Black Faces in White Spaces: The Influence of Predominately White Congregations on Black Congregants’ Sense of Community and Racial Identity

Eunice O. Makinde
Concordia University - Portland

Follow this and additional works at: http://commons.cu-portland.edu/commpsyctheses
Part of the Community Psychology Commons

Recommended Citation
http://commons.cu-portland.edu/commpsyctheses/2

This Open Access Thesis is brought to you for free and open access by the Graduate Theses & Dissertations at CU Commons. It has been accepted for inclusion in MA Community Psychology Theses by an authorized administrator of CU Commons. For more information, please contact libraryadmin@cu-portland.edu.
Black Faces in White Spaces: The Influence of Predominately White Congregations on Black Congregants’ Sense of Community and Racial Identity

Eunice O. Makinde

Concordia University Portland
Acknowledgments

This study could not have been accomplished without the help, guidance, and support of many people. I hold an enormous amount of gratitude for all the people who helped make this project a reality. From the people who simply asked how the study was going, to the friends and family who listened to me talk about this study in person or on social platforms, thank you from the bottom of my heart.

A special thank you to Bryant Carlson for his guidance and support throughout the duration of this project. Knowing how much work you have on your plate teaching, working on your own doctoral research, and dealing with the demands of running a program, I don’t know how you managed to assist me in this process, but you did and for that I am grateful.

To Hayley Hayes, thank you for editing portions of this document, and for your grace and patience as you suffered through some horrid drafts. Generally speaking you have been the greatest of help in my success in graduate school and my understanding of scholarly writing. Thank you for your friendship, kindness, and generous gift of time. To Michelle, thanks for coming in last minute to help me analyze all the data, your research skills are invaluable like your friendship. You slaved for hours and even days patiently walking me through SPSS just to make sure I understood my data and set it up correctly. You were seriously an angel sent from above, I don’t think I will ever be able to thank you enough.

To all my friends and family that have encouraged me over the last two years, thank you. Thank you for excusing my mood swings and being a listening ear when I was having horrible days. I believe you all are the reason for my sanity along this journey. There were many
moments during my first year in this program I felt discouraged midst personal obstacles I had to overcome. It is difficult to fully describe how grateful I am for your encouragement, support, prayers, and love. God has placed each of you along the way to help me navigate and to keep me going. Thank you for making me feel like this study was valuable and important in the scheme of the work many of you do either as pastors or church attendees. Your belief in who I am and my heart for the church, along with the countless conversations this study sparked regarding how to better serve minority populations reinforces the importance of this work. I also thank God for providing me the strength and for keeping me through this segment of my life’s journey.

Lastly, thank you to Concordia University – Portland, my committee, and all participants for allowing this study to take place. This research would not have been possible any other way. This work has been done with the hope of creating inclusive church communities where all congregants can feel accepted, appreciated, and an integral part of their church community.
Abstract
The purpose of this research is to explore the sense of community Blacks feel within predominately White congregations, and the ways those feelings may be tied to Black congregants’ racial identities. Research has primarily focused on predominately Black churches and the way these institutions affect Black congregants’ sense of community and racial identity. In this paper, the role the church has played in Black lives will be explained and sense of community and racial identity will be defined and discussed. The historical context of the Black church will be used in the evaluation of predominately White churches in order to assess how sense of community and racial identity operate within a racially integrated congregation.

*Keywords:* church, religion, racial identity, sense of community, Black, African American, White, Congregations, Assimilation, Private Regard, Influence, Reinforcement of Needs
# Table of Contents

Chapter One: Introduction ........................................................................................................8

Chapter Two: Literature Review .............................................................................................11

  America’s Changing Religious Landscape ........................................................................11

  Church History and the Racial Divide ...............................................................................12

    Historical Viewpoints of the Black and White Church ..............................................12

    Segregation, Desegregation and Multiculturalism Pre-1960’s ..................................14

    Segregation, Desegregation and Multiculturalism Post-1960’s ..............................16

Influences of the Church and Religious Exposure on Black Lives ...............................17

  Adolescents & Young Adults .........................................................................................17

  Older Adults ..................................................................................................................19

The Development of Racial Identity ...............................................................................20

  The Mainstream Approach to Racial Identity ..............................................................21

  The Underground Approach to Racial Identity ...........................................................22

  The Multidimensional Model of Racial Identity (MMRI) ...........................................24

The Impact of the Church on Racial Identity Development ........................................25

  Evangelical Christianity and Race ..............................................................................27

  Whiteness and Racial Ideologies ...............................................................................29

Sense of Community and Racial Identity .......................................................................33

  The Interracial Congregation ....................................................................................34

  Cross-Culture Relationships Within Interracial Congregations ............................36
Complications Within Cross-Cultural Congregations ............................................... 39
Research Question ........................................................................................................ 41
Chapter Three: .................................................................................................................. 42
  Design ............................................................................................................................ 42
  Operationalization ......................................................................................................... 42
  Population Characteristics ............................................................................................ 47
  Data Collection Procedures ......................................................................................... 48
  Data Processing and Analysis Procedures .................................................................... 49
  Ethical Consideration and Safeguards ......................................................................... 49
Chapter Four: Results ....................................................................................................... 51
  Quantitative Analysis .................................................................................................... 51
Chapter Five: Discussion ................................................................................................. 55
  Interpretation of Results .............................................................................................. 55
  Significance of this Study ............................................................................................ 60
  Strengths and Weaknesses .......................................................................................... 61
  Implications for Future Research ................................................................................ 63
  Conclusion .................................................................................................................... 65
References ......................................................................................................................... 66
Appendices ....................................................................................................................... 72
  Appendix A: Targeted Enrollment Table ..................................................................... 73
  Appendix B: Written Script of Facebook Message & Facebook Status ...................... 74
Appendix C: Written Script of Email Introduction ................................................................. 75
Appendix D: Online Script of Survey Introduction & Consent Page ................................. 76
Appendix E: Research Tools & Description of Anticipated Measures ............................... 80
  General Information ........................................................................................................... 81
  SCI-2 Survey ...................................................................................................................... 87
  MIBI Adult Survey ............................................................................................................ 89
  MIBI-t Children’s Survey .................................................................................................. 94
Appendix F: Research Tools & Description of Anticipated Measures ............................ 102
Black Faces in White Spaces: The Influence of Predominately White Congregations on Black Congregants’ Sense of Community and Racial Identity

Chapter One: Introduction

Over the course of the last several years, racial tensions have risen in the United States, disrupting ecological systems in American society. Images resembling the Civil Rights Movement circulate media outlets across the nation. Police brutality, citizen riots, protests, attack dogs on leashes, and heavily armored police officials remind citizens of existing tensions among races. Despite these images, many Americans disagree with beliefs that racism persists as an oppressive structure in this country.

Following the verdict of the Trayvon Martin case in the summer of 2013, the Pew Research Center Poll found that 78% of blacks reported that the case raised “important issues about race that need to be discussed,” while 60% of whites thought race “received too much attention” (Noble, 2014, p.19). In the months following the acquittal of George Zimmerman in 2012, national outrage among the Black community would spark discussions within communities concerning the role of government and institutions regarding the safety of Black lives. Missing from this discussion, however, were the majority voices of an institution that had been the meeting grounds for mobilizing protestors in hopes of furthering racial equality in the United States: the church (Putnam, Campbell, & Garrett, 2012).

Research has been conducted on the social involvement of Black and White congregations in non-religious activities. Evidence has indicated that black congregations are not only more likely to get involved than white congregations in civil rights activities, but also to be
actively involved with activities focused on underprivileged areas in the community (Chaves & Higgins, 1992). In fact, “the vast majority of African-American pastors (93 percent) said their churches were involved in racial reconciliation, compared with 71 percent of White pastors” (Banks, 2015, pg.15). There is plenty of research demonstrating the positive effects the church can have on communities and psychological development across the lifespan, and on Black lives in particular (Ebstyne, King & Furrow, 2008). However, researchers have primarily focused on the sense of community and racial identity within these social contexts (a) Black churches and their Black congregants, (b) White churches and their White congregants, and (c) Black congregants within multiethnic “mixed” or homogenous congregations. Emerson and Smith (2001) defined “mixed” congregations as any church with a minority population of at least 20 percent (as cited in “Hues in the Pews, an article by John Dart,” 2001); however, these studies have not looked at the experiences of Black congregants who attend predominately White churches. Nor have researchers qualitatively assessed Black congregants’ sense of community within a predominately White congregation, and how that correlates to Black congregants’ racial identity development. These topics will be analyzed and examined within this research.

Dr. Martin Luther King Jr. was famously quoted, “11 o'clock Sunday morning is the most segregated hour of the week ... And the Sunday school is still the most segregated school” (Dart, 2001). Fast-forward to the year 2007 and those sentiments remained true, with only eight percent of American congregations having a significant racial mix (Van Biema, 2010). Eight years later, society as a whole continues to dismiss the historical connotations behind the lack of diversity within the church and since the Reconstruction era, when African Americans were ejected or
chose to leave White churches, Christianity has looked different (Van Biema, 2010). Despite the national percentage of diversity within all denominations remaining small, a shift has taken place as Evangelical mega-churches have had minority participation triple from six percent in 1998 to 25% in 2007 (Van Biema, 2010). This growth has made research surrounding racial development and sense of community necessary to better understand spiritual development.

According to the United States Census Bureau (2013), the Office of Management and Budget (OMB) classifies race and ethnicity in the following ways (a) White is referred to as “a person having origins in any of the original peoples of Europe, the Middle East, or North Africa” and (b) Black or African American refers to “a person having origins in any of the Black racial groups of Africa” (Bureau, 2013). Since 1997 the OMB standards permit individuals to check multiple races to indicate their racial mixture, such as American Indian and White. Similarly, people who identify their origin as Hispanic, Latino, or Spanish may be of any race. These definitions of (a) Black, (b) African American, and (c) White, will be used as primary definitions in the context of this research and related instrument measures. For the purpose of this research (a) Hispanic, Latino, Spanish; (b) American Indian, Alaskan Native; (c) Asian; and (d) Native Hawaiian or Other Pacific Islander will be excluded from this study.

McMillan and Chavis (1986) define sense of community as a perception with four elements: membership, influence, meeting needs, and a shared emotional connection. Sellers, Rowley, Chavous, Shelton, & Smith (1997) define racial identity as a person's self-concept that is related to her/his membership within a race. There is an extensive amount of literature on the influence of the church on Black lives (Van Biema 2010; DuBois 1903; Clayton 1995; Johnson,
Racial identity research is investigated in the context of (a) vocation, (b) education, (c) gender, (d) the development years of adolescence to adulthood, and (e) the relationship between religion and culture is a dialectical one: each shaping and influencing the other (Newman, 1995). The goal of this research will be to determine whether Black congregants’ racial identity within a predominately White church would be negatively associated with the sense of community that Black Congregants feel within their church congregation.

Both Sellers et al. (1997) and McMillan and Chavis (1986) definitions of racial identity and community will be used, and the words Black and African American as well as church and congregations will be used interchangeably. However, prior to engaging in such a study, developing a concrete understanding of (a) race and religious history, (b) racial identity development, and (c) their past influences on political, social, community, cultural, and economic factors within the Black community is important. These different themes are important to understand the way churches operate and the important role the church plays in the lives of Whites and Blacks.

Chapter Two: Literature Review

America’s Changing Religious Landscape

In 2015 the Pew Research Center released a study on the state of religion in the United States. Results of the study indicated a significant drop in the number of U.S. populates holding religious beliefs. Since 2007 the number of Christian adults in the U.S. has decreased somewhere between 2.8 million and 7.8 million (Cooperman, Smith, & Ritchey, 2015). However, a study
conducted six years prior by the Pew Research Center (2009) showed that African Americans considered themselves more religious than any other racial group in America (Sahgal & Smith, 2009), which remains the case today.

Van Biema (2010) examined the striking differences in Black and White preferences regarding the church they choose to visit regularly, discussing the growing “mega-church” and those who desire a transracial faith life. Transracial faith life describes those who do not want solely the “Black” experience or “White” experience, but instead prefer a church that crosses multiple cultural and racial lines (Van Biema, 2010). Van Biema (2010) believed that many of those in search of a transracial faith life have “…found themselves, discouraged — subtly, often unintentionally, but remarkably consistently” (p. 2). Such findings suggest that the church as a whole has remained color-coded; however, historical viewpoints indicate that these discoveries are nothing new. Further, by taking a closer look at the historical viewpoints of the White and Black church, one sees that the struggle for equality was often dismissed and discouraged by denominations throughout American history.

**Church History & The Racial Divide**

**Historical viewpoints of the Black and White church.** W.E.B. DuBois, a theologian and religious sociologist, believed the Black church not only served the spiritual needs of the Black community, but was also an outlet for the arts, politics, and sports (as cited in Clayton, 1995). One of DuBois’ earliest works, “The Negro Church,” was the first major empirically validated sociological study of the church (“God In America - W.E.B. Du Bois,” n.d.). In 1903, DuBois published *The Souls of Black Folk*, which revealed his discontent with the church and
desire for the church to become a transformative powerhouse of social, racial, and economic uplift. DuBois (1903) believed ministers possessed the power to instill moral uprightness and encourage moral virtue in their followers. His writings often criticized Black and White ministers for theological perspectives he believed were not relevant to the times and further separated Blacks and Whites socially.

Similarly, in his “Letter from a Birmingham Jail,” Dr. Martin Luther King Jr. expressed his frustration with (a) the church, (b) Black ministers, and (c) White moderates describing many of them as opponents, and those, “…refusing to understand the freedom movement and misinterpreting its leaders” (Carson, 2002, p.199). Additionally, Dr. King felt too many preachers were more cautious than courageous and remained silent behind the “anesthetizing security of stained-glass windows” (Carson, 2001, p. 199). “A few Black ministers went so far as to challenge the White churches for their inability or unwillingness to advance the cause of Civil Rights, especially in the North” (Clayton, 1995, p. 111). Clayton (1995) gives further explanation of the historical context for the lack of involvement in his study and discusses the role of the church as examined by Dr. Martin Luther King Jr. and later Gunnar Myrdal in *An American Dilemma*. Myrdal (1962) saw the role of the church as a power altering mechanism. Many critics believe Myrdal failed to see the uniqueness of the Black church to be more than just the Black version of white churches; according to Clayton (1995), Black churches could not be studied apart from mainstream White society.

Malcolm X, another civil rights activist, shared similar yet more radical sentiments about the church’s role in social justice matters, calling the church, “…religious uncle Toms” (Harris,
This ideal was at the heart of the Nation of Islam, a group that Malcolm X followed that provided public criticism of Christianity’s effect on mainstream Black thought and action. The Nation of Islam’s leader, Elijah Muhammad, felt that Christianity perpetuated White domination and promoted Black passivity (Harris, 1999). Despite sharing common sentiments regarding the churches’ involvement, Malcolm X and Elijah Muhammad could not agree with King’s non-violence tactics. According to their personal beliefs, these were ideals of Christian subservient behavior and violence should be met with violence (Harris, 1999). The frustration of these scholars and civil rights activists were realities supported by not only legislation, but also the silence of White, and even some Black, churches.

**Segregation, desegregation and multiculturalism pre-1960’s.** Prior to 1963, many churches during the Civil Rights era remained silent as a result of political pressure from extremists following the common custom of segregation (Clayton, 1995). The Southern Baptist Convention (SBC) used biblical doctrines from New Testament teachings as justification for racial division and segregation. The Church Property Bill that passed in 1960 in Mississippi cancelled the tax-exempt status of integrated churches, further supporting segregationist ideals. These tactics were enough to keep integration from occurring rapidly. According to Clayton (1995), “Many churches, especially the small rural ones remained silent on the Civil Rights issue, thereby supporting the right-wing defense of segregation…many of the maverick ministers acting without the backing of their congregations or state church leaders” (p. 105). Opposing segregation laws meant facing astronomical fines and higher taxes.
Black churches were experiencing financial struggles, especially those churches in the North greatly affected by the historic changes that occurred in America between 1910 and 1960. Myrdal believed black churches, schools, and press could never serve as agencies of power for Blacks without White support (Clayton, 1995, p. 103). America had become an urban society as Black populations began moving north in search of better work opportunities. Black urban churches tried helping the large influx of immigrants despite being seen as, “the institutional center of the Black community and the static for pre-immigration life” (Clayton, 1995, p. 109). Not only did urban churches lack the resources to support Black migrants in new urban America, but also large numbers of Blacks began abandoning churches altogether. The influx of Blacks into White neighborhoods caused an up rise in multiracial congregations. Further, this change in church demographics created discomfort for White church attendees.

Although some churches thrived within the realms of a new multiculturalism, many White families left these newly diverse areas in what became known as “White flight.” This time period created new urban problems such as (a) new highways that destroyed neighborhoods; (b) the migration of jobs out of the central city; and (c) increases in crime, delinquency, school dropout rates (Clayton, 1995). In order to combat these issues and offer support to the poor, Black ministers who were part of Black caucuses and within White denominations went so far as to challenge the White churches for their inability or unwillingness to advance the cause of Civil Rights, particularly in the North. Clayton (1995) elaborates, “With Black caucuses within predominately White religious bodies calling for change, some religious leaders who had remained silent on Civil Rights issues in the 1950s began to speak out” (p.111). This call put
tremendous force on many Southern Baptist churches and their affiliates, who felt a greater sense of pressure following the assassination of Dr. Martin Luther King Jr. and the Supreme Court victory in the Brown v. Board of Education case.

**Segregation, desegregation and multiculturalism post-1960’s.** The assassination of Dr. Martin Luther King shocked the church and had the greatest effect on many Southern Baptist leaders. Countless leaders realized that the nation needed to deal with White racism and the riots occurring around the nation following Dr. King’s assassination. “A Statement of Christian Concern” was administered and signed acknowledging Southern Baptists’ responsibility for injustices, and a task force was created from a group of Southern Baptist Churches (SBC) to deal with various racial problems (Newman, 2001). This statement and task force gradually increased the presence of the church in the fight for Civil Rights, and by 1971 the SBC commended open churches and condemned racial prejudices. Further research and historical articles are not readily available to show exactly how many churches saw a significant increase in Black attendees. However, after the passing of Brown vs. Board of Education and Dr. King’s death, a significant shift in desegregation viewpoints of many mainline denominations occurred. As a result, White churches began opening their doors to Black populations, which gave Black clergymen within White churches a voice. As described more fully below, the integration of cultures did not solve racist ideals and functions of the majority population in such settings; however, it was considered a productive first step.

Newman (2001) examined the evolution of thought on racial issues in the Southern Baptist churches (as cited in Billingsley, 2002, p. 1), a church that led the way in the
desegregation of churches. He argued that Southern Baptists and other White Christians only came to accept racial desegregation after views in secular culture changed regarding race relations in the United States (Billingsley, 2002). According to Newman (2001), “It is commonplace in the sociology of religion that established churches or denominations tend not only to accept the prevailing order but also to legitimize that order by offering a religious justification or explanation for its existence” (p. viii-ix). Therefore, before the United States Supreme Court declared school segregation unconstitutional, the SBC and major Southern white denominations supported (a) slavery, (b) the Confederacy, and (c) Jim Crow. However, following the Supreme Court decision, many biblical segregationists relinquished their views (Newman, 2001).

The historical involvement of Black and White churches does impact a church’s current level of involvement in racial and social justice issues (Chaves & Higgins, 1992). For many Blacks, the church, despite its political involvement, has been a place of refuge and support. Research conducted in recent years indicates that despite the decrease in positive role models within the Black community, the church still plays a key role in positively impacting the lives of Blacks both young and old and remains a place of tremendous (a) influence, (b) support, (c) refuge, (d) coping, and (e) identity.

**Influences of the Church and Religious Exposure on Black Lives**

**Adolescents and young adults.** Johnson et al. (2000) examined, “the social-control effects of Black youth to determine whether church involvement protected or weakened the harmful effects of disorder and crime in neighborhoods” (p. 481). The key constructs of this
study were religious involvement and neighborhood disorder. Neighborhood disorder was defined as visible cues of social disorder; for example, (a) lack of traffic-law observance, (b) the presence of crime, and (c) drugs, creating a sense of danger on the streets (Johnson et al., 2000). The researchers hypothesized that church attendance would not only prevent inner-city youth from engaging in criminal activities, but that Black youths living in neighborhoods labeled by disorder would more likely be involved in criminal activity than youth in neighborhoods with little to no crime. Participants were between 15 and 21 years of age and 1,491 respondents were included in the findings. Results of this research indicated that church attendance buffered the effects of neighborhood disorder on serious crime among Black youths, and as a result the higher the religious involvement, the lower the level of serious crime (Johnson et al., 2000).

In a different study on the effects of religiousness on moral outcomes, Ebstyne and Furrow (2008) gathered 735 youth. The authors hypothesized that moral outcomes would differ depending on an individual’s religious participation. Comparisons across levels of religious participation were made using a three-dimensional model of social capital. These three dimensions were (a) interaction, (b) trust, and (c) shared division (Ebstyne & Furrow, 2008). The research indicated that involvement in religious activities plays an important role in the development of adolescents. Moral outcomes are mediated through trusting interactions with individuals or groups that share similar views of the world with the youth, and these supportive and trusting relationships may increase a youth’s orientation toward selflessness and compassion (Ebstyne & Furrow, 2008). Additionally, research has indicated the important role religion plays in the lives of older adults (Rosen, 1982 & Krause, 2002).
**Older adults.** Research has indicated that the church and religious exposure have positive effects on Black populations in comparison to White populations. Rosen (1982) conducted a study to determine whether impoverished ethnic, rural, elderly individuals used religion for coping. Census data was used in order to indicate where older adults were living in the rural region under study. Clients were interviewed and asked open-ended questions using OARS. This instrument addressed the following categories: (a) morale, (b) future expectations, (c) social resources, (d) social and physical activities, (e) perceived health, (f) living conditions, and (g) financial and social resources. Analyses indicated that Blacks use religion more than Whites, and older adult respondents were apt to report greater satisfaction with their past, current life, and had more optimism about the future if they spontaneously used religion to cope (Rose, 1982). This study correlated with previous research and was utilized for further study in later years.

Krause’s (2002) research helped determine choice based support differentiation between older Blacks and older Whites. “The findings suggest that mean levels of support are higher for older Blacks than older Whites” (Krause, 2002, p. 126). A nationwide survey was administered to older Whites and African Americans, 66 years of age and older. Methods included a survey and a sampling frame from the Health Care and Finance Administration. Simple random sampling was used and those chosen were brought in for an interview. Social support measures used were marked by

- church embeddedness;
- emotional and instrumental support received from church members;
• spiritual support from church members;
• emotional and instrumental support provided to church members;
• perceived support from church members;
• emotional and instrumental Support Provided by the Clergy and;
• perceived support from the Clergy (Krause, 2002, p. 133-134).

Confirmatory factor and covariance models were used to analyze data. Findings from this study suggested:

• Older blacks give to and receive more assistance from their rank-and-file church members than older whites.
• The measures of perceived support with church members were not quite as clear.
• Older blacks do not encounter significantly more negative interaction with their fellow parishioners than older whites.
• The older black participants in this study reported they anticipated receiving more support from the people they worship with than older whites.
• The data suggested that even though older blacks may receive more support from their pastors than older whites, they also might encounter more negative interaction with members of the clergy as well (Krause, 2002).

These various studies indicate that the church typically has a positive impact on Black lives and is deemed as highly important by the Black community; however, the relationships older Blacks have with leadership may not be as strong.

**The Development of Racial Identity**
To understand how Black lives fit in a predominately White congregation, understanding racial identity development and research within the Black community is helpful. “Racial and ethnic identity are attitudes and beliefs an individual holds about his or her particular racial or ethnic group” (Rotheram & Phinney, 1987, p. 153). Studies of racial identity often recognize the effects of historical systemic oppression or stigmas associated with having African American features in this society by analyzing two factors: (a) the mainstream approach to African American Racial Identity and (b) the underground approach to African American Racial Identity. These factors encapsulate various attitudes and beliefs of racial and ethnic identity.

**The mainstream approach to racial identity.** The mainstream approach to African American racial/ethnic identity has “tended to focus on the significance of race or ethnicity in individuals lives” without considering external validity such as historical factors and personal experiences that might play into racial development (Sellers, Smith, Shelton, Rowley, & Chavous, 1998, p. 20-22). Crocker and Luhtanen (1990) developed a self-esteem scale that focused on the feelings an individual had about the group they identified with most (as cited in Sellers, et al., 1998). Whatever responses a participant gave were believed to be comparable to the responses of another participant’s responses or a group the individual identified with (Sellers, et al., 1998). This self-esteem scale was similar to Phinney’s (1990, 1992) research on ethnic identity. Phinney (1992) developed a generic model called the Multi-Group Ethnic Identity measure that emphasized similarities across ethnic groups which did not factor in the unique history and experiences of different ethnic groups which was a factor DuBois (1903) and Cross
(1991) believed was significantly important when researching racial identity (Sellers et al., 1998).

Conversely, DuBois (1903) recognized that there were cultural factors that had a positive influence on African American self-image development. DuBois believed that African Americans could create a strong self-image even with the negative stigmas that came from being devalued by society (as cited in Sellers et. al, 1998). This belief was the basis for what became known as the underground approach to racial identity development.

The underground approach to racial identity. This approach differed from mainstream research because it focused on providing a concrete and holistic description as to what it means to be Black. This approach focused on the individual but in the context of their own personal experiences, not that of the racial group. Each individual’s profile may differ as a function of identity development or due to the individual’s exposure to a nurturing or non-nurturing sociocultural environment (Sellers et. al, 1998). This approach is considered to be distinct compared to others.

The psychology of nigresence, developed by psychologist William Cross, is the most widely used underground approach model of African American racial identity (Sellers et al., 1998). This model describes the foundation for Black racial identity research in five stages: (1) pre-encounter, (2) immersion/emersion, (3) internalization, and (4) internalization-commitment (as cited in Tatum, 1997). This model was first introduced in 1971 and has been modified several times in the last thirty years. In 1991, Cross broadened each stage to include more diverse experiences, which is what the four stages mentioned above do. Cross (1995) suggested that as
Blacks progressed in age, their awareness of racism and racial identity increased as early as junior high. In the first stage, individuals do not believe race is an important part of their identity and may focus on other aspects of their identity such as religion and gender. In stage two individuals are faced with experiences directly linked to their race, either positive or negative, for the first time in life (Cross, 1991). The third and fourth stages in Cross’s (1991) model are considered to be extremely pro-Black and anti-White, as an individual experiences an internal struggle of whether to accept values and traditions associated with Black culture. However, by stage four, characterized as internalization, an individual has come to a place of acceptance of either the positive or negative elements of being Black or White (Cross, 1991). This model is identified as mainstream because it considers external factors and the way in which those external factors affect the individual’s sense of identity.

In a study of an integrated Black and White middle school, Phinney and Tarver (1988) confirmed the validity of stage two and three of Cross’ racial identity development (as cited in Tatum, 1997). In their study of 48 participants, a third of the students thought about the effects of racism more than their White peers (Tatum, 1997). According to the outcomes of this study, some of the environmental cues in middle school and secondary school are institutionalized, and there is a recognizable pattern as to how children, specifically Black children, are assigned to certain classrooms. For example, Black youth are typically enrolled in lower track courses in racially mixed schools (Tatum, 1997). These findings extended beyond the classroom, and indicated that in any multiracial community, emerging societal messages at this stage of adolescence leave many young Blacks in a very devalued position (Tatum, 1997). Furthermore,
the search for personal identity can involve several dimensions, and racial identity development is a complex subject that is not easily understood by those outside of the Black race. For years, researchers and theorists tested and looked for ways to encapsulate various models and ideologies, specifically combining underground and mainstream thoughts into one instrument.

**The Multidimensional Model of Racial Identity (MMRI).** Sellers et al. (1993) developed the Multidimensional Model of Racial Identity (MMRI) in order to capture the many layers of the Black experience. This model answers the following questions:

- “How important is race in the individual’s perception of self?”
- “What does it mean to be a member of this racial group?” (Sellers et al., 1998, p. 23).

Unlike underground models the MMRI consists of testable assumptions. “It is important that any evaluation of racial identity takes into consideration the ecological environment associated with the identity before evaluating its adaptability,” which the MMRI effectively has shown (Sellers et al., 1998, p. 24). The MMRI tests four different dimensions of racial identity: (a) racial salience, (b) centrality, (c) ideology, and (d) regard. The three dimensions of the MMRI identify the significance and qualitative meaning of race as it pertains to African-Americans (Sellers et al., 1998). These dimensions are complementary to developmental models proposed by Cross (1971, 1991), Phinney (1992), and Milliones (1980). These dimensions are a rubric for the way in which racial identity can be studied over the course of a life span rather than various moments at different points in an individual’s life.

Racial salience measures how populations behave under certain circumstances. For example, racial salience would indicate how two people of the same race might react to a bad
salesman or any circumstance in which they are experiencing the same situation. In analyzing situations using racial salience one must understand three sets of factors: (a) the product of the situation, (b) the person, and (c) the specific situation or elements in which the product and the person are under (Sellers et al., 1998). This dimension of the MMRI is ideal when seeking to understand race in a generalized sense; however, it is not helpful when trying to understand Black racial identity because of its potential to be situational influenced (Sellers et al., 1998). In later years, Sellers et al. (1998) revamped the MMRI and developed the Multidimensional Inventory of Black Identity (MIBI) and the Multidimensional Inventory of Black Identity Teen (MIBI-t) to accurately assess three stable dimensions (centrality, ideology, and regard). These measures were taken from their original measure, the Multidimensional Model of Racial Identity (MMRI), in African Americans college students and adults. These two inventories are significant because both represent a synthesis of ideas from many existing underground and mainstream models of African American racial identity (Sellers et al., 1997). Prior to these models, the ideology surrounding race was not inherently concrete, as any measure created needed to have a holistic approach in understanding Black lives and racial development. The three cross-situationally stable dimensions of the MIBI and MIBI-t are:

1. **Centrality**: The way, in which a person normatively defines self with regard to race, incorporates many existing research models of a groups (a) social, (b) racial, and (c) ethnic identity (Sellers et al., 1998).

2. **Regard**: Two types, Public Regard and Private Regard, Public regard is the extent in which an individual feels others view the African American community and
Private regard is defined as how an individual feels about being a part of the African American community themselves (Sellers et al., 1998).

3. **Ideology:** The individual’s beliefs, opinions, and attitudes as it relates to the way in which an individual feels a member of the race should act. Comprised of four subcomponents: Nationalist, Oppressed Minority, Assimilationist, and Humanist. “The **Nationalist** Ideology emphasizes the uniqueness of being African American and is characterized by the support of African American organizations and preference for African American social environments. The **Oppressed Minority** Ideology emphasizes the similarities between African American’s experiences and those of other oppressed minority groups. **Assimilationist** Ideology emphasizes the similarities between African American and mainstream American society. **Humanist** emphasizes the similarities among all people regardless of race.” (Scottham, K. M., Sellers, R. M., & Nguyên, H. X., 2008, pg.2).

All factors are to be considered in understanding the three dimensions of the MMRI and the MIBI. These approaches are holistic in nature, but having an understanding of the ideologies that make each dimension high in validity is relevant. However, understanding racial identity in the context of the church and how churches operate midst colorism and diversity is important.

**The Impact of the Church on Racial Identity Development**

Religious involvement is an important interpersonal dimension of Black socialization (Demo & Hughes, 1990). Within the context of African Americans whose preferences do not fit Black cultural norms, Marti (2005) argues that racial and ethnic identities are fluid and
negotiated; therefore, interracial churches can successfully create a model of “ethnic transcendence” (as cited in Rehwaldt-Alexander, 2009, p. 47). In other words, Christianity transcends specific racial or ethnic identities. Edwards’s (2008) study on the power of race in interracial churches questions these beliefs by looking into racial identity and the motivation for participation among Black and White congregants. Edwards (2008) argues that “close, regular, voluntary interracial interactions” didn’t affect Whites’ understanding of their own racial identity (as cited in Rehwaldt-Alexander, 2009, p. 46). According to Edwards’s literature, Whites who value racial equality have unconscious negative emotions toward people of color. As a result of this unconscious bias many Whites avoid interactions with Black congregants and White and Black parents do not frequently interact. Edwards (2008) also argues that Marti’s model promotes a broader inclusive identity, and as a result the model diminishes and fails to acknowledge the struggles of living life in the United States as a racial minority (Rehwaldt-Alexander, 2009, p. 47). Failure in acknowledging the struggles of the racial minority is problematic within evangelical circles, and research done by Emerson and Smith (2001), Tranby and Hartman (2008), and Van Biema (2010) take a closer look at the reason behind this ideology and how it affects Christianity and Race.

**Evangelical Christianity and race.** Emerson and Smith (2001) would argue in favor of the realities of inclusive identity presented in Marti’s model, as well as agree with the need for structural realities to be examined and acknowledged. Emerson and Smith (2000) use the case of evangelical Christians to demonstrate how individualistic ideals get in the way of direct action being taken against racial inequalities in American society (as cited in Tranby & Hartman, 2008).
According to Emerson and Smith (2001), White evangelicals are unique, not because they are more racist or supremacist, but because they consistently adhere to individualistic, anti-structural ideals and discourse (as cited in Tranby & Hartman, 2008). In order to understand how evangelicals deal with racial issues, examining “anti-structuralism” is essential (Tranby & Hartman, 2008). This concept relates to an inability or unwillingness to accept explanations on race based on social structural influences. In other words, race problems are not institutional problems, but the byproduct of sin and the irresponsibility of individuals.

Emerson and Smith (2001) believed that many evangelicals tended to believe their faith was the bridge to bringing people together across racial lines. Yet, many of these evangelicals had few or no relationship to minority populations, seeing racial inequality and the racial divide a result of “…illusory or the wages of personal sin, rather than as a societal flaw” (Biema, 2010, p. 3). Various church members from multiracial churches gave their personal experiences disclosing information regarding anything from worship to the viewpoints of congregants and their pastoral staff. Emerson and Smith’s (2000) research proved that the lack of relationship between evangelical pastors and their Black congregants unofficially discouraged minority participation and as a result contributed to the racial divide within American Society (as cited in Biema, 2010).

The importance of white evangelical beliefs and attitudes was important to Tranby and Hartman (2008). They found evangelical beliefs as (a) reasonable, (b) illuminating, and (c) the starting point in fully realizing what evangelicals reveal about discourses of race and racism in the United States. It is also important to reiterate that since 1998, evangelical churches are
experiencing the highest rate of growth in minority attendees within respective congregations (Biema, 2010). It is problematic that there is research indicating that white evangelical beliefs and attitudes of pastors within them express negative sentiments. All of these discoveries could affect minority church attendees in these places of worship.

Tranby and Hartman (2008) push Emerson and Smith’s arguments further. Both believe that all predominant groups should acknowledge their racial privileges and White evangelicals should claim their racial identity and culture as important (p. 349). Their research utilized empirical evidence to rethink the values and attitudes presented by Emerson and Smith and reinterpreted the data within their claims about evangelical religion (Tranby & Hartman, 2008). Findings indicated that Emerson and Smith’s (2001) approach to race relations was problematic. Emerson and Smith (2001) saw race as two different problems, one that is racialized while the other is individualized (Tranby & Hartman, 2008). However, Tranby and Hartman (2008) believed the race problem and the tension that existed was much deeper than the two problems presented by Emerson and Smith. As a result of this, Tranby and Hartman (2008) concluded that in regards to what Emerson and Smith believed, “…liberal ideals about individualism and fairness can be deployed to deal with and even solve structural inequalities” (p. 346). To support their argument the whiteness theory and other factors of racial identity were discussed and tested.

**Whiteness and racial ideologies.** The hidden nature of white racial identity allows for a conflation of whiteness with existing (a) social norms, (b) values, (c) structures, and (d) institutions. In short, the status quo was the foundation of Tranby and Hartman’s argument (as cited in Doane, 1997). In other words, the hierarchal position of Whites and the advantages their
Whiteness gives them is not blatant. As a result, Whites perceive their individual success to be based on effort and are equated with the American civic identity made possible by their dominant racial identity, the liberal ideals of individualism, equality, and opportunity (Tranby & Hartman, 2008). These liberal ideals do not work in the favor of racial minorities; in fact, it excludes them. The societal belief that racial minorities refuse to conform to liberal ideals deemed socioeconomically White marks the racial minority as an outsider, which ultimately excludes them from American identity and ideals (Tranby & Hartman, 2008).

Past studies have used a cognitive schema-based approach when analyzing African American belief systems within contexts of religiosity. Allen, Dawson, and Brown’s (1989) research utilized this approach and discovered that Black churches cultivate racial identity and consciousness of Black churchgoers (as cited in Harris, 1999). African-Americans with a higher socioeconomic status were proven to be less supportive of Black political autonomy and more distant from Black culture than Blacks from lower social economic statuses. Additionally, it has been demonstrated that religiosity strengthened one’s closeness to Black mass and Black elites (Allen et al., 1989). These findings were not congruent to the hypothesis that those with strong religious commitments would be integrated into social networks and the Black community, the stronger a person’s sense of religiosity, the stronger their racial identity and consciousness (Allen et al., 1989). Those who had highly developed religiosity felt a strong positive relationship to the Black community, so although socioeconomic status separates poor Blacks from Blacks with high incomes, religiosity is the bridge that connects these different socioeconomic groups within the Black race.
However, race and Black religiosity are very complex matters, and messages of social and political liberation from bondage are, “...strongest in Blacks who have been socialized in...denominations that encourage...racial solidarity. In essence, we think this communal aspect of Black religiosity will manifest itself mostly in Black churches...that preach social liberation based on racial group membership” (Allen et al., 1989, p. 436). This study offers crucial data into the importance and impact of religiosity on Blacks, yet the research lacks information on religiosity and Black identity as it relates to serving in a predominately White church setting. Especially in time periods where racial tensions among groups are high and many churches are becoming transracial, rather than homogenous, further research must be conducted.

Similarly, Demo and Hughes’s (1989) research indicated that the church provided opportunities for Blacks to occupy important positions denied in the wider society. According to their research, churches created experiences and relationships that strengthen self-respect. However, in regards to religious involvement, Black separatism was demonstrated to be unaffected by one’s involvement or interpersonal relations with family and friends. As Demo and Hughes (1989) would discover, interracial interaction and Black Identity is dependent on timing in one’s life; for example, age and regional demographics are factors. Interestingly, younger Blacks assign greater importance to being Black. Broman, Neighbors, and Jackson (1988) findings supported this notion and discovered that people who were, “Older, southern, rural, and less educated scored higher on an index measuring closeness to other Blacks” (as cited in Demo and Hughes, 1989, pg. 365).
Butler-Barnes, Martin, Dixon, Robinson, & Seminary (2008) examined whether theological teachings influenced racial identity among a sample of 206 African American churchgoers from 18 predominately Midwestern African American churches (p.40). Butler-Barnes et al. (2008) observed two areas called other-worldly and this-worldly. Whereas other-worldly theological teachings emphasized personal salvation, avoiding teaching on the inequalities present in some African American communities, this-worldly teachings prepared the congregation for issues affecting the community (Butler-Barnes et al., 2008). The researchers discovered “…significant positive endorsements of nationalist racial identity beliefs among those African American participants attending churches that key informants described as having a “this-worldly” theological orientation” (Butler-Barnes et al., 2008, p. 48). This observation is consistent with evidence indicating the multidimensionality of African Americans’ racial identity and importance of this-worldly teachings within church settings.

Research conducted by Demo and Hughes (1990) indicated that adult relations with family, friends, and community, as well as religious involvement, should be important determinants of group and racial identity. Key factors discussed within the literature were interracial interaction, religious involvement, socioeconomic status, and age. What Demo and Hughes (1990) found was that adult interracial contact is unrelated to feelings of closeness to other Blacks. However, Blacks raised in an integrative/assertive manner, meaning they believed one should not be prejudiced, treat all races are equal, and treat Whites the way one wanted to be treated, identified more closely to Black people, their history, and culture than Blacks with an individualistic/universalistic attitude (Demo & Hughes, 1990). In regards to religious
involvement, Black separatism was proven to be unaffected by one’s involvement or interpersonal relations with family and friends. However, work by Rosenberg and Simmons (1972) suggests that the more Blacks move out of isolated environments and interact with others from different racial groups, group identity is weakened, and as a result individuals become detached to some degree from traditional Black Culture (as cited in Demo & Hughes, 1990). Past research by Allen et al. (1989) also determined that religiosity was related less strongly but positively to Black identity variables.

These articles indicate there are underlying factors that may negatively affect Blacks racial identity within predominately white congregations. However, none of these studies consider social background, socialization, or social interaction variables that may be important factors in understanding Black identity (Demo & Hughes, 1990). Although Blacks have equal opportunities to join predominately White or even multiethnic congregations, the adverse affects of a society affected by historical racism does affect (a) the church, (b) church leaders, and (c) those who are part of the majority. This raises questions in an area that must be explored in understanding racial identity: one’s sense of community within such congregations.

**Sense of Community and Racial Identity**

Sense of community is most commonly analyzed through the lens of McMillan and Chavis’ (1986) work. Their theory states that a sense of community is a perception with four elements: membership, influence, meeting needs, and a shared emotional connection (McMillan & Chavis, 1986). According to the dimensions of the MIBI index, attaining a sense of community within those four elements would require an understanding of one’s racial identity.
The three dimensions of racial identity (a) centrality, (b) ideology, and (c) regard could be subcategories within sense of community measures. Centrality, which refers to how a person defines himself or herself with regard to race, may fall underneath the element of one’s membership within a community. Similarly, ideology, characterized by the beliefs, opinions, and attitudes with respect to the way a person feels Blacks should act, would correspond well with the elements of membership and shared emotional connection between Blacks or other ethnicities. Lastly, regard, which refers to a person’s judgment of his or her race, could be associated with the element of influence. Given these similarities, one might even suggest that in order to truly understand racial identity, researchers must look at the community and the elements within that community where an individual lives.

Understanding sense of community and racial identity as it relates to religion is important. There are many elements of racial identity, religion and sense of community both historically and scientifically that intertwine, making it possible for an individual to experience a sense of community within a family, neighborhood, city, nation, or even globally ("News & Info"). It must also be recognized that research has shown that a sense of community can be experienced without sharing a specific place as well (e.g. ethnic, religious, virtual communities) ("News & Info"). Furthermore, (1) a sense of community, (2) racial identity awareness, and (3) the church are crucial to the (a) human experience, (b) well-being, and (c) the perception of one's connection with others.

The interracial congregation. Numerous studies done on various communities and social groups within church congregations focus heavily on racial dynamics within interracial
congregations. Caldwell (1994) and some of his colleagues of the United Methodist Black Caucus believed, “African-Americans in predominately White denominations had the responsibility to raise risky racial questions for the sake of the nation” (Caldwell, 1994, p. 437). He believed African Americans in predominantly White churches were still asking the same questions asked by African Americans 25 years ago. Those questions being:

(1) How do we best “sing” and witness to the Lord's song within a denomination that often appears to want us to be seen but not heard? (2) How do we maintain equilibrium while, on the one hand, responding to the needs, spiritual and otherwise, of the African-American community, and on the other, challenging the continuing racial insensitivity of a predominantly white denomination? (3) Why is it that the nation's attention is so often focused on those whose creed is racial separatism, while it ignores those of us of African descent who, against great odds, express our Christian conviction and commitment, as well as affirm our racial identity, within institutions that officially claim that their goal is to be "inclusive"? (4) Do we as Black United Methodists have a responsibility--indeed, a mandate--to transform the black church from what Gayraud Wilmore has called "the most reactionary and the most radical of black institutions" into something else? (5) Do we join with our Asian, Hispanic and Native American United Methodist brothers and sisters and declare, as Roy I. Wilson did in the April issue of Circuit Rider (a periodical for United Methodist clergy), that whites require a
liberation theology that will free them from distorted assumptions and practices regarding race? (Caldwell, 1994, p. 437).

Caldwell (1994) did not answer any of these questions, and research that looks at Black church attendees in predominately White Congregations remain few. However, qualitative studies do exist supporting Caldwell’s (1994) personal feelings and experiences of Black congregants within predominately White congregations, and may answer each question.

**Cross-culture relationships within interracial congregations.** According to Rehwaldt-Alexander (2009), Edwards (2008) examined what happens when Christians develop congregations across racial lines, arguing that interracial churches will be successful to the extent in which white members’ preferences take precedence over those of people of color within the community. The study consisted of various experiences of African-American congregants that attend interracial churches. Lydia, an African-American woman’s story, shed light on the turmoil some members of color may experience within interracial churches. The qualitative study indicated influential racial identity markers, racial dynamics from worship and civic activities, and leadership and motivation for participation (Rehwaldt-Alexander, 2009). Edwards (2008) describes how White and Black members unconsciously cooperate to maintain cultural norms (as cited in Rehwaldt-Alexander, 2009). This study also indicated that, “…as long as Whites members were young, without teenagers, and willing to experiment with worship, there was flexibility on their part, but families with teens were likely to leave (Priest, 2010, p. 92)”.

However, in the case of keeping the peace, African Americans concerned about maintaining an
inter racial congregation were more likely to assimilate and return to norms that made Whites feel comfortable. All these findings can be found in Edwards’s book entitled, The Elusive Dream.

Emerson and Smith’s (2000) research on Evangelical religious beliefs and Back-White race relations presents the argument that White and Black communities have developed oppositional cultures that make Black-White congregations particularly difficult to develop and maintain (as cited in Edwards, 2008). Emerson and Smith (2000) believe White culture exemplified key values of liberal American civic identity: (a) freedom, (b) individualism, (c) independence, and (d) equality opportunity and evangelicals were actively engaged with race issues as well as working towards racial reconciliation among evangelical leaders (Tranby & Hartman, 2008, p. 347). The Congregations Project was developed by Emerson to understand those key values. This was the first large study focused on racial and ethnic Diversity within Christian places of worship. Their studies focused on mixed churches, defined as any place of worship where at least 20 percent of church members provided racial or ethnic diversity (Dart, 2001). This definition of a “mixed” congregation would become the sole definition of “mixed” congregations when utilized by other researchers. Emerson and Smith (2000) discovered that not only were “mixed” churches not very common within the United States, most main line denominations, specifically Protestant churches, had little to no diversity on average.

Emerson’s (2000) work surveyed over 2,500 Americans about their congregations, and 500 of the churches selected were at random. Researchers visited 30 churches located in four metropolitan areas: (a) Houston, (b) Los Angeles, and (c) the Midwest, and (d) Northeast of the United States. The findings within this study showed significant contrasts between Catholic and
Protestant denominations. Catholic churches were discovered to be three times more likely to be multiracial than Protestant congregations, because parish boundaries usually spread across multiple neighborhoods (Dart, 2001). Only seven percent of Protestant churches nationally were considered “mixed” (Dart, 2001). It is difficult to conceptualize these findings accurately as other studies conducted by organizations and researchers have found significantly lower numbers of “mixed” congregations than Emerson. However, these studies do help to understand the makeup of integrated congregations as well as homogenous congregations. All studies do agree, however, that a church must have at least 20 percent of congregants attending the church from minority groups.

Studies done on mainline denominations by The Organizing Religious Work (ORW), project out of the Hartford Institute for Religious Research took a different approach than Emerson, but also indicated similar findings. Representatives from 550 churches indicated higher perceptions of their churches being “mixed,” but the results of the study indicated that integrated churches in mainline denominations were relatively higher among Catholic and conservative Protestant churches (Dart, 2001). This research also indicated why many other churches, lagged behind in their efforts for more integration and inclusivity within places of worship. The ORW’s project director concluded that the reasons integration is difficult for many churches involves: (a) the disproportionately upper-middle-class, highly educated character of traditional Anglo mainline congregations; (b) church worship styles steeped in European literary and musical culture; and (c) Age, older church members who are less inclined to the multicultural experience (most mainline protestant churches were founded before 1900) (Dart, 2001). This does not mean
that these churches do not have minority populations present in their congregations, just that many mainline congregations’ have a minority population fewer than 20 percent. However, churches everywhere are seeing minority populations grow as the United States begins to grow and expand multi-ethnically in certain parts of the country, and in recent years independent and non-denominational churches have grown to have a substantial mix of the dominant racial group and minority populations.

**Complications within cross-cultural congregations.** One of the many factors that prohibit mainline churches from becoming “mixed” is that, “Pentecostal, nondenominational congregations have more contemporary worship styles and flexibility” (Dart, 2001, p. 3). Floyd Gamarra, a missioner of multicultural ministries in Los Angeles, supported this claim but framed this ideology in a different way. Gamarra believed, “in a lot of mainline churches the issues are race and class. Liberal churches present theological ideas that “the world is supposed to be a rainbow…but the upper middle-class church members “want to be cerebral” about it, and the Pentecostal and Independent churches “tend to attract more working class people who are in the same social, economical class…the mix is a lot easier” (Dart, 2001, p.3). In the historical contexts of the church “white flight,” as mentioned earlier, not only meant the fleeing of White families from predominately white neighborhoods, but also resulted in white churches in those neighborhoods becoming multiracial or radically Black and homogenous. Studies have shown that if the ratio of Minority congregants raises enough to make some members uncomfortable in a mixed church, disgruntled congregants leave (Dart, 2001). This same issue was reported in studies done by Emerson. However, if inclusivity results in the drop of church attendance, how
possible is it for a minority to thrive in a homogenous environment or mixed environment that fails to cater to their needs and experiences? Especially when a congregation focuses on member growth as an indication of success. Unfortunately, most pastors and church leaders and administrators in mixed and predominately White churches cater to the needs and theologies of the majority. As a result of racialization and dynamics of various social groups, some researchers argue that these two things make multiracial congregations both rare and unstable.

Edwards (2008) examined what happens when Christians develop congregations across racial lines. She hypothesized that successful interracial churches are successful so long as White members take superiority over people of color. Utilizing data from the National Congregations Study and a qualitative analysis of a multiracial conservative Protestant church in Midwestern United States, Edwards (2008) highlighted the various experiences of church congregants. The study traced the dynamics of race across congregational life, and through observation and interviews, her findings supported past research, when there is a threat of change away from White norms, Whites are likely to leave (Rehwaldt-Alexander, 2009). Other discoveries from Edwards’s (2008) study included, “If a critical mass of African Americans are concerned about maintaining an interracial congregation, they are likely to collaborate with Whites who feel threatened and return to practices comfortable with the majority” (Rehwaldt-Alexander, 2009, p. 46). It was observed that there is high hegemony within interracial congregations, meaning; the dominant group’s status and sense of community is based primarily upon the consent of subordinate groups. Within these groups, Whites were described as unwilling to attend conversations about race within these communities and White and Black parents did not
frequently interact with each other (Rehwaldt-Alexander, 2009). One might suggest these community norms and practices may fall in line with the racial identity research done by Edwards (2008). These limited interactions may not inherently be blatant. In fact, White and Black congregants may believe in equality but, as Edwards’s suggests, have unconscious negative emotions toward people of color.

So what are the experiences of minority populations, specifically those whom are Black/African American attending non-mixed congregations? Does this affect their perception of self, racial identity and sense of community? Heavy research has not been done in these areas. Finally, what about African Americans whose preferences do not fit black cultural norms? Are blackness and whiteness essential categories to consider in a church congregation, and if so, of what do they consist, and should they be created? “Emerson’s team believes in a radical vision: interracial churches are the answer to America’s race problem. These fragile communities are called to shoulder a heavy responsibility (Priest, 2010, p. 89).”

**Research Question**

The purpose of this research is to explore and theoretically establish whether Black congregants’ racial identity within predominately White churches is dependent on Black congregants’ sense of community within predominately White churches. I will be adapting the sense of community theory presented by McMillan and Chavis (1986) that stated that a sense of community was a perception with four elements: membership, influence, meeting needs, and a shared emotional connection. I will also be adapting Sellers et al. (1997) definition of racial identity, defined as a person's self-concept that is related to her or his membership within a race.
In conducting my research I will be using an inductive approach to look at possible correlations between predominately White churches. The assumption is that the results of this study will indicate that a Black congregant’s racial identity within predominately White churches is negatively associated with the sense of community that Black congregants feel within their church congregation.

**Chapter Three: Methods**

**Design**

Using constructivist approach, this study relied on inductive research methods to explore Blacks’ sense of community and sense of racial identity within predominately White congregations. Through the use of a non-experimental design, sense of community and racial identity among Blacks 11 years of age and older was assessed. Research was conducted using surveys.

Using these procedures, I tested the participants’ sense of community and racial identity within the predominately White church in which they attended. Results were coded after the racial demographic of each church had been determined, and those who did not attend predominately White churches were excluded. Surveys demonstrate each participant’s feelings of belonging to each community as well as their self-concept as it relates to his or her membership within a race. The hypothesis stated that surveys would indicate that Black congregants’ racial identity within a predominately White church would be negatively associated with the sense of community that Black Congregants felt within their church congregation.

**Operationalization**
For the purpose of this study, three standardized instruments were used to collect data: (a) the Multidimensional Inventory of Black Identity, (b) the Multidimensional Inventory of Black Identity –teen, and (c) the Sense of Community Index. The Sense of Community Index-2 (SCI-2) was the most frequently used quantitative measure of sense of community in the social sciences (Chavis, Lee, & Acosta, 2008). The SCI-2 is a reliable measure with regard to whole-measure internal consistency (Cronbach’s alpha = .94). Subscales are also internally consistent with coefficient alpha scores of .79 to .86 (Chavis, Lee, & Acosta, 2008) Furthermore, development of the construct validity of the instrument utilized a confirmatory factor analysis conducted by Obst and White (2004) wherein support for the four dimensions utilized in the SCI-2 was described.

1. **Reinforcement of Needs**: “The feeling that members' needs will be met by the resources received through their membership in the group” (McMillan & Chavis, 1986, p. 9). This subscale uses six Likert scale questions to measure Reinforcement of Needs. The questions contained in the scale are: (1) I get important needs of mine met because I am part of this community, (2) community members and I value the same things, (3) this community has been successful in getting the needs of its members met, (4) being a member of this community makes me feel good, (5) when I have a problem, I can talk about it with members of this community, and finally (6) people in this community have similar needs, priorities, and goals. Participants may choose between four options (not at all, somewhat, mostly, or completely) to answer the questions for this subscale (Chavis, et al., 2008, p.1).
2. **Membership**: “The feeling of belonging or of sharing a sense of personal relatedness” (McMillan & Chavis, 1986, p. 9). This subscale uses six Likert scale questions to measure membership and like reinforcement of needs. Participants may choose between four options (not at all, somewhat, mostly, or completely) to answer each questions. The questions contained in this scale are: (1) I can trust people in this community, (2) I can recognize most of the members of this community, (3) most community members know me, (4) this community has symbols and expressions of membership such as clothes, signs, art, architecture, logos, landmarks, and flags that people can recognize, (5) I put a lot of time and effort into being part of this community, and finally (6) being a member of this community is part of my identity (Chavis, et al., 2008, p.2).

3. **Influence**: “A sense of mattering, of making a difference to a group and of the group mattering to its members” (McMillan & Chavis, 1986, p. 9). This subscale uses six Likert scale questions to measure influence and like other subscales. Participants may choose between four options (not at all, somewhat, mostly, or completely) to answer each questions. The questions contain in this scale are: (1) Fitting into this community is important to me, (2) This community can influence other communities, (3) I care about what other community members think of me, (4) I have influence over what this community is like, (5) if there is a problem in the community, members can get it solved, and (6) this community has good leaders (Chavis, et al., 2008, p.2).
4. *Shared Emotional Connection*: “The commitment and belief that members have shared and will share history, common places, time together, and similar experiences” (McMillan & Chavis, 1986, p. 9). The final subscale of the SCI-2 uses six Likert scale questions to measure shared emotional connection. Participants may choose between four options (not at all, somewhat, mostly, or completely) to answer each question. The questions contained in this scale are; (1) It is very important to me to be a part of this community, (2) I am with other community members a lot and enjoy being with them, (3) I expect to be a part of this community for a long time, (4) members of this community have shared important events together, such as holidays, celebrations, or disasters, (5) I feel hopeful about the future of this community, and finally (6) members of this community care about each other (Chavis, et al., 2008, p.2).

This index has 24 items each one utilizing a 4-point Likert scale: (1) Not at all, (2) Somewhat, (3) Mostly, and (4) Completely. In this research, Sense of Community was one of the correlates under examination, and the word church was added before the word community in each question. For example, “It is very important to be a part of this community” was written, as “It is very important to be a part of this church community.”

The Multidimensional Inventory of Black Identity (MIBI) and The Multidimensional Inventory of Black Identity –teen (MIBI-t) Indexes were utilized as sub-indexes to help understand the dependent variable, Black Racial Identity, and individuals who identified as being Black or African American only took these sub-indexes. This Index is a 56-item inventory
comprised of three scales that measure three dimensions and consist of two subscales on a 7-point Likert scale (1=strongly disagree and 7=strongly agree). The other index, MIBI-t was created specifically for African American early and middle adolescents. Sellers et al. (1997) confirmed the reliability and construct validity of these two inventories. The Cronbach’s alpha of each subscale of the MIBI was: (a) Centrality (8 items; $\alpha = .77$), (b) Private Regard (6 items; $\alpha = .60$), (c) Assimilation (9 items; $\alpha = .73$), (d) Humanist (9 items; $\alpha = .70$), (e) Minority (9 items; $\alpha = .76$), and (f) Nationalist (9 items; $\alpha = .79$), the Public Regard subscale was omitted from the revised MIBI within this study (Sellers et al., 1997, p. 811).

Utilizing an exploratory factor analysis to establish construct validity, Sellers et al. demonstrated that the MIBI measures the three interrelated empirical constructs and are consistent with MMRI's conceptualization of the centrality, ideology, and regard dimensions. Furthermore, construct and predictive validity of the MIBI-t was demonstrated by the following Cronbach’s alpha of each subscale of the MIBI: (a) Centrality (8 items; $\alpha = .78$), (b) Private Regard (6 items; $\alpha = .87$), (c) Public Regard (6 items; $\alpha = .79$), (d) Nationalist (9 items; $\alpha = .87$), (e) Assimilationist (9 items; $\alpha = .88$), (f) Humanist (9 items; $\alpha = .75$), and (g) Minority (9 items; $\alpha = .80$) (Scottham, K. M., Sellers, R. M., & Nguyên, H. X., 2008, p. 8). The following are the definitions of each sub-dimension:

1. Centrality: The way, in which a person normatively defines self with regard to race, incorporates many existing research models of a groups (a) social, (b) racial, and (c) ethnic identity (Sellers et al., 1998).
2. **Regard**: Two types, Public Regard and Private Regard, Public regard is the extent in which an individual feels others view the African American community and Private regard is defined as how an individual feels about being a part of the African American community themselves (Sellers et al., 1998).

3. **Ideology**: The individual’s beliefs, opinions, and attitudes as it relates to the way in which an individual feels a member of the race should act. Comprised of four subcomponents: Nationalist, Oppressed Minority, Assimilationist, and Humanist. “The Nationalist Ideology emphasizes the uniqueness of being African American and is characterized by the support of African American organizations and preference for African American social environments. The Oppressed Minority Ideology emphasizes the similarities between African American’s experiences and those of other oppressed minority groups. Assimilationist Ideology emphasizes the similarities between African American and mainstream American society. Humanist emphasizes the similarities among all people regardless of race.” (Scotham, K. M. et al., 2008, pg.2).

This research focused on coding racial identity and the sense of community among participants. Questions asked in the survey included the participant’s (1) age, (2) birthdate, (3) sexual orientation, (4) church of attendance, (5) highest level of education completed, and (6) the number of times a week the individual attends church.

**Population Characteristics**
The population of interest was Black congregants 11 years of age and older. It was impossible to collect data from all churches within the United States; therefore, non-probability sampling methods were used. Participants came from various congregations, and network sampling was used in the selection process. The survey instrument was posted on the social media platform Facebook, and various people were (a) tagged, (b) asked to complete the survey, and (c) granted permission to re-share the survey on their own social media platforms. Through networking sampling method a total of 407 surveys were started or partially completed. Of these 407 participants 388 of the participants were younger and older adults, 14 participants were adolescents between 11 and 17 years of age, and of those participating adolescents 12 had parental permission and 11 completed the survey. Of the 407 surveys, 104 participants did not complete the survey and 2 participants opted out entirely. Of the 350 surveys in which race was reported, 64% of the sample identified as White and 25% of the sample identified themselves as Black or African American.

Data Collection Procedures

Data was collected using the Qualtrics computer survey tool. However, hard copies of the surveys were available for distribution if churches obliged to participate and wanted hard copies of the survey instruments distributed to their church congregants. Information was collected in an anonymous manner, and each web participant entered the web address or clicked on the link provided on Facebook to start and finish the survey. An introductory page at the beginning of each survey explained that no personal identifying information would be collected and asked for participation by the filling out of the survey. To maintain anonymity, participants did not provide
their names; however, they did provide their (a) church denomination, (b) geographic location, and (c) whether or not their church was (a) diverse, (b) predominately Black, or (c) predominately White. Additionally, respondents were offered confidentiality as it was noted that their responses would be aggregated with those of others so that no individual could be identified through the report of this research. Furthermore, data was secure and accessible to only the researcher.

**Data Processing and Analysis Procedures**

The SPSS software program was used for the purpose of processing and analyzing quantitative data. Each participant’s answers to the survey were coded according to which indicators were present within the Sense of Community Index and the Multidimensional Inventory of Black Identity. Answers to these surveys were analyzed to determine correlations among the sense of community and racial identity of participants. Once all documents had been coded, an overall summary was developed indicating whether key constructs were correlated in any way.

**Ethical Considerations and Safeguards**

All surveys were confidential and utilized for the sole purpose of research and looked at only by researchers. The names of disclosed or participating churches were only revealed to the researcher and faculty adviser. The survey results were coded numerically, and all research findings were shared with (a) participating organizations, (b) participants, and (c) churches upon request. Participant names were not used in any data or given to any organizations or churches in
order to protect the privacy of research participants. Information regarding all participating churches was referred to by location (i.e. Northwest churches) and not specified by church name.

Survey questions were not expected to evoke negative feelings, and were based on questions that were published in scholarly articles. A list of research citations where the questions were asked before are shown within the works cited page. These questions were tested for validity in past research and were found to be valid. These questions along with generic demographic questions were a compilation of different published instruments. None of the studies indicated that there was a major negative outcome from asking the questions. No particular risk was identified. Therefore, it was not expected that anyone would be disturbed or have residual negative emotions resulting from participation in this study.

Although the study was anonymous with minimal risk, the inclusion of children made parental permission important. The Qualtrics questionnaire required that participants acknowledged their age. Adolescents were required to check a box stating they received parent or guardian permission. The nature of this question and how a participant chose to answer was on the “honor system”; meaning that the researcher left it in the hands of each adolescent to receive parent or guardian permission before actually checking the box.

The questions were not written in an emotional manner, were not high risk, and were unlikely to engage a small child to participate. The questions that were presented to the children were a subset, that is, the Qualtrics questionnaire only presented the “child” questions if the “child” checked less than 18 years of age. Lastly, the only risk to participation in the study would have been the disclosure of how an individual might have answered a given question. However,
the study was collected in an anonymous manner, and no names, no birthdays, and no other personal identifying information was obtained and therefore, the risk was negligible.

**Chapter Four: Results**

**Quantitative Analysis**

As stated in the previous chapter, this study incorporated the SCI-2, MIBI, and MIBI-t. Modifications were made to the SCI-2, while the MIBI and MIBI-t were left in their original format. The word “church” was added before the word “community” in every question. For example, the original question: “It is very important to be a part of this community” was rewritten as, “It is very important to be a part of this church community.”

In the present study the total score (ranging from 0 – 72) on the SCI-2 was calculated for 299 of the 407 participants. Only 299 participants completed all questions related to the twenty-four questions listed on the SCI-2 index. Of the 299 participants, 31 adult participants identified as Black attendees of predominately White churches, and only two adolescents identified as Black attendees of predominately White churches. Given the small sample of adolescent participants, this population was not included in the statistical analyses. Amongst the 31 Black participants from predominately White churches, age ranges varied, (a) 22% identified as 18-24, (b) 72% identified as 25-35, (c) 6% identified as 35-50, and there were no older Black participants that attended predominately White churches. Amongst these participants five identified as male, 26 identified as female, and all participants had a High School diploma or higher-level degree. Ninety-one percent of the Black respondents from predominately White churches attended church 1-2 times a week with more than half of the participants (53%)
attending their church congregation two years or less. Of these 31 Black participants from predominately Black churches, only 30 participants completed both the MIBI and SCI-2 survey instruments.

The MIBI Centrality subscale had a Cronbach’s Alpha of .244, the Private Regard subscale had a Cronbach’s Alpha of .223, the Public Regard subscale had a Cronbach’s Alpha of .156, the Assimilation subscale had a Cronbach’s Alpha of .565, the Humanity subscale had a Cronbach’s Alpha of .742, the Minority subscale had a Cronbach’s Alpha of .772, and the Nationalist subscale had a Cronbach’s Alpha of .756.

The SCI-2 Reinforcement of Needs subscale had a Cronbach’s Alpha of .891, the Membership subscale a Cronbach’s Alpha of .830, the Influence subscale a Cronbach’s Alpha of .813, and finally the subscale for Shared Emotional Connection a Cronbach’s Alpha of .887. Both the total psychological sense of community index (Cronbach’s Alpha of .953) and the four SCI-2 subscales yielded reliable scores.

The mean score of the SCI-2 was 40.775 (SD=13.65) for Black and White participants from predominately White churches, indicating that survey participants tended toward the neutral/negative responses to questions asked on this survey instrument. The mean scores of the SCI-2 subscales for these participants were: Reinforcement (M= 10.59; SD= 3.68, Membership (M= 8.73; SD= 4.17), Influence (M=9.67; SD= 3.31), and Shared Emotional Connection (M=11.76; SD= 4.09).

The mean scores of the MIBI subscales for the 31 participants were: Centrality (M= 1.56; SD= .61), Private Regard (M= 4.25; SD= .45), Public Regard (M= 1.27; SD= .61), Assimilation
(M= 4.73; SD= .70), Humanity (M=5.54; SD= .89), Minority (M= 4.92; SD= .88), and Nationalist (M= 3.48; SD= .78). The subscales of Centrality and Public Regard had more negative responses; participants selected either Strongly Disagree or Disagree for most of the questions in those sections (e.g., “I have a strong sense of belonging to other Black people [Centrality].” “In general, other groups view Blacks in a positive manner [Public Regard].”), compared to the other subscales that had more neutral and positive responses.

In this sample, the relationship between racial identity subscales (as measured by the MIBI/MIBI-t subscales) and psychological sense of community subscales (as measured by the SCI-2) were investigated using a Spearman Rho correlation coefficient. The Spearman Rho correlation was utilized to test whether a Black congregant’s racial identity within a predominately white church was dependent on the sense of community that the individual felt within the congregation. Variables were treated as ordinal and based on past research it was assumed that there would be a monotonic relationship between Racial Identity and Sense of Community, due to these assumptions a Pearson analyses was not run. Although, Black congregant’s racial identity within a predominately White church is dependent on the sense of community that each individual feels within the church, there was no significant correlation between the following subscales of the MIBI: (a) Centrality, (b) Public Regard, (c) Humanity, (d) Minority, (e) Nationalist, (f) Assimilationist and the subscale Membership of the SCI-2 (see Tables F1 and F2), the following results highlight the subscales of the MIBI and the SCI-2 that are consistent with the hypothesis.
1. There was a high, negative correlation between the two variables: Private Regard and Reinforcement of Needs ($r_s = -.525, n = 30, p = .003$) with high levels of Private Regard associated with low levels of Reinforcement. For example, people who feel positively towards African Americans and their membership in that group tend to feel that the resources received through their membership in the church group are not meeting members’ needs.

2. A negative correlation between Private Regard and Shared Emotional Connection ($r_s = -.436, n = 30, p = .016$). Overall, there was a high, negative correlation between the two variables with low levels of Reinforcement of Needs associated with high levels of Private Regard. For example, people who feel commonalties between African Americans and the rest of American society tend to feel less of an attraction to the church community and the quality of African Americans interactions with other members within the church community are not as strong.

3. A negative correlation between Private Regard and Influence ($r_s = -.371, n = 30, p = .043$). Overall, there was a high, negative correlation between the two variables with high levels of Private Regard associated with low levels of Influence. For example, people who feel positively towards African Americans and their membership in that group had a decreased sense of Influence, and felt they lacked the ability to make a difference within their church congregation and Black congregants mattering to its members.
4. A negative correlation between the significant total SCI-2 and Private Regard subscale of the MIBI ($r_s = -0.424$, $n=30$, $p=0.020$). Overall, there was a high, negative correlation between the two variables, with high levels of Private Regard associated with low Sense of Community. For example, people who feel positively towards African Americans and their membership in that group had a decreased overall Sense of Community within a Predominately White church.

Overall, these results indicate that a sense of community in the church has an influence on racial identity and vice versa.

**Chapter 5: Discussion**

**Interpretation of Results**

Due to the small sample size of Black participants that attend predominately White churches, it is necessary to consider previous research when interpreting the results from this study. Influence is a bidirectional concept according to McMillan and Chavez (1986), meaning that in one direction, a member needs to either have some level of influence in order to be part of a group and in another direction, cohesiveness is dependent on a group's ability to influence its members, and both of these bidirectional concepts often work simultaneously. From the results, there was a negative relationship between Private Regard and every sub-dimension of the Sense of Community with the exception of Membership, which proved no significance. These correlations suggest that those with weaker private identity have higher elements of Sense of Community (Reinforcement of Needs, Shared Emotional Connection, and Influence) in White churches while those with a stronger private identity have a lower Sense of Community (total...
SCI to Private Regard was statistically significant) and elements of Sense of Community (Reinforcement of Needs, Shared Emotional Connection, and Influence).

**Negative correlation between Private Regard and Reinforcement of Needs.**

Rosenberg and Simmons (1972) and Rosenberg (1979) suggest that as Blacks move out of isolated environments and interact more with others from different racial groups, group identity is weakened and as a result individuals become detached from traditional Black Culture to a certain degree (Demo & Hughes, 1990). This is supported by the results of the current study. As Reinforcement of Needs increases (feelings that members’ needs will be met by the resources received through their membership in the group), Private Regard, the extent to which individuals feel positively or negatively toward African Americans and their membership in that group (Sellers et al., 1997), decreases within an open environment. It can be assumed that the inverse occurs if Black congregants feel negatively towards their African American identity and group.

It is important to keep in mind that Private Regard is one sub-dimension of Regard, which includes Public Regard, “…the extent to which individuals feel that others view African Americans positively or negatively” (Sellers et al., 1997). Although some researchers have determined that religiosity is positively related to Black identity variables (Allen et al., 1999), Butler-Barnes et al. (2008), discovered significant positive endorsements of nationalist racial identify beliefs among those African American participants attending churches that key informants described as having a “this-worldly” theological orientation (Butler-Barnes et al., 2008). “This-worldly” congregations prepare the congregation for issues affecting the community, which may endorse both Private and Public Regard ideals as they relate to the
chuch community. However, without qualitative analysis it is difficult to pinpoint whether high Private Regard shown amongst Black participants is due to low satisfaction with Reinforcement principles within each participant’s church, or because their church community has leaders who support and preach “this-worldly” teachings. Understanding the reasons for this significance would require an in-depth qualitative analysis. “This-worldly” principles, although consistent with evidence indicating the multidimensionality of African Americans’ racial identity, might be a reason for high Private Regard, since Black participants felt their congregation had influence within the broader church community.

**Negative correlation between Shared Emotional Connection and Private Regard.**

One of seven features important to the principle of Shared Emotional Connection is Spiritual Bond. McMillan and Chavez (1986) see spiritual connection as “the primary purpose of religious and quasi-religious communities and cults” and an important concept of Black soul as it relates to Blacks and their role in the formation of a national Black community (p. 14). This formation of national Black community is comparable to the definition of Private Regard and factors in (a) worship styles, (b) socio-economic status, and (c) social interactions between groups. The way one feels a Shared Connection to soul within any community is large in part due to the way these factors present themselves within religious communities (McMillan and Chaves, 1986; Edwards, 2008; Rehwaldt-Alexander, 2009; Dart, 2001; and Priest, 2010). Bernard (1973) wrote:

> They [blacks] had a spiritual bond that they understood and that white people could not. Soul was an indefinable, desirable something; black people had it but white people could hardly aspire to it. It was the animating spirit behind their
music, their dance, and their styles. It even expressed itself in their taste in food, their language, and their speech. Not even all black people shared it. Those who rejected their blackness did not (as cited in McMillan & Chavez, 1986, p. 14).

This belief is supported by the relationship between Private Regard and Shared Emotional Connection indicated in the current findings, and it can be assumed that high Private Regard and a low Shared Emotional Connection is the result of a small or non-existent presence of what McMillan and Chavez coined as Black soul. In other words, Black participants’ strong viewpoints of self might prohibit their personal connections with the dominant culture. Similarly, the church community may lack the soul that Bernard (1973) believed “was an indefinable, desirable something; black people had but white people could hardly aspire to it,” creating negative feelings among Black attendees similar to the experience of Lydia, an African-American woman whose story, shed light on the turmoil some members of color may experience within interracial churches (Edwards, 2008) and possibly within predominately White congregations as well.

**Negative correlation between Private Regard and Influence.** As mentioned previously, “Influence is a bidirectional concept” (McMillan and Chavez, 1986, p.6). Meaning, in one direction, a member needs to either have some level of influence in order to be part of a group and in another direction, cohesiveness is dependent on a group's ability to influence its members, and both of these bidirectional concepts often work simultaneously (McMillan and Chavez, 1986). Within this study, the results indicated that as Private Regard increases among participants Influence decreases and as Private Regard decreases, scores for Influence increase.
Although Black participants could recognize the influence their church congregation had on communities, sentiments are not easily changeable according to Edwards (2008), who argues that “close, regular, voluntary interracial interactions” didn’t affect Whites’ understanding of their own racial identity (Rehwaldt-Alexander, 2009, p. 46). According to Edwards’s literature, Whites who value racial equality have unconscious negative emotions toward people of color. As a result of this unconscious bias, many Whites avoid interactions with Black congregants and White and Black parents do not frequently interact. Some level of conformity from one group or another would have to exist in order for both groups to live in harmony. In any setting, for a group to feel that they have influence on group outcomes McMillan and Chavez (1986) would suggest that allowing others to have power over oneself could eventually lead to having influence with them.

The positive Private Regard exhibited in the results could be explained as Black participants having highly developed religiosity and as a result of this religiosity having a strong positive relationship to the Black community. Other scholars might suggest that Black participants attend churches that are described as having a “this-worldly” theological orientation. According to key informants in past studies, there were significant positive endorsements of nationalist racial identity beliefs among African American participants who attended churches described as having a “this-worldly” theological orientation (Butler-Barnes et al., 2008). This would explain the positive endorsements of Private Regard among Black participants and also explain the belief that the church community has influence on the external community. Qualitative research would need to be conducted to really understand the beliefs of individuals.
who feel positive about being Black but do not feel that they have high levels of influence within their predominately White church congregations. One thing is certain; members are more attracted to a community in which they feel that they are influential. However, this appears to come at the cost of one’s positive sense of Private Regard (McMillan & Chavez, 1986).

A negative correlation between the significant total SCI-2 and the Private Regard subscale of the MIBI. This result indicates that Sense of Community is directly related to one’s positive or negative view of self (Private Regard) and correlates with McMillan and Chavez’s (1986) overall research on Sense of Community. McMillan (1976) define Sense of Community as, “a feeling that members have of belonging, a feeling that members matter to one another and to the group, and a shared faith that members' needs will be met through their commitment to be together” (as seen in McMillan, 1986, p. 9). The relationship between Private Regard and Sense of Community is highly negative, and as stated earlier, with the exception of Membership, these correlations suggest that those with weaker private identity have higher elements of Sense of Community (Reinforcement of Needs, Shared Emotional Connection, and Influence) in White churches while those with a stronger private identity have a lower Sense of Community (total SCI to Private Regard was statistically significant) and elements of Sense of Community (Reinforcement of Needs, Shared Emotional Connection, and Influence).

Significance of Study

Significant associations were found during this study will be significant and useful for various reasons. Although there is extensive literature on Black racial identity and sense of community, there is limited research on racial identity and sense of community in the context of
predominately “White” churches. Prior research shows that social settings play a significant part in the racial identity development of Black lives (Tatum, 1997). However, in church settings where the foundational principles and teachings are presumably anchored in Christ’s love, it is ironic that a church setting does not provide Black congregants with experiences that give them influence and connection in the church environment. This is particularly disheartening given that studies have validated the effects an environment can have on the racial development of Blacks (Tatum, 1997; Billingsley & Caldwell, 1991; Cross, 1995). The hope is that this research will help determine ways Black congregants can feel part of their predominately White church communities. As a result, White churches may feel compelled to (a) speak up on issues affecting Black lives, (b) become more active members in the local community, (c) develop diverse congregations by connecting better to their communities, and (d) begin to make room for Black congregants to have more active and influential roles within their church congregations.

Strengths & Weaknesses of Study

Although some parts of Oregon are diverse comparatively to others, Portland is not as diverse as other places or districts in the United States, which made it a great setting to conduct this study. The capability one has to connect to their church body and for the church body to connect to all people could increase if the needs of certain groups of people, specifically those who are Black or marginalized, are realized. Churches may be able to tailor sermons and community efforts to teach the importance of living out the gospel on all levels of community. On a macro-level, research may kick start conversations with other churches and secular organizations regarding movements like Black Lives Matter. These conversations might help
congregants and church parishioners, pastors, and attendees understand how to support victims of police brutality or understand various viewpoints on racial matters within the country and local communities. Despite these strengths, weaknesses do exist in this study. In the case of internal validity the ethnic identification and definition of Black may not have been clear to some participants. Therefore, some participants may have refrained from participating in research because they did not identify with that term.

Although a correlation study is helpful in calculating the strength of a relationship between variables and is a useful pointer for further, more detailed research, weaknesses do exist when utilizing this statistical technique. For example, although data does indicate moderate strength of relationships between variables the cause and effect of the results cannot be assumed. When utilizing this statistical technique a strong correlation between variables may be misleading. Similarly, a lack of correlation may indicate a non-linear relationship between variables but this does not mean a relationship between variables is nonexistent.

The likert scale surveys that were used also added to the weaknesses of the study. In both the MIBI and SCI-2 social desirability bias: populations may try to portray themselves in a favorable light, may have contributed to weaknesses within this study. Given the current societal pressures and social issues concerning race in the United States, participants may have been weary or hesitant to mark honest personal opinions. Participants may have also chosen Neutral in fear of fitting into stereotypical roles or viewpoints of Black culture or race. This could also be considered a problem of external validity where the outside political pressures have a great affect on Private Regard.
For example, recruiting local churches was difficult and may have been due to the touchy subject matter of race. A church pastor may have been concerned about the study being used to exploit their congregation and as a result did not want their church congregation to participate. Other issues of external validity were that many pastors did not respond to emails or did not want surveys to be distributed during church service times. For this reason, online surveys were the only version of the surveys distributed and filled out by participants. This created an unexpected problem and difficulty in getting adolescents between the ages of 11-17 to participate. Without parent or guardians present, it was difficult to engage minors online, especially since parents could not prescreen survey questions.

Given that this research pulled a population using network sampling, findings can only be considered in connection to those who shared the survey on their social media platforms and the circles in which their (a) friends, (b) family, or (c) acquaintances exist. Therefore, one has to consider external factors both socially and politically that make this research relative to other regions of the United States. This study might have been strengthened if data was pulled from one geographic region and due to the small sample size results are not inclusive off all people; thus, the generalizability of these results is limited.

**Implications for Future Research**

Churches can play an important role in the development of psychological sense of community, which can influence individuals’ racial identity. However, further qualitative and quantitative analyses using a larger Black population sample would be needed to validate each correlation. In the realm of building healthy church communities, this research could help
pastors utilize their influence and leadership to foster a psychological sense of community that promotes (a) healthy racial identity development, (b) community impact, and (c) congregational influence on meeting the needs of all congregants and helping all congregants feel that their voices matter and their needs are being met.

There is an emergence of information within this study suggesting that there is a resiliency among Blacks to stay in settings and assimilate to the majority culture despite not having influence. Perhaps the belief in a higher power and the importance church and faith holds within the Black community historically and presently is the driving force behind why some Black congregants choose to assimilate within a predominately White church rather than go against congregational norms. Still, the real question that needs to be answered is, “why?” Why do Black congregants choose to assimilate and in the context of racial identity and sense of community, are these results solely contingent on being a Black face in a White space or all minority groups sharing similar experiences?

The presented information only scratches the surface of what could be riveting research. Although qualitative research has been done on multiracial churches it is yet to be seen if an individual feels pressure to assimilate because they feel representative of the subgroup and therefore responsible for the image of the subgroup within a predominately White congregation. Additionally, perhaps the subgroup holds a sense of pride that they are superior to non-subgroup members further lowering their level of influence within the community (McMillan & Chavez, 1986). Further research should be conducted regarding the influence of subgroups to find where healthy balances of Influence and Assimilation can exist. As a result, church communities that
allow all people to have influence that positively uplifts members and does not push members to confirm to one way of ministry over another could be imaginable.

As mentioned in the strengths and weaknesses section, replication of this study would be beneficial to continue to explore the correlation between psychological sense of community and racial identity. Using a mixed methods form of analyses to explore the responses of survey participants could provide an in depth understanding of what the areas of significance within this study mean. One-way of gaining an in depth understanding of the areas of significance would be to run a regression analysis. This type of analysis would assist researchers in understanding the cause and affect of results.

Conclusion

The purpose of the current study was to explore Black congregant’s racial identity within a predominately White church through examinations of the correlations between racial identity and the sense of community Black congregants feel within the church. There is sufficient room for growth in the study of racial identity and how it pertains to psychological sense of community within church environments. My results provide a basis to argue that the church holds a special place in the lives of Blacks and the church needs to do more for the Black congregants and all congregants it serves. By simply arriving at an understanding that their mere existence may give value to the private regard of Black attendees and all attendees is important. More research is needed to determine how much, however, this provides a platform in which churches can build from to create thriving congregations that foster a greater sense of community.
References


Publishing Foundation.


Appendix A:

**Study design investigator descriptions:** The recruitment will target the same demographic as the whole population, with no expected bias related to the recruitment method. The enrollment will be to obtain an even distribution of individuals participating in each race. The enrollment difference is due to this study requiring an equal number of each ethnicity/race category, since the study design requires matching by ethnicity/race.

<table>
<thead>
<tr>
<th>Ethnicity/Race Self-identifying as:</th>
<th>POPULATION (N)</th>
<th>RECRUIT</th>
<th>EXPECTED ENROLLMENT</th>
</tr>
</thead>
<tbody>
<tr>
<td>Investigator notes on categories:</td>
<td></td>
<td></td>
<td>Enroll as recruited up to reaching “n” for each category</td>
</tr>
<tr>
<td>Black/African American</td>
<td>200</td>
<td>40</td>
<td>20</td>
</tr>
<tr>
<td>White</td>
<td>1600</td>
<td>320</td>
<td>160</td>
</tr>
<tr>
<td>Latino or Hispanic</td>
<td>100</td>
<td>20</td>
<td>10</td>
</tr>
<tr>
<td>OTHER</td>
<td>100</td>
<td>20</td>
<td>10</td>
</tr>
<tr>
<td>TOTAL EXPECTED:</td>
<td>2000</td>
<td>400</td>
<td>200</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Age Group</th>
<th>POPULATION (N)</th>
<th>RECRUIT</th>
<th>EXPECTED ENROLLMENT</th>
</tr>
</thead>
<tbody>
<tr>
<td>Investigator notes on categories:</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>11-17 years old</td>
<td>700</td>
<td>140</td>
<td>70</td>
</tr>
<tr>
<td>Adult</td>
<td>1,300</td>
<td>260</td>
<td>130</td>
</tr>
<tr>
<td>TOTAL Expected</td>
<td>2000</td>
<td>400</td>
<td>200</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Gender</th>
<th>POPULATION (N)</th>
<th>RECRUIT</th>
<th>EXPECTED ENROLLMENT</th>
</tr>
</thead>
<tbody>
<tr>
<td>Investigator notes on categories:</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Male</td>
<td>900</td>
<td>180</td>
<td>90</td>
</tr>
<tr>
<td>Female</td>
<td>1,100</td>
<td>220</td>
<td>110</td>
</tr>
<tr>
<td>TOTAL Expected</td>
<td>2000</td>
<td>400</td>
<td>200</td>
</tr>
</tbody>
</table>
Appendix B:
Written Script of Facebook Message/Status

ATTENTION FAMILY AND FRIENDS!!! I NEED YOUR HELP!!!! TAKE MY SURVEY PLEASE!!

As many of you may know, I am currently in the midst of writing my thesis for my graduate degree in Community Psychology. This process includes conducting research on a topic of my choice. As some of you are aware I am looking at sense of community experiences and racial identity perceptions of church congregants. This survey will specifically be examining diversity within churches, and how identity is shaped while in the worshipping and religious context of people who are similar and dissimilar.

If you wouldn’t mind taking the time to complete this online survey, and then sharing it with family and friends to take the survey as well, that would be greatly appreciated. The survey is for anyone ages 11 and up. If you are 11-17 years of age, parental permission is needed. More info on the study can be found on the survey’s intro page. I am in need of over 150 plus responses.

LINK IS BELOW! THANKS!
Appendix C:
Written Script of Email Introduction

Good Morning/Evening (name of participant),

My name is Eunice Makinde, a Community Psychology graduate student from Concordia University, a Lutheran liberal arts university in Portland, OR. I am hoping to involve you and your congregation in a research study I am conducting as part of my Master’s thesis. The study I am conducting is examining diversity within churches, and how one’s identity is shaped while in the worshipping and religious context of people who share both similar and dissimilar backgrounds. I was referred to you by (name of person that referred me to them) as not only a great pastor, but also one who oversees a congregation with a robust community that would greatly enhance my study. I would love to talk to you more about the possibility of involving your congregation and having this survey link shared with your church.

Please know that if you oblige, the survey does not ask for any personal identifying information of you or your congregants. In fact, all of the questions asked and information on the survey is anonymous. I will combine all of the surveys, will not use the name of the church in my final paper, and the results reported will simply be averages from the different churches that participated. I anticipate that this study may benefit churches and communities by providing information on developing a sense of community across cultures. Since this is anonymous, we do not anticipate any risk in participating in this study.

If this is something you are interested in doing, please feel free to take survey and/or share with your congregation. If you have any questions, please feel free to email me at this email address or contact me at (602) 291-9658. I would greatly appreciate your help, and would be happy to answer any questions you may have.

Thanks,

Eunice Makinde
Appendix D: Online Written Script of Survey Introduction/Consent Pages

Welcome to the Black Faces in White Spaces survey!

Thank you for agreeing to take part in this important survey measuring sense of community experiences and racial identity perceptions of church congregants. This survey will specifically be examining diversity within churches, and how identity is shaped while in the worshipping and religious context of people who are similar and dissimilar. Today we will be gaining your thoughts and viewpoints in order to better serve you and church congregations in the future. This survey should take 40 minutes or less to complete. Be assured that all answers you provide are confidential.

**PARTICIPATION** Your participation in this survey is voluntary. You may refuse to take part in the research or exit the survey at any time without penalty.

**BENEFITS** You will receive no direct benefits from participating in this research study. However, your responses and participation may be a benefit to you and many churches. We hope you will learn things about yourself and enjoy participating. We also anticipate that this study may benefit churches and communities by providing information on developing a sense of community.

**RISKS** There are no foreseeable risks involved in participating in this study. However, some questions may be sensitive.
**CONFIDENTIALITY** Your survey answers will be sent to a link at SurveyMonkey.com where data will be stored in a password protected electronic format. Survey Monkey does not collect identifying information such as your name, email address, or IP address. Therefore, your responses will remain anonymous. No one, including the researcher, will be able to identify you or your answers, and no one will know whether or not you participated in the study.

**CONTACT** If you have questions at any time about the study or the procedures, you may contact the researcher via email at emakinde@cu-portland.edu. If you feel you have not been treated according to the descriptions in this form, or that your rights as a participant in research have not been honored during the course of this project, or you have any questions, concerns, or complaints that you wish to address to someone other than the investigator, you may contact the Concordia University Institutional Review Board at 2811 NE Holman Street, Portland, OR, or email irb@cu-portland.edu.

**ELECTRONIC CONSENT:** Please select your choice below. You may print a copy of this consent form for your records. Clicking on the “Agree” button indicates that:

- You have read the above information
- You voluntarily agree to participate

☐ Agree  

☐ Disagree

(Here is the next page)

1. Are you over the age of 18?

   Yes

   No**
(If the person selects yes and then hits the continue button, the next page will ask them to identify their race/ethnicity)

(Here is the next page)

2. What is your ethnicity (as you define it)?
   - Hispanic or Latino
   - Not Hispanic or Latino

3. What is your race (as you define it)? (check all that apply)
   - American Indian
   - Alaska Native
   - Asian
   - Black or African American*
   - Native Hawaiian or Other Pacific Islander
   - White

Upon hitting continue, The Survey will begin.

* * * *

Here is the sequential order of intro questions if a participant selects that they are under the age of 18:

(If the person clicks no because they are under the age of 18, the following statement will appear)

In order to continue this survey you must receive your parents’ permission. Once you have obtained permission, press next to continue.

2. My parent said I can be on the computer and answer the questions here.
   - Yes
   - No

(If the child clicks no, they will be taken to a screen that says…”Please obtain parental permission to continue. Once permission has been obtained, please hit continue or refresh
your browser to restart the survey.” Once the child receives parental consent, they will be taken to the following questions…)

3. **What is your ethnicity (as you define it)?**
   - Hispanic or Latino
   - Not Hispanic or Latino

4. **What is your race (as you define it)? (check all that apply)**
   - American Indian
   - Alaska Native
   - Asian
   - Black or African American**
   - Native Hawaiian or Other Pacific Islander
   - White

*All participants who select Black/African American will automatically be filtered through both the SCI and MIBI survey questions.

**All participants who identify as under 18 and Black/African American will automatically be filtered through both the SCI and MIBI-Teen questions.

***All Participants who do not select Black/African American will be filtered through SCI questions ONLY.
Appendix E:
Research tools & Description of anticipated measures
GENERAL INFORMATION

1. How old are you?
   a) Ages 11-14
   b) Ages 15-17
   c) Ages 18-24
   d) Ages 25-35
   e) Ages 35-50
   f) Ages 50-up

2. What is your current gender identity (circle one)?
   a) Female
   b) Male
   c) Transgender Female
   d) Transgender Male
   e) Genderqueer
   f) Gender-nonconforming
   g) Other (specify) _____________________
3. **What sex were you assigned at birth, meaning on your original birth certificate?**

   a) Male
   b) Female

4. **Which term best describes your sexual orientation?**

   a) Bisexual
   b) Gay
   c) Heterosexual (Straight)
   d) Lesbian
   e) Questioning
   f) Other (specify) _______________

5. **What is your highest level of education completed? (Please circle one only)**

   a) 4th Grade
   b) 5th Grade
   c) 6th Grade
   d) 7th Grade
   e) 8th Grade
   f) 9th Grade
   g) 11th grade
   h) Graduated from High school
   i) High school Diploma or GED
   j) Associates Degree
   k) College Graduate
   l) Graduate Student
Please read this information before proceeding. The following information on race is taken from census.gov.

**White** – A person having origins in any of the original peoples of Europe, the Middle East, or North Africa.

**Black or African American** – A person having origins in any of the Black racial groups of Africa.

**American Indian or Alaska Native** – A person having origins in any of the original peoples of North and South America (including Central America) and who maintains tribal affiliation or community attachment.

**Asian** – A person having origins in any of the original peoples of the Far East, Southeast Asia, or the Indian subcontinent including, for example, Cambodia, China, India, Japan, Korea, Malaysia, Pakistan, the Philippine Islands, Thailand, and Vietnam.

**Native Hawaiian or Other Pacific Islander** – A person having origins in any of the original peoples of Hawaii, Guam, Samoa, or other Pacific Islands.
6. **What is your race? (Select all that apply)** What we mean by origin is, for example, if you were to check Black or African American, you would then write on the line your country of origin (i.e. Nigerian or Haitian or African American, Korean, Italian, etc.).

   a) **American Indian or Alaskan Native**- For example, Navajo Nation, Black Feet Tribe, Muscogee (Creek) Nation, Mayan, Doyon, Native Village of Barrow Inupiat Traditional Government, and so on.

   b) **Asian**- For example, Chinese, Filipino, Asian Indian, Vietnamese, Korean, Japanese, and so on.

   c) **Black or African American**- For example, African American, Jamaican, Haitian, Nigerian, Ethiopian, Somalian, and so on.

   d) **Native Hawaiian or Other Pacific Islander**- For Example, Native Hawaiian, Samoan, Guamanian or Chamoro, Tongan, Fijian, Marshaliese, and so on.

   e) **White**- For example, German, Irish, English, Italian, Lebanese, Egyptian, and so on.

   f) **Hispanic, Latino, or Spanish Origin**- For example, Mexican, Mexican American, Puerto Rican, Cuban, Dominican, Salvadoran, Colombian, and so on.

   g) **Some other race or origin**

7. **What is the name of the church do you attend?**

    ________________________________

8. **If a multi-site church, what campus do you attend?**

    ________________________________
9. **How long have you been attending this church?**

   a) Less than an year
   b) 1-2 years
   c) 3-4 years
   d) 5-6 years
   e) 7-8 years
   f) 9-10 years
   g) 10 years or more
   h) My Entire Life

10. **What denomination is your church affiliated with?**

   a) Catholic
   b) Non-denominational
   c) Main Line Protestant (i.e. Episcopalian, Lutheran, Methodist, Presbyterian, Baptist)
   d) Other (please specify): ________________________

11. **Would you consider your church (circle one):**

   a) Diverse (20% or more of the church population is not White)
   b) Predominately White
   c) Predominately Black/African American
d) Other (please specify) _______________

12. **How often do you attend church?**

a) Never

b) Only on special Holidays or occasions (weddings, funerals, Easter, Christmas, Mass)

c) 1-2 times per week

d) 3-4 times per week

e) 5-7 times per week

13. **My faith plays a very important role in my life?**

a) Strongly Disagree

b) Disagree

c) Somewhat Disagree

d) Neither agree nor disagree

e) Somewhat agree

f) Agree

g) Strongly Agree
SENSE OF CHURCH
COMMUNITY SURVEY

Before you begin, please note that some of the following questions may be sensitive.

The questions about community refer to:

How [important is it to you to feel a sense of community with other community members?]

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Prefer Not to be Part of This Community</td>
<td>Not Important at All</td>
<td>Not Very Important</td>
<td>Somewhat Important</td>
<td>Important</td>
<td>Very Important</td>
</tr>
</tbody>
</table>

How well does each of the following statements represent how you feel about this church community? (check circle that applies)

<table>
<thead>
<tr>
<th></th>
<th>Not at All</th>
<th>Somewhat</th>
<th>Mostly</th>
<th>Completely</th>
</tr>
</thead>
<tbody>
<tr>
<td>14.</td>
<td>I get important needs of mine met because I am part of this church community.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>15.</td>
<td>Church community members and I value the same things.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>16.</td>
<td>This church community has been successful in getting the needs of its members met.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>17.</td>
<td>Being a member of this church community makes me feel good.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>18.</td>
<td>When I have a problem, I can talk about it with members of this church community.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>19.</td>
<td>People in this church community have similar needs, priorities, and goals.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>20.</td>
<td>I can trust people in this church community.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
## SENSE OF CHURCH COMMUNITY CONT.

<p>| | | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>21.</td>
<td>I can recognize most of the members of this church community?</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>22.</td>
<td>Most church community members know me.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>23.</td>
<td>This church community has symbols and expressions of membership such as clothes, signs, art, architecture, logos, landmarks, and flags that people can recognize.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>24.</td>
<td>I put a lot of time and effort into being part of this church community.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>25.</td>
<td>Being a member of this church community is part of my identity.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>26.</td>
<td>Fitting into this church community is important to me.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>27.</td>
<td>This church community can influence other communities.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>28.</td>
<td>I care about what other church community members think of me.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>29.</td>
<td>I have influence over what this church community is like.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>30.</td>
<td>If there is a problem in this church community, members can get it solved.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>31.</td>
<td>This community has good leaders.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>32.</td>
<td>It is very important to me to be a part of this church community.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>33.</td>
<td>I am with other church community members a lot and enjoy being with them.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>34.</td>
<td>I expect to be a part of this church community for a long time.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>35.</td>
<td>Members of this church community have shared important events together, such as holidays, celebrations, or disasters.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>36.</td>
<td>I feel hopeful about the future of this church community.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>37.</td>
<td>Members of this church community care about each other.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
MIBI ADULT SURVEY QUESTIONS –

AGES 18 & OLDER ONLY
Please note that this portion of the survey is to be taken by individuals who identify as BLACK/AFRICAN AMERICAN ONLY.

Please note that some of the following questions may be sensitive.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th>Strongly Disagree</th>
<th>Neutral</th>
<th>Strongly Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Overall, being Black has very little to do with how I feel about myself.</td>
<td></td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>2. It is important for Black people to surround their children with Black art, music, and literature.</td>
<td></td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>3. Black people should not marry interracially.</td>
<td></td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>4. I feel good about Black people.</td>
<td></td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>5. Overall, Blacks are considered good by others.</td>
<td></td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>6. In general, being Black is an important part of my self-image.</td>
<td></td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>7. I am happy that I am Black.</td>
<td></td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>8. I feel that Blacks have made major accomplishments and advancements.</td>
<td></td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>9. My destiny is tied to the destiny of other Black people.</td>
<td></td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>10. Blacks who espouse separatism are as racist as White people who also espouse separatism.</td>
<td></td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>11. Blacks would be better off if they adopted Afrocentric values.</td>
<td></td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>12. Black students are better off going to schools that are controlled and organized by Blacks.</td>
<td></td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>13. Being Black is unimportant to my sense of what kind of person I am.</td>
<td></td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>14. Black people must organize themselves into a separate Black political force.</td>
<td></td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>15. In general, others respect Black people.</td>
<td></td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>16. Whenever possible, Blacks should buy from other Black businesses.</td>
<td></td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>17. Most people consider Blacks, on the average, to be more ineffective than other racial groups.</td>
<td></td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>18. A sign of progress is that Blacks are in the mainstream of America more than ever before.</td>
<td></td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>19. I have a strong sense of belonging to Black people.</td>
<td></td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
</tbody>
</table>
Please note that this portion of the survey is to be taken by individuals who identify as **BLACK/AFRICAN AMERICAN ONLY**

Please note that some of the following questions may be sensitive.

<table>
<thead>
<tr>
<th></th>
<th>Strongly Disagree</th>
<th>Neutral</th>
<th>Strongly Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>20. The same forces which have led to the oppression of Blacks have also led to the oppression of other groups.</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>21. A thorough knowledge of Black history is very important for Blacks today.</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>22. Blacks and Whites can never live in true harmony because of racial differences.</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>23. Black values should not be inconsistent with human values.</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>24. I often regret that I am Black.</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>25. White people can never be trusted where Blacks are concerned.</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>26. Blacks should have the choice to marry interracially.</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>27. Blacks and Whites have more commonalities than differences.</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>28. Black people should not consider race when buying art or selecting a book to read.</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>29. Blacks would be better off if they were more concerned with the problems facing all people than just focusing on Black issues.</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>30. Being an individual is more important than identifying oneself as Black.</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>31. We are all children of a higher being, therefore, we should love people of all races.</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>32. Blacks should judge Whites as individuals and not as members of the White race.</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>33. I have a strong attachment to other Black people.</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>34. The struggle for Black liberation in America should be closely related to the struggle of other oppressed groups.</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>35. People regardless of their race have strengths and limitations.</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>36. Blacks should learn about the oppression of other oppressed national groups.</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
</tbody>
</table>
Please note that this portion of the survey is to be taken by individuals who identify as BLACK/AFRICAN AMERICAN ONLY

Please note that some of the following questions may be sensitive.

<table>
<thead>
<tr>
<th>Question</th>
<th>Strongly Disagree</th>
<th>Neutral</th>
<th>Strongly Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>37. Because America is predominantly white, it is important that Blacks go to White schools so that they can gain experience interacting with Whites.</td>
<td>1 2 3 4 5 6 7</td>
<td></td>
<td></td>
</tr>
<tr>
<td>38. Black people should treat other oppressed people as allies.</td>
<td>1 2 3 4 5 6 7</td>
<td></td>
<td></td>
</tr>
<tr>
<td>39. Blacks should strive to be full members of the American political system.</td>
<td>1 2 3 4 5 6 7</td>
<td></td>
<td></td>
</tr>
<tr>
<td>40. Blacks should try to work within the system to achieve their political and economic goals.</td>
<td>1 2 3 4 5 6 7</td>
<td></td>
<td></td>
</tr>
<tr>
<td>41. Blacks should strive to integrate all institutions which are segregated.</td>
<td>1 2 3 4 5 6 7</td>
<td></td>
<td></td>
</tr>
<tr>
<td>42. The racism Blacks have experienced is similar to that of other minority groups.</td>
<td>1 2 3 4 5 6 7</td>
<td></td>
<td></td>
</tr>
<tr>
<td>43. Blacks should feel free to interact socially with White people.</td>
<td>1 2 3 4 5 6 7</td>
<td></td>
<td></td>
</tr>
<tr>
<td>44. Blacks should view themselves as being Americans first and foremost.</td>
<td>1 2 3 4 5 6 7</td>
<td></td>
<td></td>
</tr>
<tr>
<td>45. There are other people who experience racial injustice and indignities similar to Black Americans.</td>
<td>1 2 3 4 5 6 7</td>
<td></td>
<td></td>
</tr>
<tr>
<td>46. The plight of Blacks in America will improve only when Blacks are in important positions within the system.</td>
<td>1 2 3 4 5 6 7</td>
<td></td>
<td></td>
</tr>
<tr>
<td>47. Blacks will be more successful in achieving their goals if they form coalitions with other oppressed groups.</td>
<td>1 2 3 4 5 6 7</td>
<td></td>
<td></td>
</tr>
<tr>
<td>48. Being Black is an important reflection of who I am.</td>
<td>1 2 3 4 5 6 7</td>
<td></td>
<td></td>
</tr>
<tr>
<td>49. Blacks should try to become friends with people from other oppressed groups.</td>
<td>1 2 3 4 5 6 7</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Please note that this portion of the survey is to be taken by individuals who identify as BLACK/AFRICAN AMERICAN ONLY.

Please note that some of the following questions may be sensitive.

<table>
<thead>
<tr>
<th></th>
<th>Strongly Disagree</th>
<th>Neutral</th>
<th>Strongly Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>50. The dominant society devalues anything not White male oriented.</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>51. Being Black is not a major factor in my social relationships.</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>52. Blacks are not respected by the broader society.</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>53. In general, other groups view Blacks in a positive manner.</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>54. I am proud to be Black.</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>55. I feel that the Black community has made valuable contributions to this society.</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>56. Society views Black people as an asset.</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
</tbody>
</table>
MIBI-t CHILDREN’S SURVEY – AGES 11-17 ONLY

**YOU WILL NEED PARENTAL APPROVAL TO PARTICIPATE!!**
Please note that the following 21 questions are to be completed only by individuals who identify as Black/African American.

Please note that some of the following questions may be sensitive.

(Circle the answer that best applies).

1.

<table>
<thead>
<tr>
<th>I feel close to other Black people.</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) Really Disagree</td>
</tr>
</tbody>
</table>

2.

<table>
<thead>
<tr>
<th>I have a strong sense of belonging to other Black people.</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) Really Disagree</td>
</tr>
</tbody>
</table>
3. **If I were to describe myself to someone, one of the first things that I would say is that I’m Black.**

<table>
<thead>
<tr>
<th>(1) Really Disagree</th>
<th>(2) Kind of Disagree</th>
<th>(3) Neutral</th>
<th>(4) Kind of Agree</th>
<th>(5) Really Agree</th>
</tr>
</thead>
</table>

4. **I am happy that I am Black.**

<table>
<thead>
<tr>
<th>(1) Really Disagree</th>
<th>(2) Kind of Disagree</th>
<th>(3) Neutral</th>
<th>(4) Kind of Agree</th>
<th>(5) Really Agree</th>
</tr>
</thead>
</table>

5. **I am proud to be Black.**

<table>
<thead>
<tr>
<th>(1) Really Disagree</th>
<th>(2) Kind of Disagree</th>
<th>(3) Neutral</th>
<th>(4) Kind of Agree</th>
<th>(5) Really Agree</th>
</tr>
</thead>
</table>

6. **I feel good about Black people.**

<table>
<thead>
<tr>
<th>(1) Really Disagree</th>
<th>(2) Kind of Disagree</th>
<th>(3) Neutral</th>
<th>(4) Kind of Agree</th>
<th>(5) Really Agree</th>
</tr>
</thead>
</table>
7. **Most people think that Blacks are as smart as people of other races.**

   (1) Really Disagree   (2) Kind of Disagree   (3) Neutral   (4) Kind of Agree   (5) Really Agree

8. **People think that Blacks are as good as people from other races.**

   (1) Really Disagree   (2) Kind of Disagree   (3) Neutral   (4) Kind of Agree   (5) Really Agree

9. **People from other races think that Blacks have made important contributions.**

   (1) Really Disagree   (2) Kind of Disagree   (3) Neutral   (4) Kind of Agree   (5) Really Agree

10. **Black parents should surround their children with Black art and Black books.**

    (1) Really Disagree   (2) Kind of Disagree   (3) Neutral   (4) Kind of Agree   (5) Really Agree
11. **Whenever possible, Blacks should buy from Black businesses.**

| (1) Really Disagree | (2) Kind of Disagree | (3) Neutral | (4) Kind of Agree | (5) Really Agree |

12. **Blacks should support Black entertainment by going to Black movies and watching Black TV shows.**

| (1) Really Disagree | (2) Kind of Disagree | (3) Neutral | (4) Kind of Agree | (5) Really Agree |

13. **Being an individual is more important than identifying yourself as Black.**

| (1) Really Disagree | (2) Kind of Disagree | (3) Neutral | (4) Kind of Agree | (5) Really Agree |

14. **Black people should not consider race when deciding what movies to go see.**

| (1) Really Disagree | (2) Kind of Disagree | (3) Neutral | (4) Kind of Agree | (5) Really Agree |
15. **It is important that Blacks go to White Schools so that they can learn how to act around Whites.**

<table>
<thead>
<tr>
<th>Rating</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Really Disagree</td>
</tr>
<tr>
<td>2</td>
<td>Kind of Disagree</td>
</tr>
<tr>
<td>3</td>
<td>Neutral</td>
</tr>
<tr>
<td>4</td>
<td>Kind of Agree</td>
</tr>
<tr>
<td>5</td>
<td>Really Agree</td>
</tr>
</tbody>
</table>

16. **I think it is important for Blacks not to act Black around White people.**

<table>
<thead>
<tr>
<th>Rating</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Really Disagree</td>
</tr>
<tr>
<td>2</td>
<td>Kind of Disagree</td>
</tr>
<tr>
<td>3</td>
<td>Neutral</td>
</tr>
<tr>
<td>4</td>
<td>Kind of Agree</td>
</tr>
<tr>
<td>5</td>
<td>Really Agree</td>
</tr>
</tbody>
</table>

17. **Blacks should act more like Whites to be successful in this society.**

<table>
<thead>
<tr>
<th>Rating</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Really Disagree</td>
</tr>
<tr>
<td>2</td>
<td>Kind of Disagree</td>
</tr>
<tr>
<td>3</td>
<td>Neutral</td>
</tr>
<tr>
<td>4</td>
<td>Kind of Agree</td>
</tr>
<tr>
<td>5</td>
<td>Really Agree</td>
</tr>
</tbody>
</table>

18. **People of all minority groups should stick together and fight discrimination.**

<table>
<thead>
<tr>
<th>Rating</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Really Disagree</td>
</tr>
<tr>
<td>2</td>
<td>Kind of Disagree</td>
</tr>
<tr>
<td>3</td>
<td>Neutral</td>
</tr>
<tr>
<td>4</td>
<td>Kind of Agree</td>
</tr>
<tr>
<td>5</td>
<td>Really Agree</td>
</tr>
</tbody>
</table>
19. There are other people who experience discrimination similar to Blacks.

(1) Really Disagree  (2) Kind of Disagree  (3) Neutral  (4) Kind of Agree  (5) Really Agree

20. Blacks should spend less time focusing on how we differ from other minority groups and more time focusing on how we are similar to people from other minority groups.

(1) Really Disagree  (2) Kind of Disagree  (3) Neutral  (4) Kind of Agree  (5) Really Agree

21. Blacks should think of themselves as individuals, not as Blacks.

(1) Really Disagree  (2) Kind of Disagree  (3) Neutral  (4) Kind of Agree  (5) Really Agree
END OF SURVEY INSTRUMENTS
Appendix F:
Survey Results
Table 1. Spearman rho correlation between MIBI subscales and SCI-2 subscales

<table>
<thead>
<tr>
<th>Subscales</th>
<th>Centrality</th>
<th>PrivateRegard</th>
<th>PublicRegard</th>
<th>Assimilation</th>
<th>Humanity</th>
<th>Minority</th>
<th>Nationalist</th>
</tr>
</thead>
<tbody>
<tr>
<td>Reinforcement</td>
<td>.155</td>
<td>-.525</td>
<td>.108</td>
<td>.223</td>
<td>.136</td>
<td>-.054</td>
<td>-.083</td>
</tr>
<tr>
<td>Needs</td>
<td>.752</td>
<td>.018</td>
<td>.718</td>
<td>.024</td>
<td>.216</td>
<td>.161</td>
<td>.171</td>
</tr>
<tr>
<td>Sig. (2-tailed)</td>
<td>.30</td>
<td>30</td>
<td>30</td>
<td>30</td>
<td>30</td>
<td>30</td>
<td>30</td>
</tr>
<tr>
<td>Membership</td>
<td>.120</td>
<td>-.281</td>
<td>-.011</td>
<td>-.015</td>
<td>.129</td>
<td>.015</td>
<td>.023</td>
</tr>
<tr>
<td>Correlation Coefficient</td>
<td>.528</td>
<td>.132</td>
<td>.938</td>
<td>.497</td>
<td>.497</td>
<td>.939</td>
<td>.903</td>
</tr>
<tr>
<td>N</td>
<td>30</td>
<td>30</td>
<td>30</td>
<td>30</td>
<td>30</td>
<td>30</td>
<td>30</td>
</tr>
<tr>
<td>Sig. (2-tailed)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Influence</td>
<td>.106</td>
<td>-.371*</td>
<td>-.009</td>
<td>.302</td>
<td>.006</td>
<td>-.058</td>
<td>.025</td>
</tr>
<tr>
<td>Correlation Coefficient</td>
<td>.577</td>
<td>.043</td>
<td>.961</td>
<td>.105</td>
<td>.974</td>
<td>.762</td>
<td>.894</td>
</tr>
<tr>
<td>N</td>
<td>30</td>
<td>30</td>
<td>30</td>
<td>30</td>
<td>30</td>
<td>30</td>
<td>30</td>
</tr>
<tr>
<td>Sig. (2-tailed)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Shared</td>
<td>.158</td>
<td>-.436*</td>
<td>-.012</td>
<td>.023</td>
<td>-.127</td>
<td>.009</td>
<td>.160</td>
</tr>
<tr>
<td>Emotional</td>
<td>.406</td>
<td>.016</td>
<td>.949</td>
<td>.904</td>
<td>.504</td>
<td>.964</td>
<td>.400</td>
</tr>
<tr>
<td>Correlation Coefficient</td>
<td>.406</td>
<td>.016</td>
<td>.949</td>
<td>.904</td>
<td>.504</td>
<td>.964</td>
<td>.400</td>
</tr>
<tr>
<td>Connection</td>
<td>N</td>
<td>30</td>
<td>30</td>
<td>30</td>
<td>30</td>
<td>30</td>
<td>30</td>
</tr>
</tbody>
</table>

Table 2: Spearman rho correlations between MIBI subscales and the total SCI-2

<table>
<thead>
<tr>
<th>MIBI Subscales</th>
<th>Total SCI</th>
</tr>
</thead>
<tbody>
<tr>
<td>Spearman's rho</td>
<td></td>
</tr>
<tr>
<td>Centrality</td>
<td>Correlation Coefficient</td>
</tr>
<tr>
<td>Sig. (2-tailed)</td>
<td>.326</td>
</tr>
<tr>
<td>N</td>
<td>30</td>
</tr>
<tr>
<td>PrivateRegard</td>
<td>Correlation Coefficient</td>
</tr>
<tr>
<td>Sig. (2-tailed)</td>
<td>.020</td>
</tr>
<tr>
<td>N</td>
<td>30</td>
</tr>
<tr>
<td>PublicRegard</td>
<td>Correlation Coefficient</td>
</tr>
<tr>
<td>Sig. (2-tailed)</td>
<td>.992</td>
</tr>
<tr>
<td>N</td>
<td>30</td>
</tr>
<tr>
<td>Assimilation</td>
<td>Correlation Coefficient</td>
</tr>
<tr>
<td>Sig. (2-tailed)</td>
<td>.656</td>
</tr>
<tr>
<td>N</td>
<td>30</td>
</tr>
<tr>
<td>Humanity</td>
<td>Correlation Coefficient</td>
</tr>
<tr>
<td>Sig. (2-tailed)</td>
<td>.919</td>
</tr>
<tr>
<td>N</td>
<td>30</td>
</tr>
<tr>
<td></td>
<td>Correlation Coefficient</td>
</tr>
<tr>
<td>----------------</td>
<td>--------------------------</td>
</tr>
<tr>
<td>Minority</td>
<td>.018</td>
</tr>
<tr>
<td>Sig. (2-tailed)</td>
<td>.926</td>
</tr>
<tr>
<td>N</td>
<td>30</td>
</tr>
<tr>
<td>Nationalist</td>
<td>.083</td>
</tr>
<tr>
<td>Sig. (2-tailed)</td>
<td>.661</td>
</tr>
<tr>
<td>N</td>
<td>30</td>
</tr>
</tbody>
</table>

**. Correlation is significant at the 0.01 level (2-tailed).