76.8% | 100% |
| %of Q18 | 42.9% | 37.2% | 38.2% | 38.1% |
| Baptist | 3 | 12 | 55 | 70 |
| %of Church | 4.3% | 17.1% | 78.6% | 100% |
| %of Q18 | 42.9% | 27.9% | 33.3% | 32.6% |
| Total | 7 | 43 | 165 | 215 |
| %of Church | 3.3% | 20% | 76.7% | 100% |
| %of Q18 | 100% | 100% | 100% | 100% |

Question 19.

Findings: Of the total respondents, 65.6% disagreed that different ethnic groups sit at separate tables in the church, while 20.9% of total respondents had no opinion. This is important to the study since it is an indicator that the racial climate is positive.

Table 26

Frequency and Percent Distribution of SurveyQuestion 19 by Church Affiliation

| Characteristics | Disagree | Neither Agree nor Disagree | Agree | Total |
|-----------------|----------|----------------------------------|-------|-------|
| Lutheran | 50 | 10 | 3 | 63 |
| % of Church | 79.4% | 15.9% | 4.8% | 100% |
| % of Q19 | 35.5% | 22.2% | 10.3% | 29.3% |
| Nazerene | 44 | 20 | 18 | 82 |
| % of Church | 53.7% | 24.4% | 22% | 100% |
| % of Q19 | 31.2% | 44.4% | 62.1% | 38.1% |
| Baptist | 47 | 15 | 8 | 70 |
| % of Church | 67.1% | 21.4% | 11.4% | 100% |
| % of Q19 | 33.3% | 33.3% | 27.6% | 32.6% |
| Total | 141 | 45 | 29 | 215 |
| % of Church | 65.6% | 20.9% | 13.5% | 100% |
| % of Q19 | 100% | 100% | 100% | 100% |

Question 20.

Findings: Of the total respondents, 61.4% disagreed and 58.7% of Lutherans had no opinion that discrimination against Asian/Island Pacific is common in the church.

Table 27

Frequency and Percent Distribution of SurveyQuestion 20 by Church Affiliation

| Characteristics | Disagree | Neither Agree nor Disagree | Agree | Total |
|-----------------|----------|----------------------------------|-------|-------|
| Lutheran | 26 | 37 | | 63 |
| % of Church | 41.3% | 58.7% | | 100% |
| % of Q20 | 19.7% | 47.4% | | 29.3% |
| Nazerene | 54 | 28 | | 82 |
| % of Church | 65.9% | 34.1% | | 100% |
| % of Q20 | 40.9% | 35.9% | | 38.1% |
| Baptist | 52 | 13 | 5 | 70 |
| % of Church | 74.3% | 18.6% | 7.1% | 100% |
| % of Q20 | 39.4% | 16.7% | 100% | 32.6% |
| Total | 132 | 78 | 5 | 215 |
| % of Church | 61.4% | 36.3% | 2.3% | 100% |
| % of Q20 | 100% | 100% | 100% | 100% |

Question 21.

Findings: Of the total respondents, 83.7% agreed that the church would take prompt action to stop discrimination in their church. This is important to the study because it indicated a low tolerance for discrimination in the churches, and church-goers are reporting discrimination more often than in the past.

Table 28

Frequency and Percent Distribution of SurveyQuestion 21 by Church Affiliation

| Characteristics | Disagree | Neither Agree nor Disagree | Agree | Total |
|-----------------|----------|----------------------------------|------------|------------|
| Lutheran | | 13 | 50 | 63 |
| % of Church | | 20.6% | 79.4% | 100% |
| % of Q21 | | 40.6% | 27.8% | 29.3% |
| Nazerene | 1 | 9 | 72 | 82 |
| % of Church | 1.2% | 11% | 87.8% | 100% |
| % of Q21 | 33.3% | 28.1% | 40% | 38.1% |
| Baptist | 2 | 10 | 58 | 70 |
| % of Church | 2.9% | 14.3% | 82.9% | 100% |
| % of Q21 | 66.7% | 31.3% | 32.2% | 32.6% |
| Total | 3 | 32 | 180 | 215 |
| % of Church | 1.4% | 14.9% | 83.7% | 100% |
| % of Q21 | 100% | 100% | 100% | 100% |

Question 22.

Findings: Of the total respondents, of 75.8% agreed the church prepares individuals for the ministry while 9.5% of Lutherans disagreed. This is important to the study because churches are educating people on different methods of ministry to diverse cultures.

Table 29

Frequency and Percent Distribution of SurveyQuestion 22 by Church Affiliation

| Characteristics | Disagree | Neither Agree nor Disagree | Agree | Total |
|-----------------|----------|----------------------------------|-------|-------|
| Lutheran | 6 | 16 | 41 | 63 |
| % of Church | 9.5% | 25.4% | 65.1% | 100% |
| % of Q22 | 60% | 38.1% | 25.2% | 29.3% |
| Nazerene | 2 | 10 | 70 | 82 |
| % of Church | 2.4% | 12.2% | 85.4% | 100% |
| % of Q22 | 20% | 23.8% | 42.9% | 38.1% |
| Baptist | 2 | 16 | 52 | 70 |
| % of Church | 2.9% | 22.9% | 74.3% | 100% |
| % of Q22 | 20% | 38.1% | 31.9% | 32.6% |
| Total | 10 | 42 | 163 | 215 |
| % of Church | 4.7% | 19.5% | 75.8% | 100% |
| % of Q22 | 100% | 100% | 100% | 100% |

Section 3

Testing Of Null Hypotheses

Introduction

This section fulfills the purpose of the study by examining the relationship between personal characteristics of different ethnic groups and the overall racial climate of three Protestant churches. For the purpose of analysis, this section tested the two null hypotheses using ANOVA and Tukey HSD with the level of significance set at ($p < .05$) and displayed using tables.

The ANOVA (analysis of variance) tests for equality of means among several samples. The column labeled "Sig" in Table 30 provides the lowest level of significance at which the hypothesis of equal means can be rejected. This sig value is also known as a p-value, the term that will be used in this discussion. If the p-value for a category is less than .05, the null hypothesis will be rejected and at least one of the sample means is significantly different than the others; otherwise, the null hypothesis will not be rejected and the means may be equal.

If the null hypothesis is rejected, then the problem is to determine which one (or ones) may be different. For this, Tukey's HSD (Honestly Significantly Different) test will be used. Essentially, the HSD test is a pairwise

comparison; SPSS calculates the test statistic and makes the comparison. In Tables 32-34 and 37 and 38, the test was run with the level of significance set at 5%. The means are provided for the samples that are not strongly different.

To test the first null-hypothesis, questions 5, 9, 13, 17, and 20 were used. The questions had a central theme of racial harmony, and the goal was to measure the general climate with regard to racial harmony within the churches. To test the second null hypothesis, questions 14, 15, 16, 19, and 21 were used. Here the plan was to investigate the central theme of behavioral intentions with regard to discrimination and ethnic groupings. Each question will be considered separately along with the implication each would have on the analysis. Findings have been organized according to the researcher's null hypotheses, which are restated for the convenience of the reader.

NH-1: There is no perceived racism within Protestant multi cultural churches.

Discussion: As shown in Table 30, the ANOVA p-values for the first two questions are larger than .05, indicating that the sample means are not strongly different for these questions. Questions 13, 17, and 20, however, had p-values less than .05, and at least one of the means is different in each case and Tukey's HSD test was applied with the results shown in Tables 32-34. A discussion for each of the five questions follows. Table 31 shows the descriptive mean analysis among the three churches for questions 5, 9, 13, 17, and 20.

Table 30

ANOVA Table for churches

| Church | | Sum of Squares | df | Mean square | F | Sig |
|--------|----------------|----------------|-----|-------------|-------|------|
| q5 | Between Groups | .793 | 2 | .397 | 1.784 | .170 |
| | Within Groups | 47.142 | 212 | .222 | | |
| | Total | 47.935 | 214 | | | |
| q9 | Between Groups | 1.053 | 2 | .526 | 1.839 | .162 |
| | Within Groups | 60.696 | 212 | .286 | | |
| | Total | 61.749 | 214 | | | |
| q13 | Between Groups | 6.804 | 2 | 3.402 | 8.056 | .000 |
| | Within Groups | 89.522 | 212 | .422 | | |
| | Total | 96.326 | 214 | | | |
| q17 | Between Groups | 2.696 | 2 | 1.348 | 5.322 | .006 |
| | Within Groups | 53.704 | 212 | .253 | | |
| | Total | 56.400 | 214 | | | |
| q20 | Between Groups | 2.830 | 2 | 1.415 | 5.071 | .007 |
| | Within Groups | 59.152 | 212 | .279 | | |
| | Total | 61.981 | 214 | | | |

Note. Between churches

Table 31

Descriptive Table of Means According to Churches

| Descriptor | N | Mean |
|--------------|-----|------|
| q5 Lutheran | 63 | 2.06 |
| q5 Nazerene | 82 | 2.17 |
| q5 Baptist | 70 | 2.21 |
| q5 Total | 215 | 2.15 |
| q9 Lutheran | 63 | 2.46 |
| q9 Nazerene | 82 | 2.59 |
| q9 Baptist | 70 | 2.43 |
| q9 Total | 215 | 2.50 |
| q13 Lutheran | 63 | 3.37 |
| q13 Nazerene | 82 | 3.79 |
| q13 Baptist | 70 | 3.53 |
| q13 Total | 215 | 3.58 |
| q17 Lutheran | 63 | 2.16 |
| q17 Nazerene | 82 | 2.10 |
| q17 Baptist | 70 | 2.36 |
| q17 Total | 215 | 2.20 |
| q20 Lutheran | 63 | 2.59 |
| q20 Nazerene | 82 | 2.34 |
| q20 Baptist | 70 | 2.33 |
| q20 Total | 215 | 2.41 |

Question 5: Discrimination against Blacks is common in this church.

There was no difference in the means of the responses for the three churches. This indicates that, on average, the three churches were not strongly different in this attitude. A comparison of responses is provided in Figure 2.

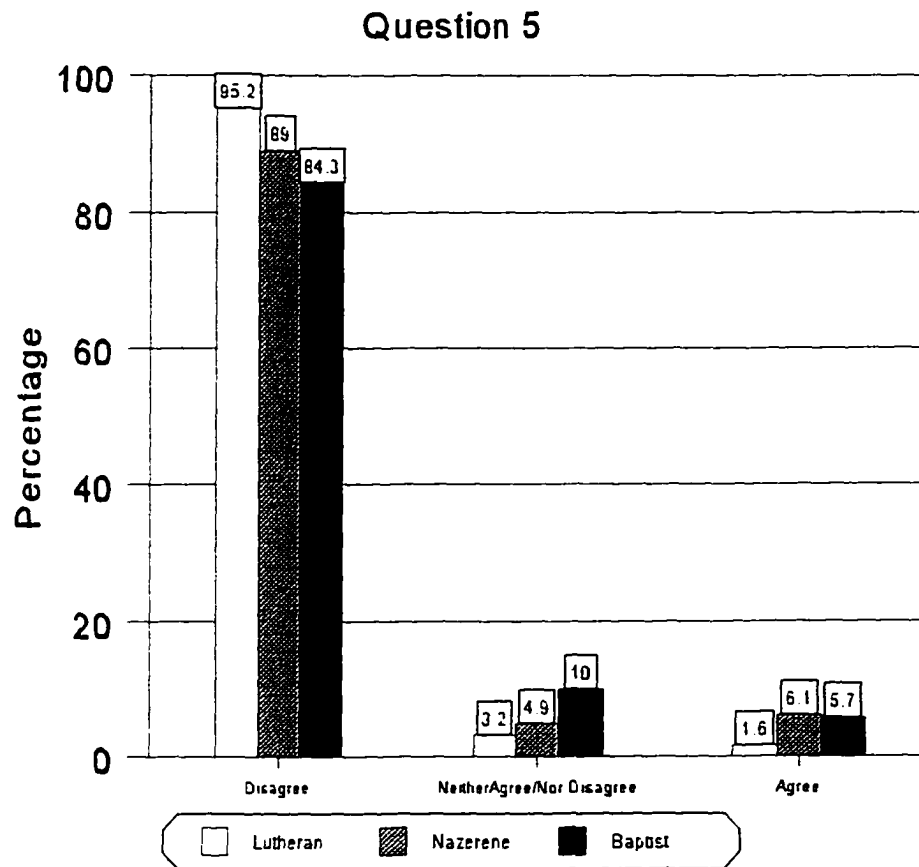


Figure 2. Response by church for Q 5. The sample size for the respective churches was Lutheran (n=63), Nazerene (n=82), and Baptist (n=70). The Figure indicates that the Lutheran responded higher in the disagree column at 95.2%, Nazerene 89%, and Baptist 84.3%. Also, the Baptist reported 5.7% and Nazerene reported 6.1% of respondents agreeing that discrimination against Blacks is common in their churches. Although this would indicate there are some who perceived discrimination against Blacks, these numbers are not significant in comparison.

Question 9: Discrimination against Native Americans is common in this church.

There was no difference in the means of the respondents for the three churches. A comparison of responses is presented in Figure 3.

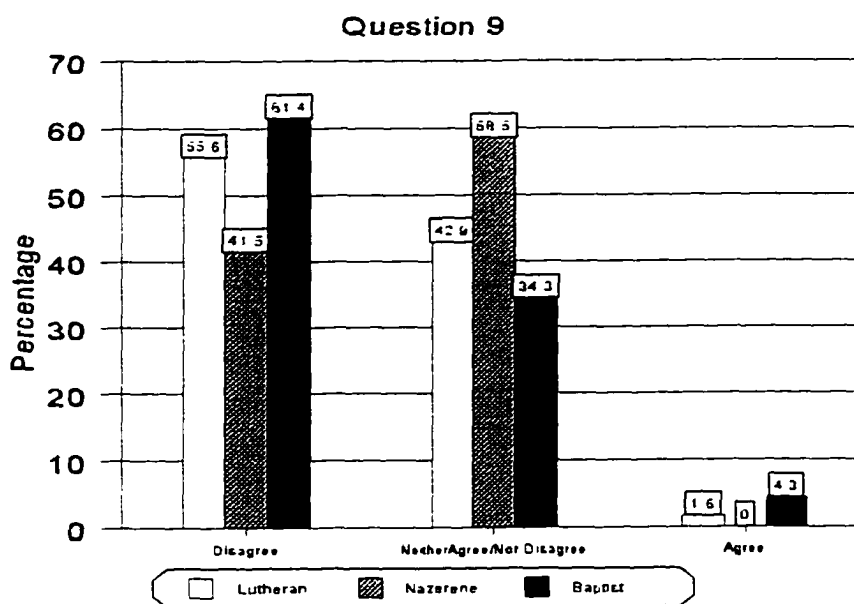


Figure 3. Response by church for Q 9. All three churches responded strongly in the neutral column. This may indicate that the demographics in all three churches for Native Americans was lower or non-existent. However, the Baptist reported 4.3% and Lutheran reported 1.6% respondents agreeing that discrimination is common. Although this would indicate there are some who perceived discrimination against Native Americans, these numbers are not significant in comparison.

Question 13: Discrimination is not common against Hispanics in this church.

The mean for the Nazerene church, 3.79 is greater than the other two churches. This may indicate that the Nazerene church may feel differently regarding this question and may agree discrimination is not common. Table 32 is the Tukey HSD and shows the difference in means. The table indicates that the Nazerene church means is different. Figure 4 provides a comparison of attitudes toward Hispanics in the three churches.

Table 32

Tukey HSD for Q 13

| Church | N | Subset for $\alpha=.05$ 1 |
|----------|----|---------------------------------|
| Lutheran | 63 | 3.37 |
| Baptist | 70 | 3.53 |
| Nazerene | 82 | |
| Sig. | | .292 |

Note. Tukey HSD, $df=1$, $p=.292$

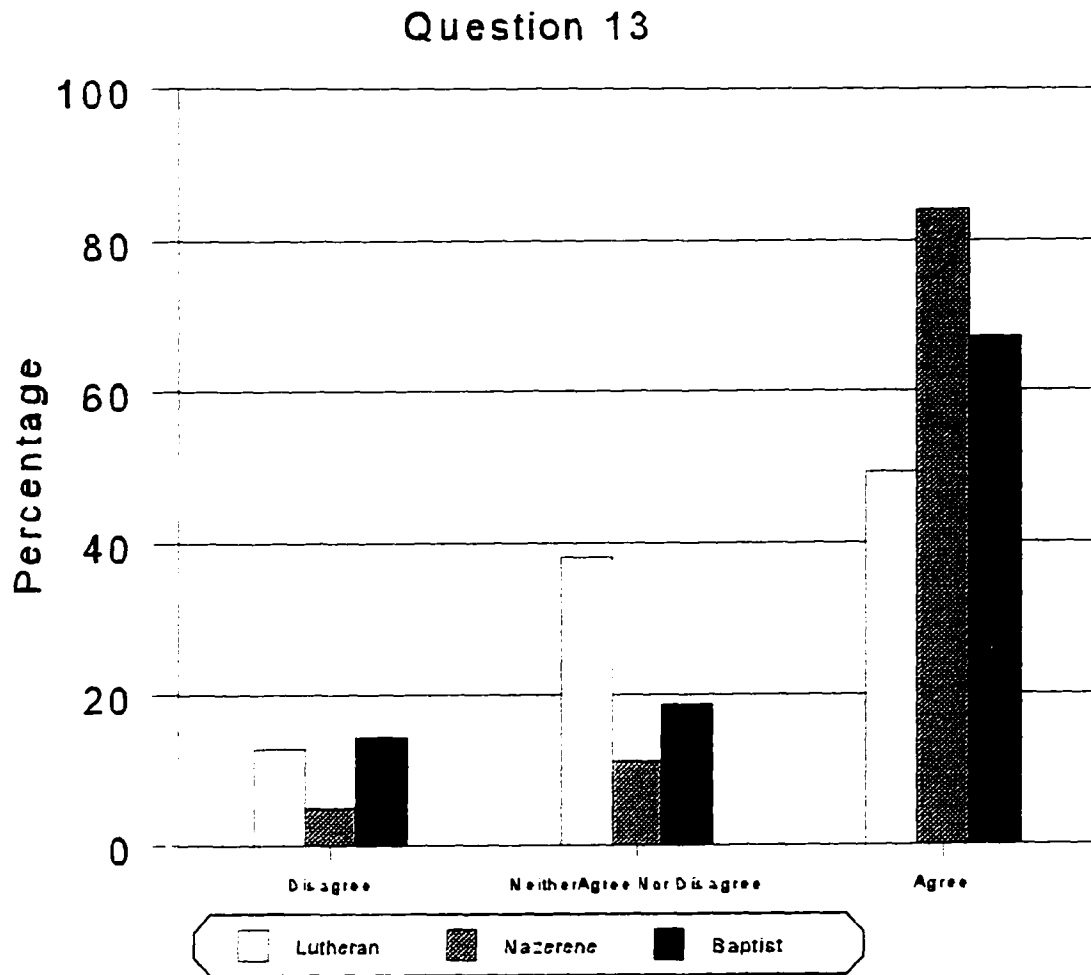


Figure 4. Response by church for Q 13. The Nazerene Church responded higher in the agree column at 84.1%, Baptist 67.1%, and Lutheran 49.2%. This could be due to their larger sample size. The Lutheran Church reported 38.1% respondents in the neutral column. This may have been the result of a low demographics of Hispanics. Although the responses also indicate there are some who perceive discrimination against Hispanics, these numbers are not significant in comparison.

Question 17: Discrimination against Whites is common in this church.

The mean for the Baptist Church 2.36 is greater than the Nazerene and Lutheran Church. There is some evidence (see Table 33) that the Baptist Church may feel differently about Whites than the Lutheran and Nazerene churches. The response to the question are shown in Figure 5.

Table 33

Q17 Tukey HSD

| Church | N | Subset for <u>alpha=.05</u> I |
|----------|----|-------------------------------------|
| Nazerene | 82 | 2.10 |
| Lutheran | 63 | 2.16 |
| Baptist | 70 | |
| Sig. | | .750 |

Note. Tukey HSD, df=1, p=.750

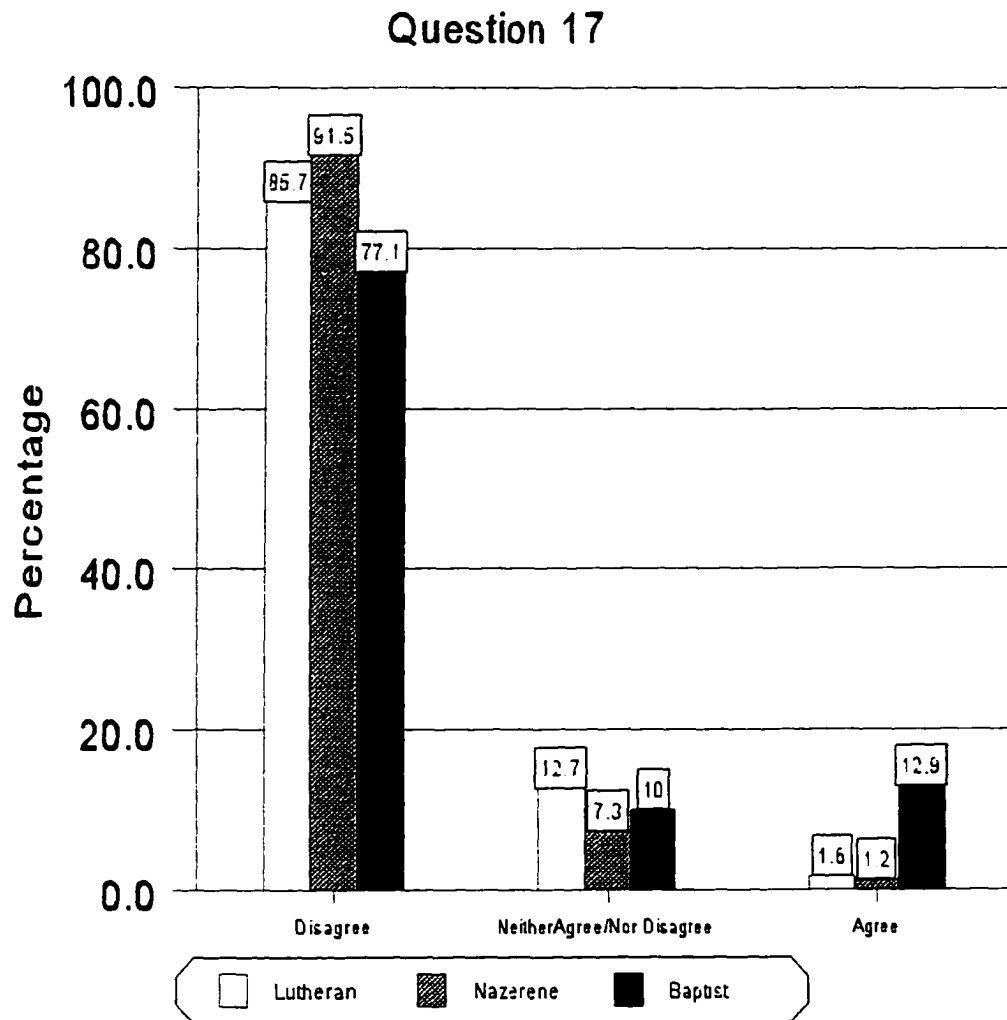


Figure 5. Response by church for Q 17. All three churches strongly significantly in the disagree column with Lutheran 85.7%, Nazarene 91.5%, and Baptist 77.1%. The Baptist Church reported 12.9% of respondents who agreed that discrimination against Whites is common in their church. Although the responses may indicate discrimination against Whites, these numbers are not significant in comparison.

Question 20: Discrimination against Asian\Island Pacific is common in this church.

The mean for the Lutheran Church 2.59 is greater than the other two churches (see Table 34). This indicates that the Lutheran Church may agree more strongly regarding this question. A comparison of the responses for the three churches is provided in Figure 6.

Table 34

Tukey HSD for Q 20

| Church | N | Subset for <u>alpha=.05</u> I |
|----------|----|-------------------------------------|
| Baptist | 70 | 2.33 |
| Nazerene | 82 | 2.34 |
| Lutheran | 63 | |
| Sig. | | .988 |

Note. Tukey HSD, df=1, p=.988

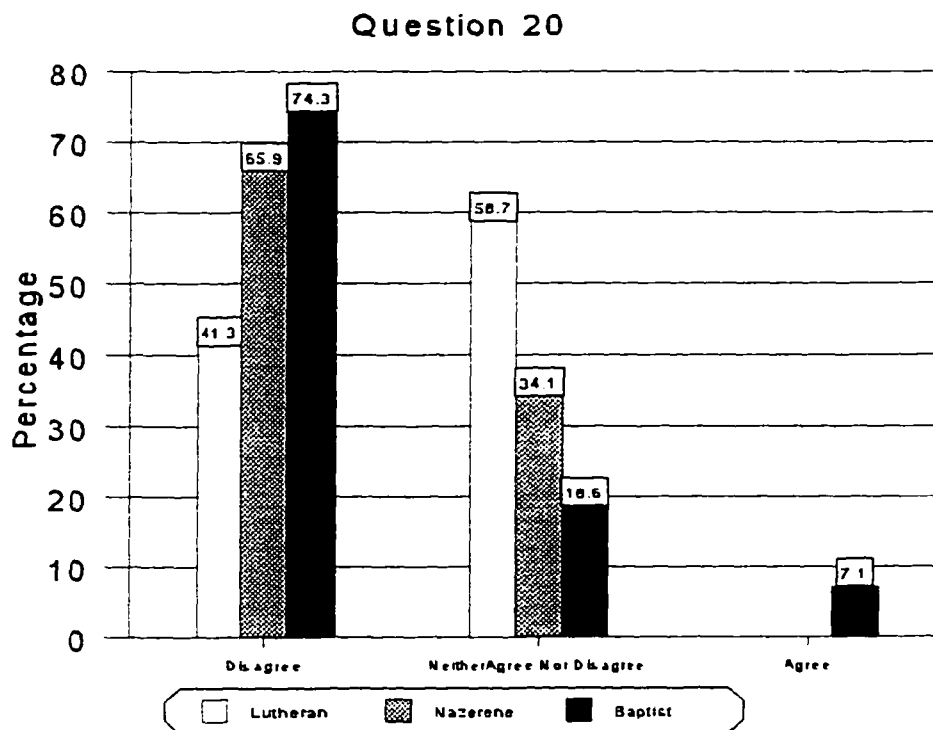


Figure 6. Response by church for Q 20. All three churches responded strongly in the disagree column with Lutheran 41.3%, Nazerene 65.9%, and Baptist 74.3%. The Lutheran Church had a lower response in this column and a higher response in the neutral column at 58.7%. The demographic data indicates that the Lutheran Church did not have any Asian\Island Pacific in their church. The Baptist Church reported 7.1% of respondents who agreed there is discrimination. The Nazerene had the largest demographic sample size of Asian Island Pacific but did not respond by agreeing there is discrimination. Although the responses vary, these numbers are not significant in comparison.

NH-2: There is no perceived racism between ethnic groupings within Protestant multicultural churches.

Discussion: As shown in Table 35 the ANOVA p-values for questions 14 and 21 are less than .05 and at least one of the means is different in each case and Tukey's HSD test was applied with the results shown in Tables 37 and 38.

Questions 15, 16, and 19 had p-values larger than .05 indicating that the sample means are not significantly different for these questions. A discussion for each of the five questions follows. Table 36 shows the descriptive mean analysis among the ethnic groups for questions 14, 15, 16, 19, and 21.

Table 35

ANOVA Table for ethnic groups

| Ethnic Groups | | Sum of Squares | df | Mean square | F | Sig |
|---------------|----------------|----------------|-----|-------------|-------|------|
| q14 | Between Groups | 9.443 | 6 | 1.574 | 2.398 | .029 |
| | Within Groups | 136.530 | 208 | .656 | | |
| | Total | 145.972 | 214 | | | |
| q15 | Between Groups | .475 | 6 | 7.9E-02 | 1.199 | .308 |
| | Within Groups | 13.739 | 208 | 6.6E-02 | | |
| | Total | 14.214 | 214 | | | |
| q16 | Between Groups | 1.520 | 6 | .253 | .8667 | .521 |
| | Within Groups | 60.852 | 208 | .293 | | |
| | Total | 62.372 | 214 | | | |
| q19 | Between Groups | 2.275 | 6 | .379 | .7216 | .633 |
| | Within Groups | 109.381 | 208 | .526 | | |
| | Total | 111.656 | 214 | | | |
| q21 | Between Groups | 2.719 | 6 | .453 | 2.727 | .014 |
| | Within Groups | 34.565 | 208 | .166 | | |
| | Total | 37.284 | 214 | | | |

Note. Between Ethnic Groups

Table 36

Descriptive Table of means
according to ethnic groups

| Descriptor | N | Mean |
|----------------------|-----|------|
| q14 0 | 2 | 4.00 |
| Black | 21 | 3.57 |
| White | 171 | 3.08 |
| Hispanic | 3 | 3.00 |
| Asian/Island Pacific | 8 | 3.25 |
| Native American | 2 | 4.00 |
| Other | 8 | 3.63 |
| Total | 215 | 3.17 |
| q15 0 | 2 | 4.00 |
| Black | 21 | 3.86 |
| White | 171 | 3.95 |
| Hispanic | 3 | 3.67 |
| Asian/Island Pacific | 8 | 3.88 |
| Native American | 2 | 4.00 |
| Other | 8 | 4.00 |
| Total | 215 | 3.94 |
| q16 0 | 2 | 4.00 |
| Black | 21 | 3.67 |
| White | 171 | 3.77 |
| Hispanic | 3 | 3.33 |
| Asian/Island Pacific | 8 | 3.88 |
| Native American | 2 | 4.00 |
| Other | 8 | 4.00 |
| Total | 215 | 3.77 |
| q19 0 | 2 | 2.50 |
| Black | 21 | 2.38 |
| White | 171 | 2.52 |
| Hispanic | 3 | 2.00 |
| Asian/Island Pacific | 8 | 2.13 |
| Native American | 2 | 2.50 |
| Other | 8 | 2.38 |
| Total | 215 | 2.48 |
| q21 0 | 2 | 4.00 |
| Black | 21 | 3.90 |
| White | 171 | 3.82 |
| Hispanic | 3 | 3.00 |
| Asian/Island Pacific | 8 | 3.88 |
| Native American | 2 | 3.50 |
| Other | 8 | 4.00 |
| Total | 215 | 3.82 |

Note. "0" represents non respondents

Question 14: If I were discriminated against in this church, I would file a complaint.

There is some evidence (see Tables 37 and 38) the mean for the Hispanics is less at 3.00 than all the ethnic groups. The mean for Whites for this question is 3.08. This may indicate that the Hispanics may feel differently regarding this question. Figure 7 provides a comparison of attitudes from the ethnic groups.

Table 37

Tukey HSD for Q 14

| Ethnic Group | N | Subset for <u>alpha=.05</u> I |
|-------------------------|-----|-------------------------------------|
| Hispanic | 3 | 3.00 |
| White | 171 | 3.08 |
| Asian/Island Pacific | 8 | 3.25 |
| Black | 21 | 3.57 |
| Other | 8 | 3.63 |
| Native American | 2 | 4.00 |
| O | 2 | 4.00 |
| Sig. | | .545 |

Note. Tukey HSD, $df=1$, $p=.545$

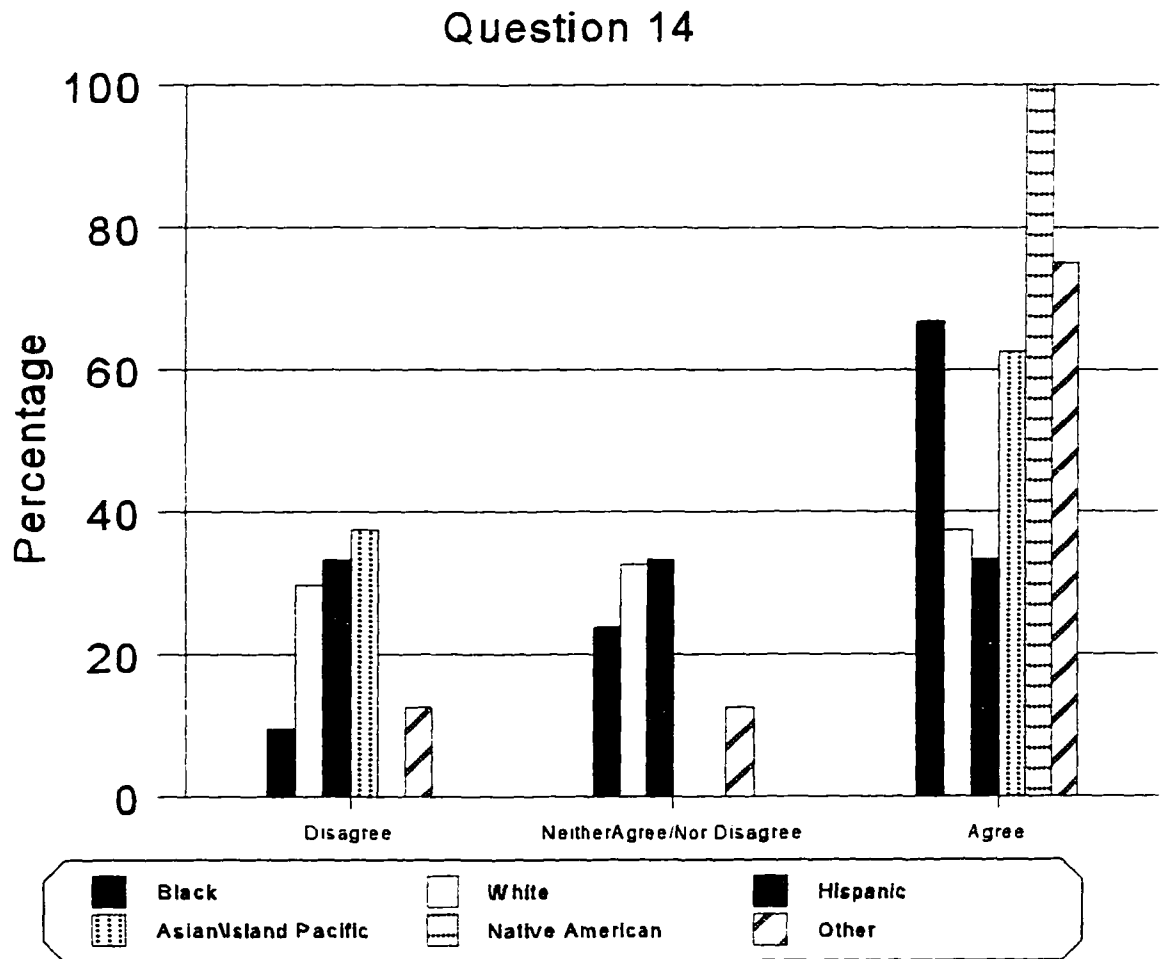


Figure 7. Response by ethnic group for Q 14. The Figure shows 66.7% of Blacks would file a discrimination complaint and 33.3% of Hispanics. Also, 33.3% Hispanics responded neutrally to this question. This may be a result of a sample size of 3 Hispanics among the three churches. Whites responded at 37.4% they would file a complaint but disagreed at 29.8%. This may suggest that discrimination is not as common toward Whites.

Question 15: People of different racial/ethnic groups generally get along in this church.

There was no difference in the means of the responses for the ethnic groups. This indicates that, on average, the ethnic groups were not significantly different in this attitude. A comparison of responses is provided in Figure 8.

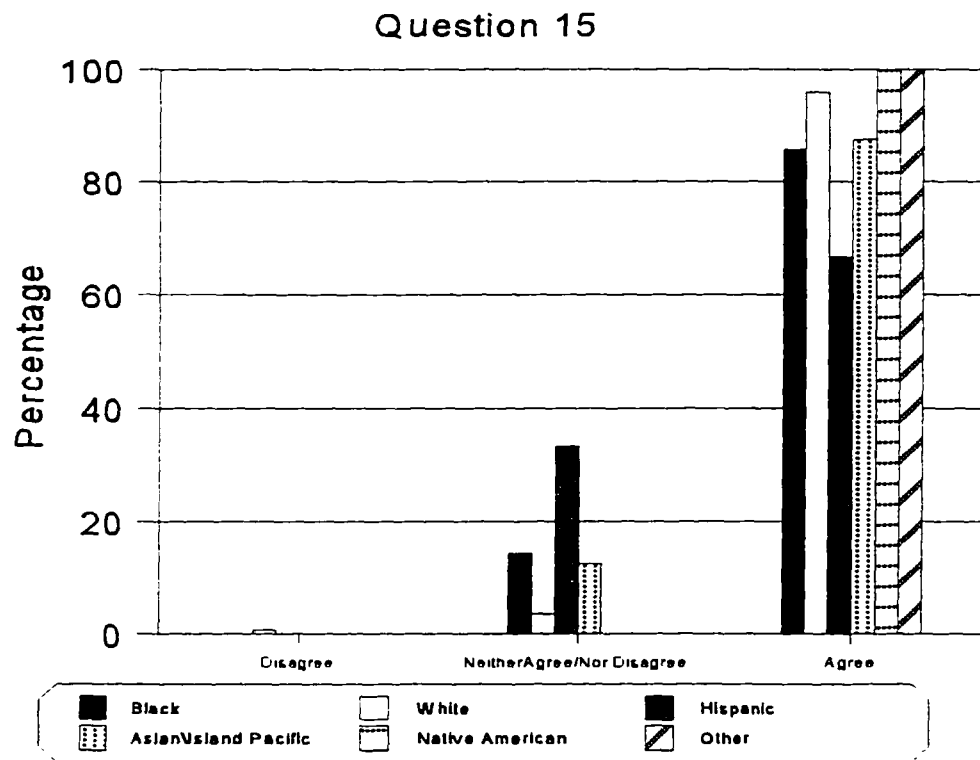


Figure 8. Response by ethnic group for Q 15. The Figure indicates all ethnic groups agreed strongly that all ethnic groups get along. Only .6% of Whites disagreed. This Figure may suggest a positive racial climate.

Question 16: Different ethnic groups are seen sitting together during church services in this church.

There was no differences in the means of the response for the ethnic groups. A comparison of responses is provided in Figure 9.

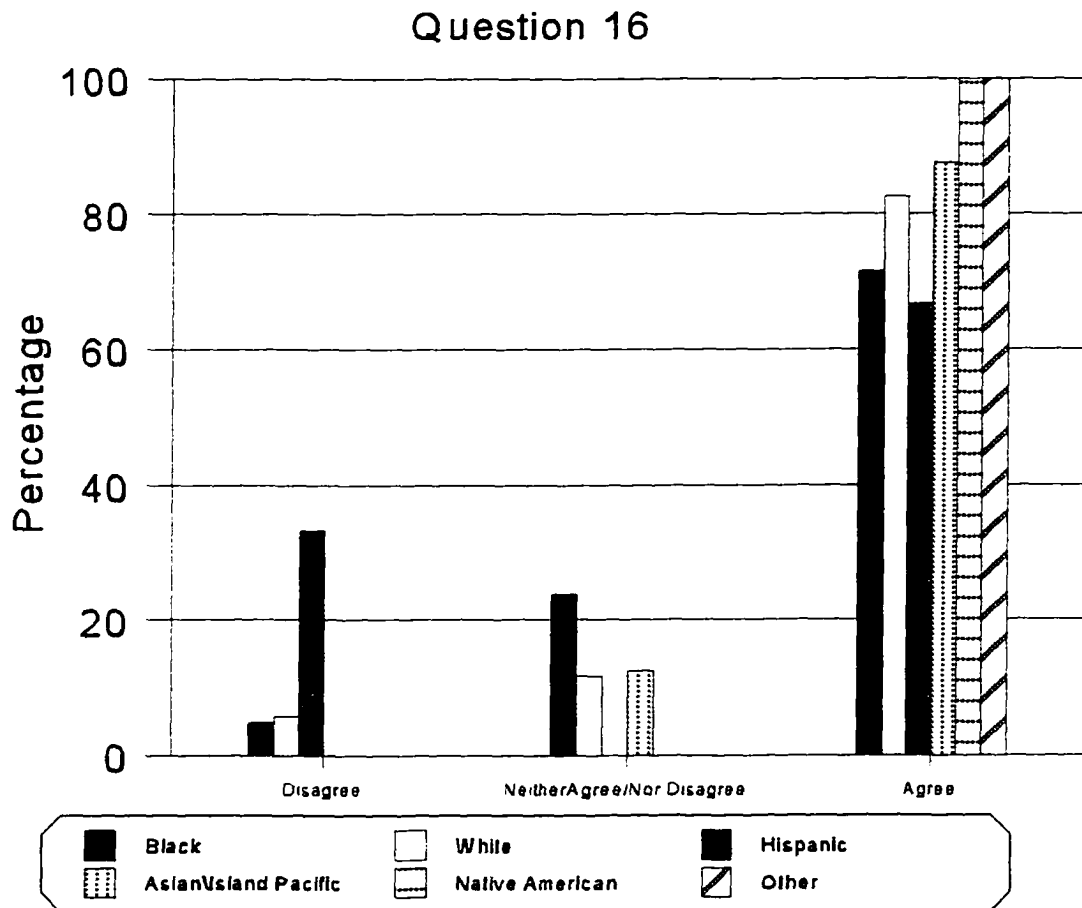


Figure 9. Response by ethnic group for Q 16. This Figure also reflects a positive racial climate with 71.4% Blacks, 66.7% Hispanics, and 87.5% Asian\Island Pacific agreeing to this question. Only 5.8% of Whites disagreed.

Question 19: Different ethnic group members sit at separate tables during lunch/pot lucks in this church.

There was no significant differences in the means of the responses for the ethnic groups. A comparison of responses is provided in Figure 10.

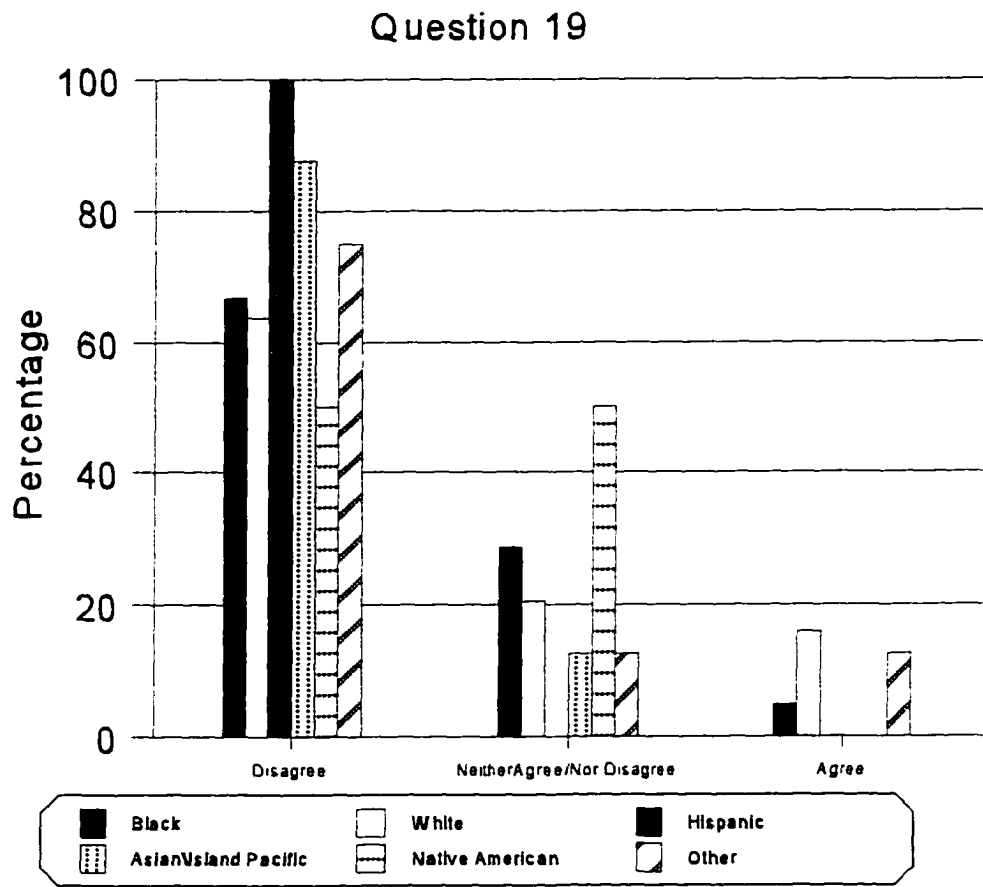


Figure 10. Response by ethnic group for Q 19. This Figure shows that all ethnic groups responded strongly in the disagree column. Whites reported 20.5% neutral to this question.

Question 21: This church would take prompt action to stop discrimination if someone reported it.

The means for the Hispanics is less at 3.00 (see Table 38) than the other ethnic groups. This may indicate that the Hispanics may feel differently regarding this question. Figure 11 provides a comparison of attitudes regarding this question.

Table 38

Tukey HSD for Q21

| Ethnic Group | N | Subset for alpha= .05 | |
|-------------------------|-----|--------------------------|------|
| | | 1 | 2 |
| Hispanic | 3 | 3.00 | |
| Native American | 2 | 3.50 | 3.50 |
| White | 171 | 3.82 | 3.82 |
| Asian Island Pacific | 8 | | 3.88 |
| Black | 21 | | 3.90 |
| Other | 8 | | 4.00 |
| 0 | 2 | | 4.00 |
| Sig. | | .052 | .552 |

Note. Tukey HSD, df=1, p=.052
and df=2, p=.552

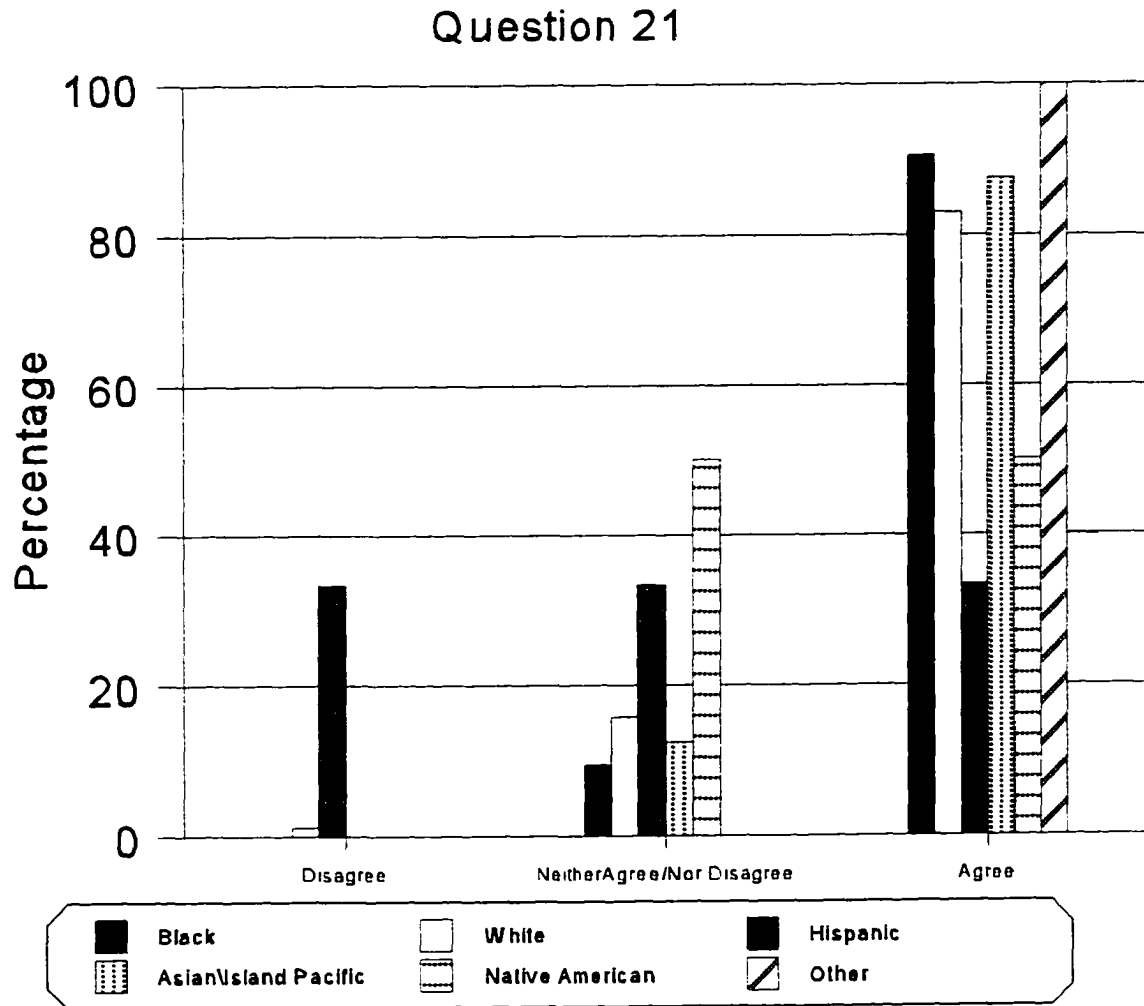


Figure 11. Response by ethnic group for Q 21. Figure 11 shows 90.5% Blacks and 83% Whites agreeing. Hispanics reported 33.3% both neutrally and disagreeing. Again, this could be a result of a small demographic sample size.

Summary Of Statistical Results

This study examined attitudinal responses and race relations in order to provide a more adequate representation of the multidimensional nature of a church racial climate. The examination of the demographic section of this study, employs a full set of independent demographic variables as (i.e., gender, ethnicity, age, leadership, membership, education, and income).

Chapter 4 was arranged in three sections corresponding to the two null hypotheses of the study. The analysis focused on the racial harmony and behavioral intentions of three Protestant multicultural churches on their racial climate and among the ethnic groups. All data were analyzed by ANOVA and Tukey HSD with the level of significance set at $p > .05$.

Section 1 is the analysis of the demographic section. The data analysis indicated that 1.4% of all respondents, ages 18-21 participated in the study, with the largest age group comprising of 42-51 at 27.6%. Total gender participation by females was 59.5% and 40.5% males in this study. The Baptist church reported more females at 62.9% followed by Lutheran 60.3%, and Nazerene 56.1%. Even across the three churches, a total of 79.5% Whites participated in the study as compared to Blacks at 9.8%. The largest

percentage of Whites came from the Lutheran Church at 92.1% to the least from the Baptist at 62.9%. From the total sample of Blacks, 85.7% attended the Baptist Church while 4.8% attended the Lutheran. There were equal number of Hispanics in each church at 33.3%. These percentages may reflect the different mean averages across the three churches. From the perspective of these churches, these numbers may not accurately reflect all multicultural churches.

Section 2 is the analysis of 22 questions from the survey tested among the churches. Section 3 focused on the racial climate of the three churches as stated in two null hypotheses. From the 22 questions, 10 questions were chosen specifically to measure the racial harmony and behavioral intentions. The first null hypothesis measured racial harmony among the churches using questions 5, 9, 13, 17, and 20.

The analysis from the first hypothesis showed p-values for questions 5 and 9 greater than .05 indicating the sample means were not significantly different. Questions 13, 17, and 20 had p-values less than .05 with at least one of the means is different and in each case Tukey's HSD test was applied.

The second null hypothesis measured behavioral intentions using questions 14, 15, 16, 19, and 21. Questions 14 and 21 had p-values less than .05 with at least one of the means being different and in each case Tukey's HSD test was applied. Questions 15, 16, and 19 had p-values greater than .05 indicating the same means were not significantly different.

CHAPTER 5

Summary, Conclusions, and Recommendations

The purpose of the study was to measure attitudes of the church climate with respect to racism/discrimination using a survey instrument. The study was also intended to examine the relationships of different ethnic groups and their interaction with one another. Adults 18 years and older, male and female, were sampled at three Protestant multicultural churches. The respective churches were the Lutheran, Nazarene, and Baptist. The theoretical framework of the social learning theory was applied. It also examined the relationship between personal characteristics of different ethnic groups and the overall climate of the church.

Each of the three churches was administered the survey instrument before church services, on prearranged Sundays during a 2-month period. All subjects were administered a questionnaire developed by the researcher, but based on a survey used by the U.S. Navy.

Surveys with more than three unanswered questions were not used in the analysis. Questions 5, 9, 13, 17, and 20 of the survey were specific to ethnicity and were used to measure the racial harmony between the churches.

Questions 14, 15, 16, 19, and 21 were used to test the behavioral intentions among the ethnic groups within the separate churches. The churches allowed the researcher to survey their respective churches by measuring the parishioners attitudes on their racial climate.

Overview Of The Literature

The analysis of the literature relative for this study presents continuing multiple obstacles and diversities that emerged over the last 40 years concerning racism and discrimination. The literature reviewed many issues of racism/discrimination in America and how this problem is affecting American society and religious institutions.

Further analysis of the literature review revealed that social learning conditions individuals to model behaviors they are familiar and comfortable with. Social learning is a strong determinant of stereotypes and prejudices against minority groups. To change discriminatory attitudes, positive images of models are an effective technique for reducing prejudice (Bandura, 1977). Some overt forms of racial prejudice have diminished in recent years such as lynching, burning crosses, and segregated bathrooms. These extreme overt forms have been replaced by a more subtle form, such as attitudinal prejudice and discrimination.

In the United States, it is no longer acceptable, as it was traditionally in the United States, to declare publicly that Blacks are inherently less intelligent than Whites. While Blacks may attend predominately White churches, this racist attitude may exist among the membership. Tolerance of other ethnic groups during worship by Whites does not dismiss their perceptions of Blacks or other minority groups.

As Christian institutions become more racially diverse, they will face challenges on maintaining unity. Therefore, special efforts such as multicultural workshops and racial reconciliation efforts within the body should be promoted if prejudice is to be reduced substantially. Many religious denominations are assessing their past discriminatory actions toward minority groups and are making strides to correct it.

In summary, the social learning theory suggests that modeling is the primary source for social learning (Bandura, 1977). This modeling, good or bad, is fundamental to societal and individual development. Therefore, racism, a social problem, can be corrected with proper and positive modeling reflective to all ethnic groups.

The church is cognizant that racism is wrong and correcting the problem is the responsibility of everyone. The church is taking the lead in reaching out to minorities in order to further racial reconciliation. The literature review also suggests that many denominations are working together to develop impoverished communities through cultural diversity.

This will help educate pastors, leaders, and parishioners how to appreciate other cultures. This study has attempted to educate church leaders on attitudes relating to their racial climate to promote a more harmonious environment. By learning about racist attitudes, pastors may educate people on the value and appreciation of other cultures.

Restatement Of Null-Hypotheses

The specific null-hypotheses posited for testing the study were as follows:

- NH-1. There is no perceived racism within Protestant multicultural churches.
- NH-2. There is no perceived racism between ethnic groupings within Protestant multicultural churches.

The first null-hypothesis examined the racial harmony among the three churches, questions 5, 9, 13, 17, and 20 were used. Table 39 compares and shows the difference in means.

Table 39

Difference in means by churches

| Questions | Lutheran | Nazerene | Baptist |
|-----------|----------|----------|---------|
| q5 | | | |
| q9 | | | |
| q13 | | ---- | |
| q17 | | | ---- |
| q20 | ---- | | |

Note. (----), difference in means.

Discussion: The mean responses are statistically different.

- For question 13 the mean for Nazerene church is larger at 3.79.
- For question 17 the mean for Baptist church is larger at 2.36.
- For question 20 the mean for Lutheran church is larger at 2.59.

Question 13: Discrimination is not common against Hispanics in this church.

The mean on question 13 for the Nazerene is larger, meaning a more agreeing response. The total sample size of Hispanics is equal at 33.3% in every church. The Nazerenes

agreed at 84.1% that discrimination against Hispanics is not common. Therefore, it may appear that discrimination against Hispanics is less common in the Nazerene church than the Lutheran or Baptist. However, with only one Hispanic respondent in each church, there is really not enough data to draw a valid conclusion.

Question 17: Discrimination against Whites is common in this church.

For question 17, all the churches tended to disagree that there is discrimination against Whites; the Baptist mean was largest at 2.36. Also, the Baptist reported 12.9% agreeing that discrimination against Whites is common in their church. With the largest sample of Blacks in the Baptist Church, Whites may feel they are victims of reverse discrimination or that Blacks are receiving preferential treatment. Only 77.1% of Baptists disagreed compared to 85.7% Lutheran and 91.5% Nazerene. The relative sample size of minorities is less in the Lutheran and Nazerene churches as compared to the Baptist.

Question 20: Discrimination against Asian\Island Pacific is common in this church.

On question 20, the mean for the Lutheran Church is larger at 2.59 indicating a stronger disagreeing response than from the Nazerene and Baptist groups. Demographically,

there were no Asian\Island Pacific respondents in the Lutheran Church. This may indicate why only 58.7% responded neutrally to this question and 41.3% disagreed. There was not enough data to conclude why the Lutheran church did not indicate agreement. Only 7.1% of Baptist respondents agreed with this question.

From this analysis, there is only a slight difference in perceived racism/discrimination in these churches. The Nazerenes indicated less discrimination against Hispanics, the Baptists reported less against Whites, and the Lutherans indicated less discrimination against Asian\Island Pacific individuals. Therefore, the racial climate is perceived positive.

The second null hypothesis examined behavioral intentions within the churches. Questions 14, 15, 16, 19, and 21 were used. Table 40 compares and shows the difference in means.

Table 40

Difference in means by churches

| Questions | Black | White | Hispanic | Asian\Island Pacific | Native American | Other |
|-----------|-------|-------|----------|-------------------------|--------------------|-------|
| q14 | | | ---- | | | |
| q15 | | | | | | |
| q16 | | | | | | |
| q19 | | | | | | |
| q21 | | | ---- | | | |

Note. (----), difference in means.

Discussion: The mean comparisons are statistically different.

- For question 14 the mean for Hispanics is lower at 3.00.
- For question 21, the mean for Hispanics is lower at 3.00.

Question 14: If I were discriminated against in this church, I would file a complaint.

The mean on question 14 for Hispanics is smaller, showing a more neutral response. Of the total respondents, 66.7% Blacks agreed they would file a complaint if they were discriminated against. Hispanics reported 33.3% in all three response columns. This may be a result of a low demographic sample of Hispanics. From the total of Native Americans, 100% agreed they would file a complaint, while 37.5% of Asian\Island Pacific disagreed. The low

percentages of ethnics reporting discrimination in the churches is too small to draw a valid conclusion.

Question 21: This church would take prompt action to stop discrimination if someone reported it.

The mean for question 21 for Hispanics is smaller meaning a more neutral response. Of the total respondents, 90.5% Blacks agree the church would take prompt action to stop discrimination if someone reported it. Of the Hispanics, 33.3% responded equally in all three response categories. The Hispanics reported that 33.3% disagree. In contrast to question 14, Hispanics feel equally neutral on both questions.

The analysis for this question reveals some minor disparities regarding racism and discrimination. The overall climate for the churches is perceived positive.

In the researcher's opinion, the data indicated that the parishioners sampled perceived positive attitudes among the races. The data also indicated that most of the members of each church perceived fewer attitudes of racism and discrimination. In short, the attitudes in the church seem positive and unified. The researcher's interpretation of these findings was supported by several articles in the literature review. However, no other study was found on measuring the attitudes of racism and discrimination in

multicultural churches. It is this researcher's opinion that more research is needed to focus on measuring attitudes of racism and discrimination in the church. This quantitative study only covered the foundation of attitudes of equality. More empirical data and research are needed to build upon and to further this study.

Analysis Of A Problem

Several problems were encountered while implementing this research study. The following should be considered when interpreting these results and should be dealt with when continuing this type of research. For example, there was no way of assessing whether or not the respondents were briefed adequately by the laity on the importance and value of this kind of research before the survey instrument being administered. Time constraints did not allow many respondents to complete the surveys due to other scheduled events during the worship service hour. Some respondents had to complete the survey after the worship hour taking an additional 15 minutes to finish.

The churches in this study did not maintain demographic records on their parishioners. This problem promoted laity to guess at the ethnicity of the parishioners instead of taking an accurate survey to determine ethnic origin.

Lastly, while giving instructions to the respondents, it was necessary to inform them of the importance of completing the demographic section of the survey. Some respondents neglected the demographic section which made the instrument invalid for use.

In replications of this study, it is recommended that the researcher take additional steps explaining the value of the research to the church board. Explaining the research strictly to one person on the board or to the pastor alone may lead to misunderstanding the objectives of the research, thus devaluing its purpose. Before administering the survey, efforts should be made to obtain an accurate demographic census of the church members. This would help in the analysis by distinguishing between those who actually participated in the study and those who did not based on demographics.

If the survey is to be administered during Church services, the worship service should be dedicated solely for administering the survey. This would allow for the survey to be completed without any pressures to rush because of other scheduled events.

Implications

There seemed perceived negativity by several individuals in the church concerning the survey. Some voiced concerns that the church was not the place for a survey of that caliber. It seemed that many individuals felt that racism was not a problem in their church. Some even felt offended that someone would even suggest the climate in the church was racist by surveying the congregation on the subject.

It seemed that the topic of racism and discrimination is not voiced or talked about in the churches sampled. This was evident by the very attitude concerning the research. The results of this study may be generalized due to the sensitivity of the topic. Racism is a private issue to some people. Answering a survey of this type may reveal the truth that racism is evident.

Suggestions For Future Research

- One suggestion for further research might deal with the possibility that some churches actually teach discrimination and separatism by supporting a paradigm based on their interpretation of Scripture. The methodology for such a research topic could be a questionnaire asking why such views are supported and

what biblical passages support that paradigm.

- Another suggestion for further research would be to interview interracial couples on any perceived attitudes and overt discrimination they may face. The interview questions could ask the following: How does society respond to their relationship? Are there bad experiences while in public when people see you together? Do the parents of the couples accept their relationship or reject it? Has the church opened their arms to their relationship?
- Lastly, survey pastors across major denominations, asking them if they have been trained to handle racial conflict within their church. The survey would indicate demographics and education. This survey would include specific questions about their bible college or seminary training, and also questions about continuing education.

In summary, the church should be the fundamental institution of teaching morality and values. However, there are issues that have not been addressed or addressed very little within the church. With racism prevalent in society, the church is responsible for addressing this issue. The literature review suggests that social learning is paramount in the development of people. Through models, individuals

learn and imitate others. As with racism, if witnessing the act of racism and discrimination produces that same behavior, then positive modeling of treating others as equals is important.

The churches mentioned in the literature review expressed their concerns for society and the problems associated with racism. Many venues of racial reconciliation programs are being implemented to educate people of what they believe to be the sin of racism. From this perspective, whatever was taught in the past regarding minorities can be substituted with a positive appreciation of different cultures.

The churches in this study had an overall positive racial climate. Although no evidence of blatant racism and discrimination were noted, a minor flux of discrimination was indicated. The churches in this study should address racism more often than many are so doing. The more the issue is discussed the better understanding we will have of ourselves and others.

REFERENCES

Bandura, A. (1977). Social learning theory. Englewood Cliffs, N.J: Prentice-Hall, Inc.

Bandura, A., & Walters, R. H. (1963). Social learning and personality development. New York: Holt, Rinehart, & Winston.

Essed, P. (1991). Understanding everyday racism. Newbury Park, CA: Sage.

Huxley, T. H. (as cited in Young, R. M. 1997) Psychoanalysis and Racism: A Loud Silence. Centre for Psychotherapeutic Studies [On-line]. Available: www.shef.a.c.uk

Jackson, J. S. (1991). Life in black America. Newbury Park, CA: Sage Publications.

Jones, J. (1997, May 19). Still Playing catch-up. National black Evangelical Association (NBEA) National Association of Evangelicals (NAE). Christianity Today, 11 56.

Kerka, S. (1992). Multi cultural Career Education and Development. Columbus, OH: (ERIC Document Reproduction Service No. ED 123)

Office of Educational Research and Improvement (ED). (1991). Teaching with a Multicultural Perspective (ERIC Digest No. EDO-PS-91-11). Washington, DC.

Olson, T. (1997, Jan 6). Racial reconciliation emphasis intensified. Christianity Today, 41, 67.

Ostling, R. N. (1989, July 10). Black catholics vs. The church: disputes in two U. S. Cities dramatize a widening rift. Time, 134, 57.

Pirozzi, R. (1996, Jul-Aug). Thinking about racism and our children. Living Humanism, 56, 40.

Religious denominations in South Carolina confess to the sin of racism. (1997, June 09). Jet, 92, 27.

Rivera, R. (1995, Nov 13). Post Simpson America (Editorial). Christianity Today, 39, 14.

Schramm, R. (1996). Confronting racism, pursuing reconciliation: American Baptists respond to burning of southern churches with prayer, contributions, and volunteer teams [On-line]. Available: abc-usa.org/inmissn/fall19601.htm

Sears, D.O., Peplau, L. A., Freedman, J. L., & Taylor, S. E. (1988). Social psychology (6th ed.). Englewood Cliffs, New Jersey: Prentice Hall Inc.

Presbyterian News Service. (1997, June). PC (USA) Reaffirms Commitment to Racial Reconciliation and Announces New Endowment for Racial Justice (Issue Brief No. 97248). Charlotte, N.C.: Shipp, J.

Strode, T. (1996, May 24). LAND: Overwhelming condemnation needed in black churches' fires. Baptist Press.

Tapia, A. T. (1997, February 03). After the hugs, what? The next step for racial reconciliation will be harder. Christianity Today, 11, 51.

Wieviorka, M. (1995). The Arena of Racism. Thousand Oaks, CA: Sage Publications.

APPENDIX A

CHURCH CLIMATE SURVEY

INTRODUCTION: You are being asked to complete this survey as part of a doctoral research theses. Do not put your name on this survey. No one will be able to match your answers to you, so please answer all questions honestly. When done with the survey, return it to the designated collection area or to your survey administrator.

INSTRUCTIONS: The following questions will ask how much you agree or disagree with a statement. Choose **one** response to the right of each question, and **circle its number**.

Use the following scale to make your judgement

| |
|--|
| 1=Strongly Disagree, 2=Disagree, 3=Neither Agree nor Disagree, 4=Agree, 5=Strongly Agree |
|--|

- | | | | | | |
|--|---|---|---|---|---|
| 1. There is a genuine team effort within my church. | 1 | 2 | 3 | 4 | 5 |
| 2. I feel this church cares about my personal welfare. | 1 | 2 | 3 | 4 | 5 |
| 3. This church teaches about race relations/multi-culturalism. | 1 | 2 | 3 | 4 | 5 |
| 4. My experiences in this church have encouraged me to stay in this church. | 1 | 2 | 3 | 4 | 5 |
| 5. Discrimination against Blacks is common in this church. (If there are no Blacks in your church, skip to question #6) | 1 | 2 | 3 | 4 | 5 |
| 6. I feel I can report unfair treatment at this church without bad things happening to me. | 1 | 2 | 3 | 4 | 5 |
| 7. The church membership system is fair. | 1 | 2 | 3 | 4 | 5 |
| 8. Church parties, picnics, and special events are attended by all ethnic groups. | 1 | 2 | 3 | 4 | 5 |
| 9. Discrimination against Native Americans is common in this church. (If there are no Native Americans in your church, skip to question #10) | 1 | 2 | 3 | 4 | 5 |
| 10. Church members are assigned to positions according to their God given gifts/skills in this church. | 1 | 2 | 3 | 4 | 5 |

INSTRUCTIONS: The following questions will ask how much you agree or disagree with a statement. Choose one response to the right of each question, and circle its number.

Use the following scale to make your judgement

| |
|--|
| 1=Strongly Disagree, 2=Disagree, 3=Neither Agree nor Disagree, 4=Agree, 5=Strongly Agree |
|--|

- | | | | | | |
|---|---|---|---|---|---|
| 11. Different ethnic group members are seen socializing together in this church | 1 | 2 | 3 | 4 | 5 |
| 12. The Pastoral staff discourages favoritism in this church. | 1 | 2 | 3 | 4 | 5 |
| 13. Discrimination is not common against Hispanics in this church. (If there are no Hispanics in this church, skip to question #14) | 1 | 2 | 3 | 4 | 5 |
| 14. If I were discriminated against in this church, I would file a complaint. | 1 | 2 | 3 | 4 | 5 |
| 15. People of different racial/ethnic groups generally get along in this church. | 1 | 2 | 3 | 4 | 5 |
| 16. Different ethnic groups are seen sitting together during church services in this church. | 1 | 2 | 3 | 4 | 5 |
| 17. Discrimination against Whites is common in this church. (If there are no Whites in this church, skip to question #18) | 1 | 2 | 3 | 4 | 5 |
| 18. Race/ethnic group makes no difference when church admonishment is given in this church. | 1 | 2 | 3 | 4 | 5 |
| 19. Different ethnic group members sit at separate tables during lunch/pot lucks in this church. | 1 | 2 | 3 | 4 | 5 |
| 20. Discrimination against Asian/Island Pacific is common in this church. (If there are no Asian/Island Pacific in this church, skip to question #21) | 1 | 2 | 3 | 4 | 5 |
| 21. This church would take prompt action to stop discrimination if someone reported it. | 1 | 2 | 3 | 4 | 5 |
| 22. This church prepares individuals for ministry. | 1 | 2 | 3 | 4 | 5 |

INSTRUCTIONS: Choose one response to each question and circle its number.

DEMOGRAPHICS

23. **Are You**

1=Male 2=Female

24. **Are you**

1=Black 2=White 3=Hispanic 4=Asian\Island Pacific 5=Native American

6=Other(specify)_____

25. **Select your current age group**

1=18-21 2=22-31 3=32-41 4=42-51 5=52-61 6=over 61

26. **Select your current status**

1=leadership (e.g., Clergy, Layperson, S.S. Teacher, Board member) 2=Non-leadership

27. **Are you**

1=member 2=non-member 3=visitor

28. **Your educational status (Highest level of formal education completed)**

1=less than High school graduate 2=High school graduate 3=Associate Degree 4=Bachelors Degree

5=Master Degree 6=Doctorate Degree

29. **Your income status**

1=less than \$10,000 2=\$10,000-19,999 3=\$20,000-29,999 4=\$30,000-39,999 5=\$40,000-49,999

6=over \$50,000

You have finished the survey. Thank you very much for your participation. Please return the survey to the designated collection area or your survey administrator.

APPENDIX B

FREED IN CHRIST: RACE, ETHNICITY AND CULTURE A SOCIAL STATEMENT OF THE EVANGELICAL LUTHERAN CHURCH IN AMERICA BY ITS THIRD CHURCH WIDE ASSEMBLY ON AUGUST 31, 1993 IN KANSAS CITY, MO.

PRODUCED BY THE DEPARTMENT FOR STUDIES, DIVISION FOR CHURCH IN SOCIETY. SEPTEMBER 1993 EVANGELICAL LUTHERAN CHURCH IN AMERICA,

A Time of Confession:

The church confesses Christ, who has broken down the dividing wall (Eph 2:14). Christ, our peace, has put an end to the hostility of race, ethnicity, gender and economic class. The church proclaims Christ, confident this good news sets at liberty those captive behind walls of hostility (Luke 4:18). Therefore, we confess our sinfulness. Because we are sinners as well as saints, we rebuild walls broken down by Christ. We fall back into enslaving patterns of injustice. We betray the truth that sets us free. Because we are saints as well as sinners, we reach for the freedom that is our in Christ.

A Time of Commitment:

we of the Evangelical Lutheran church in America, with the whole Church, look forward to the time when people will come from east and west, north and south to eat in the reign of God (Luke 13:29). For the Church catholic, diversity of cultures is both a given and a glimpse of the future.

The Christ to whom the Church witnesses is the Christ who breaks down walls of cultural exclusivity (Mark 7:24-29; John 4). We of the Evangelical Lutheran Church in America have recognized ourselves to be in mission and ministry in a multi cultural society, and have committed ourselves to welcome cultural diversity. Given our history, the commitment was neither quick nor easy. The commitment was made, though, in these and other ways:

- the goal that, within the first ten years of its existence, ten per cent of this church's membership would be African American, Asian, Hispanic, or Native American;
- The adoption of an organizational principle providing for the representation of cultural diversity on church wide staff and on boards and other decision making bodies;
- the creation of a Commission for Multi cultural Ministries and adoption of a Multi cultural Mission Strategy;
- The encouragement of African-American, Asian, Hispanic, and Native American associations; the recognition of the Slovak

Zion Synod and German, Hungarian, Finnish, and Danish special interest conferences; the regard for distinctive cultures, such as the Appalachian culture; the assertion that deafness leads to the creation of a unique language and culture, and a new context for ministry;

The effort to start and to support ministry in African American, Asian, Hispanic, Native American, or multi cultural settings; the effort to recognize and to empower pastoral leaders while honoring their cultures; the effort to provide resources in languages other than English;

The public policy advocacy at state, federal, and international levels that seeks to eliminate racial or ethnic discrimination; the private sector advocacy that encourages corporate social responsibility for community development;

A Time of Spiritual Crisis:

We of the Evangelical Lutheran Church in America rejoice in our freedom in Christ Jesus. But we know we must persevere in our commitment to follow Christ and to serve neighbor, and live up to our specific commitments. While we have taken many measures fitting to a church in mission and ministry in a multi cultural society, we still falter. We falter in what we do, or in refusing to carry out what we have promised to do. We falter through ignorance of what we have done or left undone. We falter when we cling to old ideas that prevent us from becoming the people God calls us to be. The social, economic, and political dimensions of the crisis are acute, and indications of it abound. A burning cross reminds us that blatant acts of intimidation, hatred and violence continue. A critical look reminds us of barriers that are more insidious.

A Time to Take Culture Seriously:

We of the Evangelical Lutheran Church in America too often react fearfully or grudgingly to the diversity of cultures. We are to delight in the fact that the people called, gathered, and enlightened have such diversity. We are, as a multi cultural church, to minister in a diverse but divided society. This church clearly shares the brokenness of a society that has responded to cultural diversity through fear and efforts at assimilation. Our society has melded many European ethnic groups into mainstream America, but it has included people of other cultural identities only insofar as they have taken on the values and behavior of the dominant culture. A wall of hostility stands intact. Captive on one side of the wall, people with access to opportunities and institutions are largely unaware either of

their own cultural biases or the worth of other cultures. On the other side of the wall, people scarred by slavery and other forms of degradation and suffering have seen their cultures ridiculed and reviled, or destroyed.

A Time to Confront Racism:

Racism, a mix of power, privilege, and prejudice is sin, a violation of God's intention for humanity. The resulting racial, ethnic, or cultural barriers deny the truth that all people are God's creatures and therefore, persons of dignity. Racism fractures and fragments both church and society. When we speak of racism as though it were a matter of personal attitudes only, we underestimate it. We have only begun to realize the complexity of the sin, which spreads like an infecting through the entire social system. Racism infects and affects everyone, with an impact that varies according to race, ethnicity, or culture, and other factors such as gender economic situation.

This church has often addressed words on racism to white members. We have done so because our mission and ministry are in a society where white people have been favored and hold unequal power to implement their prejudices, socially, politically, and economically. What has been the case is still the case; skin color makes a difference and white people benefit from a privileged position.

Racism, however, infects and affects everyone. It deforms relationships between and within racial ethnic, or cultural groups. It undermines the promise of community and exacerbates prejudice and unhealthy competition among these groups. It robs white people of the possibility of authentic relationships with people of color, and people of color of the possibility of authentic relationships with white people. Racism also can lead to the rejection of self, as when white people internalize guilt or people of color internalize values associated with white culture. It hinders us from becoming who God calls us to be.

When we rebuild walls of hostility and live behind them, blaming others for the problem and looking to them for solutions we ignore the role we ourselves play in the problem and also in the solution. When we confront racism and move toward fairness and justice in society, all of us benefit.

LT Thomas L. Driver
14495 Growler Circle, Apt.B
Silverdale, WA 98315
Work: (360) 476-3026 Fax: (360) 394-1947 Home: (360) 394-1756
E-Mail: tld@prodigy.net

Objective

To gain a career position where I can fully utilize my experience and education while contributing to the benefit of my employer.

Professional Experience

Radio Announcer (07/81- 03/84)
KWFT Radio, Wichita Falls, TX
Radio Announcer for AM station

Hospital Technician/MET (07/84 - 03/90)
Luke AFB Hospital, Glendale, AZ

Department Head--Operation Management (06/90 - 07/93)
USNH Roosevelt Roads, Ceiba, PR

Adjunct Faculty (12/90 - 06/93)
New Hampshire College (Satellite Campus), Ceiba, PR

Department Head-Command Evaluation and Training (07/93 - 10/95)
Health Sciences Education and Training Command, Bethesda, MD

Adjunct Faculty (06/95 - 07/96)
Columbia Union College, Takoma Park, MD

Program Manager (10/95 - 07/96)
Bureau of Medicine and Surgery (BUMED), Washington, DC

Division Officer/Medical Admin Officer (08/96 - Present)
USS Carl Vinson (CVN 70), Bremerton, WA

Adjunct Faculty (04/97)
City University, Bellevue, WA

Summary of Qualifications

- Thirteen years of Active Military Service
- Seven years as College adjunct professor
- TQL facilitator
- Conflict Resolution Trainer

Computer Skills

- Mini-Computers
- MS-DOS

Software Knowledge

Adobe Acrobat; America Online; AmiPro; Harvard Graphics; Lotus Organizer; Microsoft Office; Microsoft Power point; Microsoft Publisher; Netcom; Netscape; Prodigy; Quattro Pro; Windows 31; Windows 95; Windows NT; WordPerfect Office;

Communication Skills

- Radio
- Preaching
- Teaching
- Consulting

Academic Credentials

| | |
|---------------|--|
| 05/85 - 07/88 | Park College, Parkville, Mo BS Business Management Degree: 1988; GPA: 2.90 |
| 11/88 - 12/89 | Golden Gate University, San Francisco, CA MPA Health Service Management Degree: 1989; GPA: 3.26 |
| 07/90 - 1/93 | Liberty University, Lynchburg, VA MA Religion Degree: 1993; GPA: 3.0 |
| 10/94 - 02/98 | Walden University, Minneapolis, MN Ph.D. Administration/management |

Awards

- **Outstanding Young Men of America award**
- **Air Force Commendation Medal**
- **Navy Marine Corps Achievement Medal**
- **Navy Marine Corps Commendation Medal**
- **Armed Forces Expeditionary Medal**

Professional Affiliations

- **Academy of Health care Executives (ACHE)**

Licenses & Certificatiions

- **Evangelical Church Alliance**

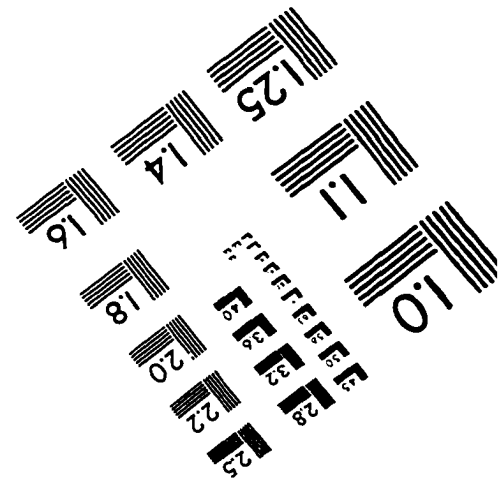
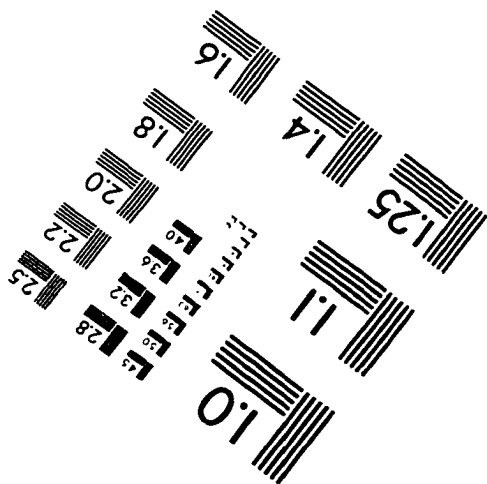
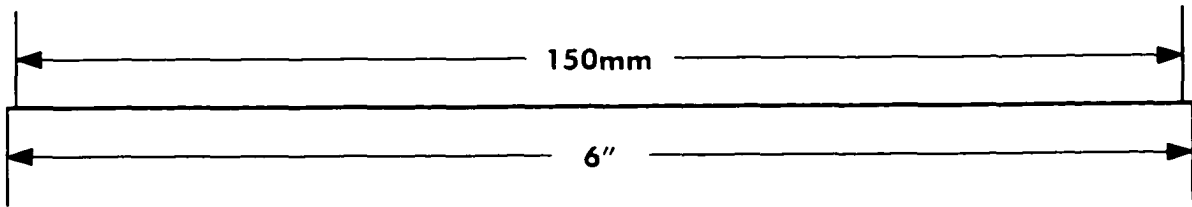
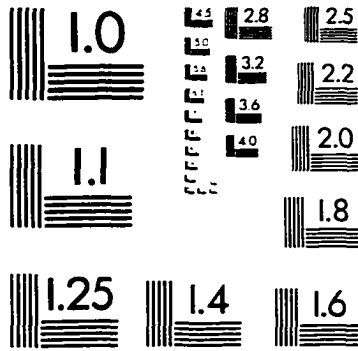
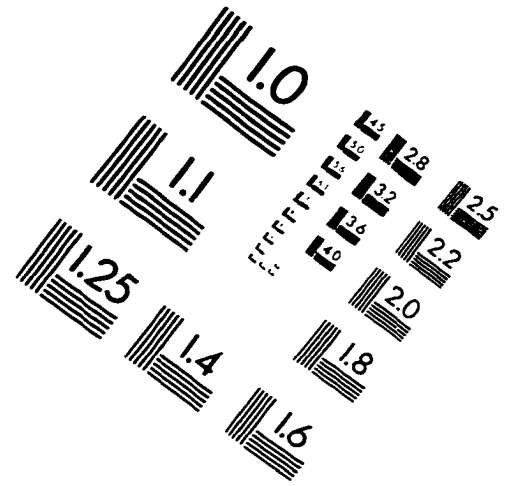
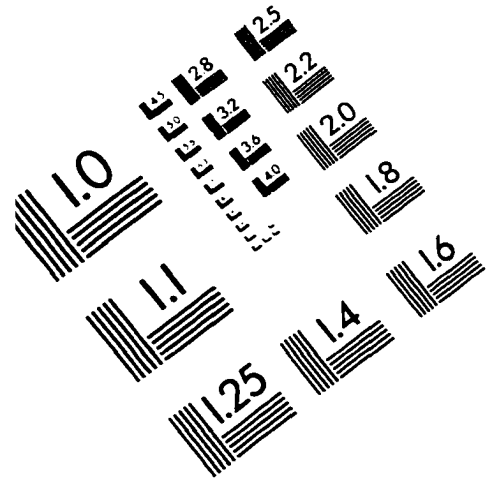
Publications

- **Dissertation-The Racial Climate survey of Three Protestanet Churches in Maryland**

References

Available upon request.

IMAGE EVALUATION TEST TARGET (QA-3)



APPLIED IMAGE . Inc
 1653 East Main Street
 Rochester, NY 14609 USA
 Phone: 716/482-0300
 Fax: 716/288-5989

© 1993, Applied Image, Inc.. All Rights Reserved