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Koinonia: Experiences Of Cultural Diversity in the Andrews University Theological Seminary

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ABSTRACT

KOINONIA: EXPERIENCES OF CULTURAL DIVERSITY IN THE

ANDREWS UNIVERSITY THEOLOGICAL SEMINARY

by

Joshua N. Brantley

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ABSTRACT OF GRADUATE STUDENT RESEARCH

Thesis

Andrews University

College of Arts and Sciences

Title: Koinonia: Experiences of Cultural Diversity in the Andrews University
Theological Seminary

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The Andrews University Theological Seminary has a long standing history of

attracting students from around the world seeking to acquire a Masters of Divinity

(M.Div.). However, it is unclear how students of various backgrounds experience the

seminary's diversity. This study conducted an online survey with M.Div. students to

examine the seminary's performance according to the respondents as a whole and based

on different ethnicities. The first hypothesis was that students of various ethnicities

experienced the incorporation of diversity into the curriculum differently. The second

hypothesis was that seminary events did not reflect the diversity of the student body and

were experienced differently based on ethnicity. The survey assessing the seminary was

centered on these six categories: demographic profiles, the students' willingness to

discuss ethnicity and culture, diversity of programs, diversity of the curriculum, respect

and acceptance, and culture of inclusion. Respondents answered questions derived from each category to provide an overall evaluation of the seminary's diversity. A one-way ANOVA test was used to treat the data. The results supported the two hypotheses. Students from different backgrounds do not share the same experience of how well the seminary manages diversity.

Keywords: Cultural diversity, multiculturalism, multiethnic worship, koinonia, seminary, and perceptions

Andrews University

College of Arts and Sciences

KOINONIA: EXPERIENCES OF CULTURAL DIVERSITY IN THE ANDREWS

UNIVERSITY THEOLOGICAL SEMINARY

A Thesis

Presented in Partial Fulfillment

of the Requirements for the Degree

Master of Arts

by

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2017

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APPROVAL BY THE COMMITTEE:

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Desrene Vernon-Brebnor, Ph.D, Chair

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Dwayne Cheddar, MA   Date approved

Dedicated to

Lovemine & Jesaiah

It wasn't easy, but it was worth it. This work would not be without your awesome

sacrifice.

I love you.

The Brantley Family

Each one of you have shown me tremendous support, and I thank you. To my mother:

you never gave up on me, and I'll never forget that.

The Church

I've been blessed to acquire strong relationships with brothers and sisters of multiple

cultures and ethnicities that have enriched my life. Thank you for teaching me lessons

that I could not have learned in any textbook.

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M.Div.   Master of Divinity

CHAPTER 1

INTRODUCTION

The Koinonia Research Project sought to discover how different ethnicities viewed Andrews University Theological Seminary's utilization of diversity within higher education to increase students' understanding of various cultures. The veridicality of perception is essential to understanding that sensory perception is proof of something factual which is interpreted and taken as objective by the perceiver (Carbon, 2014). The justification and validity of the project was founded upon the cry from students and faculty for recognition and inclusion of their culture within the institutional practices with the *#ItsTimeAU* video, which was published online on February 18, 2017. Since there is little research on record that measured the effectiveness of the school's ability to foster intercultural understanding, the collected data will provide insights into what efforts the seminary makes to formally or informally incorporate the student body's diversity into its program to educate students and enhance cross-cultural relationships. The seminary offers several degree programs such as a Master of Arts in Youth and Young Adult Ministry, Master of Arts in Religious Education, Master of Divinity, Master of Arts in Religion, along with six doctoral degrees and a postdoctoral fellowship. This study targeted the program with the largest student population which is the Masters of Divinity (M.Div.). Input from students in other programs was included in the data if they were in a dual degree program with the M.Div.

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Statement of Problem

Students of various backgrounds travel from around the world to attend the seminary for ministerial training. According to *U.S. News* (2017), Andrews University was tied with two other schools for first place as the most ethnically diverse university among national universities. The seminary greatly impacts the level of diversity at Andrews by attracting Adventist students from around the world. The seminary is currently responsible for a large percentage of Andrews' diversity. However, it is the International Student Services department that attempts to foster inclusion by hosting activities such as an annual international food fair along with an international student Sabbath worship service. A new program initiated by the Campus Ministry department called "I am AU2" took place in Fall 2016, which was an event where culturally diverse students came together to share stories of similar experiences that revolved around a selected theme.

The seminary has developed no specific programs designed to engage its students on the subject of diversity. With no programs in place to foster intercultural communications, one has to wonder about the students' appraisal of the seminary's utilization of diversity. Moreover, there is no available tool to measure how well the seminary manages diversity according to the students. At the end of every semester, surveys titled "Institutional Effectiveness" are sent to the student body to allow for each student to provide his or her personal evaluation of the courses taken during the semester. There is no section seeking feedback on diversity within the curriculum. It is critical in the seminarians' preparation to ascertain feedback from the students about the institution's effectiveness in developing knowledge and understanding of other cultures.

The instrument used to gather the seminarians' perspective was an online survey where students anonymously disclosed their experiences about how the seminary handles cultural relations and diversity. The purpose for using this methodology was to assess the seminary's activities in developing cultural awareness and appreciation of cultural differences among the student body. In an effort to effectively answer the research question, the survey included a section to gather data on the seminarians' willingness to engage and learn about their peers' culture and unique worldviews.

While some on-campus programs are designed to address diversity, the seminary hosts few programs, if any, that intentionally cultivates communication among its diverse student body. The only exception is a missions' course (MSSN 546) that requires students to have a meal with a peer or someone of a different ethnicity. The seminary's weekly worship services resemble those of Eurocentric congregations despite having the most eclectic student body of any school on campus. There are instruments and songs that are distinct to certain people groups that are not included in the service. The limited consideration exhibited in the chapel services may also parallel the level of integration reflected in the curriculum.

Research Question & Hypotheses

The research question this study answered was: how well does the seminary utilize its diversity to increase students' understanding of various cultures according to different ethnicities. Based on an informal assessment of the seminary, two hypotheses were created to generate a more informed response to the main research question. The first hypothesis was that students of various ethnicities experienced the incorporation of diversity into the curriculum differently. The second hypothesis was that seminary

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events, such as the weekly chapel services and other social activities, did not reflect the diversity of the student body and were experienced differently based on ethnicity. This research was aimed to discover the impact the seminary's diversity is having upon its students.

Theoretical Framework

Therefore, the theoretical principle that guided this project was the structuration theory which is rooted in the interpretive paradigm. As a theory of organizational communication, structuration suggests that unintended consequences of actions create norms, rules, and other social structures that affect the organization and future actions (Littlejohn & Foss, 2005). This theory has provided a foundation to the formation of certain survey questions. In addition, it will aid in the analysis of my findings by providing a lens to examine the impact of the seminary's current activities on the social interactions of students and the culture of the organization which will inform my recommendations.

Although not much work has been done in this area at the seminary, other institutions have conducted research about diversity in higher education. Gurin, Dey, Hurtado, and Gurin (2002) conducted research on the impact of diversity in higher education at the University of Michigan. They concluded that formal and informal interactions among different racial and ethnic groups contribute to identity construction, cognitive growth, and social development. Research has been conducted on the racial climate in higher education in order to develop a framework that institutional leaders, professors, and policy-makers can implement to create a comfortable environment where

students of diverse backgrounds can learn and socialize (Hurtado, Milem, & Clayton-Pedersen, Allen, 1998b).

Project Justification

The Koinonia research project has created a deeper sense of awareness of how the seminary informs and influences the seminarians' experience of their culturally diverse peers. The data can be used by faculty and student organizations to guide the development of potent programs. As seminary faculty learn about the cultural impact it has on its students first hand, they will be better equipped to foster a learning environment where peer-to-peer sharing can be used to enhance the students' consciousness of other cultures. The objective is to collect data about the student body that can be presented to the students and faculty in order for them to become knowledgeable about the current social structure and propose suggestions for social change. The aim of presenting the completed research is to have informed discussions where students and faculty can converse on the norms, experiences, social issues, and traditions of the diverse cultures amidst the student body. The online survey has served as a baseline indicator of the students' perspective on the seminary's use of diversity.

With the large population of international students attending the seminary with student visas, the acculturation of these individuals must be considered. Acculturation is the process of cultural change and the psychological changes that occur as the result of the meeting of two or more cultures (Sam & Berry, 2010). This subject is of great importance due to the correlation of acculturation and adaptation. The way in which these students adjust is indicative of the sociocultural competence of the seminary. There are four noted variations of acculturation which are assimilation, integration, separation, and

marginalization (Sam & Berry, 2010). Integration occurs when individuals are engaged in both their heritage culture and the culture of society. Those who elect to assimilate to one culture result in separation from the other culture. Marginalization is the consequence of choosing not to orient to either culture. The survey also gathered data to evaluate the acculturation of the respondents. The implications of these findings have been presented in the Discussion and Conclusions section of this research study.

Since the seminary's primary objective is to train ministers to serve the world, it is critical for them to become aware of other ethnicities and their cultural norms in order to develop a relevant need-based ministry. Currently, there is no apparent metric to measure the seminary's effectiveness in this area. This project has allowed for seminarians to provide valuable feedback about their experience in an anonymous and non-threatening way.

As the researcher, this study was important because it permitted me to make a contribution to the unification of brothers and sisters within the Adventist Church and actualize Galatians 3:28, which states that "there is no Greek or Jew, there is no slave or free, there is no male or female, for you are all one in Christ" (English Standard Version). In addition, this project has allowed an opportunity to learn about the dynamics of addressing diversity in higher education.

In the seminary, it is commonplace to observe that most positive images in classroom presentations are of people of a lighter complexion that resemble a certain people group, while people with a darker complexion are portrayed as those who are destitute or in distress. As a result of these actions and others, students suggested that some professors have demonstrated the need for cultural sensitivity training. This

fragmented visualization is indicative of the possible underrepresentation and ignorance of students' culture and experiences which is why there is a section on the survey to inquire about the matter. It is vital to discover ways in which the seminary addresses cultural differences and attempt to create a culturally harmonious environment in order for students to grow through engaging one another.

This research project is significant because it delivered an opportunity to document the students' perception of cultural consideration or the lack thereof as demonstrated in the seminary. As a third year seminary student, I cannot recall a poll or forum seeking to evaluate the seminary's effectiveness in the area of diversity and inclusion. Moreover, in class, students have openly expressed their inability to minister to other people groups that differ from their own due to insufficient knowledge and fear of rejection. With the wealth of relevant ministerial classes, there is only one class that mentions methods on encountering people of different cultures. It is a missions course with an emphasis on the religion of people in the 10/40 window and ways to contextualize one's ministry to reach them. There is no class where cultural differences and stereotypes of various ethnicities can be discussed. Therefore, a survey was needed to assess the seminary's cultural impact on the students. Although students may have shared their experience with other students or faculty, factual data was needed to spark an informed and public conversation about the current structure of the seminary.

Project Limitations

There were three major limitations encountered during this research project. Enticing participation without any inducements was challenging. I requested that the seminary allow for chapel credit to be given to those who complete the survey. While the

seminary dean expressed great interest in my research project, he was unable to grant students chapel credit for their participation. It was difficult to attract students, yet participation was beyond expectation perhaps due to the foreseeable benefits of researching a relevant matter that deals directly with the students. The other limitation was funding the survey cost. I, the researcher, personally covered the cost for SurveyMonkey's Advantage package and only had access to the data for 30 days. This time restriction limited my access to the data which prevented me from running additional analysis and statistical treatment of the data such as a cross-tabulation for the gender and language categories. Lastly, the data collected only applies to the seminary. This was a limitation because the issue of unity within diversity is a campus-wide concern. Although the survey yielded data geared towards understanding the seminary, this research can be used to initiate a campus-wide discussion on diversity.

Another limitation was the number of uncompleted surveys. There was an 80% completion rate among the 90 respondents. A number of respondents elected to skip questions. The survey was lengthy and a few people quit throughout the survey. Therefore, the number of respondents fluctuated throughout the survey.

Lastly, with the allowance of the "somewhat" category, the answer set limited my ability to gain definite responses. A force choice answer set could have been provided to eliminate the neutrality of the respondents' answers.

Operational Definitions of Key Terms

1. *Adaptation:* refers to changes that occur with an individual or group in order to maintain various aspects of a social system's culture or structure or to aid in survival.

2. *Assimilation:* is the process of a person or group from one culture adopting the practices of another in efforts to become acceptable in the new cultural environment.

3. *Culture:* the behaviors, beliefs, and practices held by a certain people. It is not determined by ethnicity because various ethnicities can share the same cultural practices.

4. *Cultural Sensitivity:* the ability to learn about different cultures and be aware of differences and similarities without judging. It is demonstrated in understanding cultural norms and practices which may differ from the observer's culture.

5. *Diversity:* A group of individuals who differ in ethnicity, race, social class, gender, disability, and other factors.

6. *Ethnicity:* is associated with cultural heritage, ancestry, and language

7. *Intercultural Communication:* Communication that occurs among individuals from different cultures.

8. *Race:* socially defined divisions of people groups based on color.

9. *Unity:* oneness among an ethnically diverse people where individual differences are appreciated and no one culture is ignored or esteemed higher than the other.

CHAPTER 2

REVIEW OF LITERATURE

Dilworth (1992) examines diversity in teacher education and its impact on students of different ethnicities. The author discusses various approaches to teaching Hispanics, African Americans, Asians, and non-black students in predominately black institutions. Her research underscores the increase of racial and ethnic diversity in America's educational setting and the need for policy and teacher education to acquiesce to the new environment in order to competently meet outcomes. This concept is particularly relevant to survey questions 19, 30, 32 and 35 as they are designed to seek how students perceive their professors' cultural awareness and accommodation to the diverse student body. The importance of seeking how diverse cultures are acknowledged and integrated in a setting of higher education is demonstrated in the realization that educational outcomes and social relations are affected.

There has been a growing shift in U.S. demographics. As a result, a need has arisen for educational systems to adjust accordingly. This shift has caused colleges and universities to expand their racial and ethnic categories, when collecting student information, to reflect the standard set forth by the Office of Management and Budget (Guillermo-Wann, 2013). Although there is broad selection of ethnic and racial categories, Guillermo-Wann's (2013) highlighted two critical aspects of ascertaining and reporting students' data. The first was the complication of categorizing multiethnic or

multiracial people. The second was the difficulty in displaying these ethnicities in reports. For this research, I utilized the six categories for ethnicity established by the Office of Management and Budget. This research has shed some light on one of my research limitations as it relates to demographics but more importantly how some colleges and universities report demographic data.

Hurtado is a leading voice in educational reform when it comes to diversity in higher education. She and her colleagues examined the educational system's history of inclusion and exclusion of race and ethnicity. This work includes an assessment of social interactions, campus race relations, impact of discrimination, student involvement, classroom environment, and many other components where diversity affects the learning process and social engagement of students (Hurtado, Milem, Clayton-Pedersen, Alma, & Allen, 1998a). Her work was essential to my research and was used to consult the role of leadership and the participation of students in improving the climate for a diverse institution.

Quaye and Harper (2009) argued that the onus for students of diverse ethnicities to engage each other should be shifted from the students onto the faculty. They asserted that a shift needs to occur from negligence to intentionality by developing protocols to ensure ramifications for faculty who deliberately or inadvertently neglect to practice or implement strategies that could positively impact student outcomes. Moreover, they referred to Gurin et al.'s (2002) research on diversity in higher education that suggested increasing structural diversity creates more opportunities for cross-racial interaction where casual contact is hardly beneficial. This observation was used by Quaye and

Harper (2009) to emphasize the need for structural interactions to be enacted to enable cross-dialogue and understanding.

The impact of campus diversity and inclusion was the focal point of Hurtado's and Gulliermo-Wann's (2013) research on assessing and creating conditions for student success by examining the interrelationship between the campus climate for diversity, educational outcomes, and educational practices. After compounding the data from a quantitative research designed to measure students' sense of validation in classroom contexts (Hurtado, Cuellar, & Guillermo-Wann, 2011) and a series of papers on social identity salience, they concluded that "students' psychological processes can be deeply sculpted through formal and informal interactions with faculty and staff" (Hurtado & Gulliermo-Wann's, 2013, p. 37). Based on their evidence, they noted that campus-facilitated diversity activities and a curriculum of inclusion are influential components to enhance student development.

Benefits of Diversity

Gurin et al. (2002) sought to put forth research that demonstrated the benefits and disadvantages of diversity. The focus of their study was to research diversity in higher education for the purpose of enhancing educational policy and practice. A major component of the research was a multidisciplinary analysis of literature on the outcomes of campus diversity to provide a framework for institutional leaders and policy-makers on how to create an optimal environment where diverse people groups can socialize and learn effectively as a civic responsibility. As a result of this research, it has been suggested that when students are in a diverse group and their cultural perspective or race is valued and integrated into the learning experience that their level of critical analysis of

decisions and alternatives was higher than those in groups without diversity. Students greatly benefit when institutional leaders and professors seek to utilize diversity in higher education. Since little research similar to Koinonia has been conducted in the seminary, it will serve as a benchmark to measure the institution's current level of multicultural engagement.

A study on corporate innovation discovered that most innovative companies intentionally create diverse work groups to develop business strategies that reflect the expanding global community (Moss-Kanter, 1984). An approach to business such as this underscores the importance of diversity and the intentionality required of an organization to bring its members together. Businesses comprehend the effectiveness of cross-cultural collaboration and many institutions of higher learning are preemptively employing diverse work group projects both inside and outside the classroom setting for the purpose of preparing students to engage different people groups in their careers.

From 1985-1989, a national longitudinal study of 82 college outcomes was measured on 25,000 students at 217 universities to examine the relationship of college outcomes, campus activism, and institutional environment (Astin, 1993). The researchers utilized a pretest-posttest method that incorporated institutional diversity, faculty diversity, and student diversity experiences as three types of environmental measures. The test was completed by participants at the beginning of their first year and at the end of their fourth year. The study determined that when the institution implements policies that encourage faculty to include diversity linked themes in research and teaching and allow for students to address racial and multicultural concerns, both inside and outside the class, it enriches the students' scholastic experience while also positively impacting

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cognitive development and interpersonal skills (Astin, 1993). In addition, Quaye and

Harper (2007) discussed the numerous ways in which multicultural perspectives are not

integrated into the curriculum by faculty. While the Koinonia Research Project is not a

pretest-posttest longitudinal study, Astin's research has great relevance to Koinonia as it

provides a framework for understanding the institution's responsibility to create an

environment where themes relating to diversity should pervade the classroom and

extracurricular activities for the benefit of the student body. Astin's research informed

certain survey questions to gather the students' perception of how effective the seminary

has been in fostering diversity through the same three types of environmental measures.

It is important to note that of the literature consulted on diversity in higher

education, the predominant theme speaks to inclusion, reform, or adaptation as an

institutional responsibility. Much of the literature does not speak of students leading out

in incorporating diversity in higher education. Therefore, the survey questions emphasize

the initiatives of the seminary while allowing students to disclose their level of

willingness to participate and cooperate with institutional initiatives for programs on

diversity.

Challenges to Diversity

In an article seeking to understand interracial anxiety, Plant and Devine (2003)

argues that a lack of positive previous experiences with outgroup members creates

negative expectancies about interracial interactions. Her two-part study examined White

participants' responses who self-reported about interactions with Black people. The

second aspect of the study explored the White participants' responses to anticipated

interactions with Black and White people. Her findings concluded that there were high

levels of anxiety towards Black people, whereas the anxiety was lower towards White

people (Plant & Devine, 2003). Although this study is not focused on higher education, it

deals with in-group outgroup dynamics in cross-cultural interactions which are of

particular importance for my research as it pinpoints the pre-existing anxiety present in

one people group due to a lack of positive engagement with another. While Seminarians

can consider themselves as part of one large in-group, there are numerous identifiable

qualities such as race, ethnicity, gender, culture, and language that creates the scenario

for in-group outgroup dynamics among the student body. Thus, it is critical to discover if

the students experience the seminary as a place where diversity is embraced and

conversation is encouraged because Devine suggests such dialogue reduces interracial

anxiety. The Methodology chapter highlights survey questions that discuss the students'

anxiety when interacting with people outside of their in-group.

In a survey study of public service workers in New York City, Greer (2013)

documented the challenges of diversity among Afro-Caribbean immigrants, African

immigrants, and African Americans in examining the perception each group had of the

other. In her study, she discovered that Africans were rated hardest working among all

three groups. Afro-Caribbeans were considered hard-working as well; however, African

Americans were measured to be the least productive of all three groups, even among

African Americans. Greer believed that this negative perception of African American

blacks has caused both Africans and Afro-Caribbeans to distinctively identify themselves

as such to differentiate themselves from African American blacks to avoid stigmatization

which they believe would allow them more social mobility. Her research has importance

to my research as it has provided valuable insight into why a significant portion of Afro-

Caribbeans selected the "Other" category rather than Black/African American in the demographic section.

CHAPTER 3

METHODOLOGY

This chapter presents the various components of the Koinonia Research Project which includes a discussion on the research design, sampling technique, respondents, research instrument, data gathering procedure, and statistical approach that was used for analyzing data. The moral and ethical principle that guided this project is found in Galatians 3:28. Following this principle no one was discriminated against from participating in this research project. Moreover, this guiding principle prevented me from placing one people group above another while simultaneously allowing me to see each participant's perspective as equally valuable regardless of their background.

Research Design

This quantitative study utilized the descriptive survey method for the purpose of assessing how the seminary handles the diversity of its student body. A descriptive survey seeks to factually and accurately describe the current conditions or attitudes of a situation pertaining to a specific area of study (Wimmer & Dominick, 2006). It is the process of analyzing gathered data about observational processes which are interpreted with or without the aid of a statistical treatment (Jackson, 2009). In addition to describing the current conditions, this research study formulated recommendations centered on the data produced through the survey.

In order to ascertain a proper view of the impact of the seminary's practices pertaining to diversity as perceived by the students, the descriptive survey method was selected because of its ability to procure large amounts of data and allow for an examination of variables. Surveys are a standard method when seeking to measure self-reported data. The survey was created and customized by the researcher to be an in-depth questionnaire where students evaluated the various aspects of the seminary's attitude towards diversity expressed in the curriculum, culture, and activities.

Research Instrument

The research instrument employed was a 50-question online survey designed for students to disclose their experience in the seminary. The online method was chosen because it allowed for convenience, privacy, and anonymity which are vital when asking people to share their personal opinions. The survey's question types included multiple choice, list, opened-ended, and closed-ended questions. The survey was prefaced with an informed consent and administered via Survey Monkey.

Sampling Technique and Respondents

The targeted population of this study was the seminary's student body. At the time of the research, the population size of the student body was approximately 350 students of various ages, ethnicity, socioeconomic backgrounds, cultures, and mixed genders populating the seminary, which makes the institution diverse. The students who completed the online survey are the respondents of the study. Each respondent was at least 18-year-olds and enrolled in the M.Div. program.

For the purpose of obtaining a proper representative sampling of the student body, this study used an availability sample, which is a probability sampling technique. This method was preferred due to its advantages and its inclusivity. The survey was sent to the seminary's entire student population of M.Div. students. Each student had an equal chance of participation. Those who met the requirements and completed the survey are considered the sample which reached a participation level of at least 76 students. Utilizing the availability sample guarded against any human bias in the selection of respondents on behalf of the researcher. An invitation to complete the survey was sent to all students via email by the administrative assistant of the seminary dean.

To determine the sample size, the population size of an approximate 350 M.Div. students was calculated to reach a 95% confidence level with a 10% margin of error which rendered the sample size to be 76 students. This sample size was computed using a normal distribution to calculate an optimum sample size.

Data Collection

The survey was open to all students for six days to increase participation and escalate the probability of reaching the desired sample size. Administering the survey via Survey Monkey included a patch to disallow any computer from being used more than once to attempt the survey.

The research question sought to understand how various ethnicities perceived the seminary's management of the diversity of the student body. The first hypothesis was that students experienced diversity within the curriculum differently based on ethnicity. The second hypothesis was seminary events did not reflect the diversity of the student body and were experienced differently based on ethnicity. The questionnaire was designed to

collect data based on the main research question and the two hypotheses. In addition, data to measure the students' willingness to dialogue with their peers about cultural and ethnic differences was acquired.

To gather data relevant to the research, the survey questions were divided into six categories. These categories included demographics, students' willingness to discuss ethnic differences, diversity of extracurricular programs, students' perception of diversity in the curriculum, students' experience of respect and acceptance by both faculty and students, and students' opinion of the seminary's diversity and inclusion. The first set of questions, 1-7, gathered important demographic characteristics of the respondents which compiled information that included student status, gender, ethnicity, language, duration of study at the seminary, and subject of study. This information helped describe the demographic context of the diverse backgrounds within the student population. The demographics were essential to this research because collecting students' perception of the seminary based on ethnicity is the major area of this study.

Questions 8-12, acquired data on the student's willingness to engage other ethnicities. The third category consisted of questions 13, 18, 31, 34, 38-40, and 44-45, which collected material on how students perceive representation and inclusion in seminary programs. The fourth category allowed for an examination of the diverse cultural considerations incorporated in the curriculum through questions 14, 30, 32, 35, 37, and 46. The fifth category dealt with the seminary's culture in investigating attitudes of acceptance and respect towards people of various ethnicities. Questions 19, 21-23, 25-29, 33, and 47 gathered information to satisfy the inquiry of the fifth category. The sixth category, through questions 12, 15-17, 20, 24, 34, 36, and 41 explored how the seminary

managed the inclusion of the student body conveyed through the environment it creates for positive interactions and cultural expressions. Question 48 allowed for students to list any seminary hosted programs that helped them learn of the culture of their peers. The last two questions permitted respondents to share a written account that disclosed a special quality or feature of their ethnicity they wished they could share with the seminary along with any changes they would like to see regarding diversity in the seminary.

The time frame for the collection of data was from June 19, 2017- June 24, 2017. There was only one group involved in the study which was the M.Div. student body.

Data Analysis

The data collected through the online survey were presented using measures of central tendency. The survey was designed to allow for students to disclose their beliefs, attitudes, and observations of the seminary's management of diversity. These findings were charted and used to describe the experience of the participating individuals. The theoretical framework was used to analyze the unintended consequences the seminary's structures and norms, pertaining to diversity, were having on the student body. The data were further analyzed to demonstrate the differences between each ethnic group's experience.

One of the main variables analyzed was the socio-demographic variables. The collected nominal data yielded descriptive statistics of the respondents' background. In order to generalize the results and analyze the correlation with other survey questions, an index variable of willingness to learn of other cultures will be calculated by summing up the responses in the second section of the survey.

I was able to analyze demographic variables to discover how certain people groups perceived diversity in the seminary. For example, we will be able to examine the willingness of Hispanic students to engage others cross culturally and compare them to other people groups. The analysis showed which people group believes the seminary handles diversity well and which group believes the contrary. This process can be followed by another researcher and yield comparable results.

The multiple choice answer sets were coded and analyzed based on an ordinal scale of 1-5, with one being the lowest and five being the highest. Most answers consisted of responses such as strongly disagree, disagree, somewhat agree, agree, and strongly agree. Other answers are similar and follow the same sequence yet with a slight variation to substitute "Strongly agree" with "very effective", "very satisfied" or "most likely". The set of questions with a dichotomous answer set was computed to find the frequency. The statistical test to treat the survey data was one-way ANOVA. Using this treatment method provided knowledge into how certain groups are culturally impacted in the seminary.

CHAPTER 4

RESULTS

In this chapter, the data gathered from the Andrews University Theological Seminary student body will be presented in relation to the research objectives. The purpose of this study was to discover how well the seminary manages its diversity to increase students' understanding of various cultures. Two hypotheses were developed to investigate the seminary's extracurricular programs and the curriculum. My first hypothesis was that students experienced how diversity was incorporated into the curriculum differently based on ethnicity. The second hypothesis was that seminary programs, such as the weekly chapel services and other social activities, did not reflect the diversity of the student body and were experienced differently based on ethnicity.

The instrument used to acquire the data was an anonymous, online, 50 question survey. To obtain a 95% confidence level with a 10% margin of error from a population of 350 students, a sample size of 76 students was required. After being available online for five days, the survey received a total of 90 respondents. The survey maintained an 85% participation rate until the twenty-fourth of June 2017. Then, the study concluded with an 80% completion rate, which means only 72 of the 90 who attempted the survey completed the whole survey, which was not enough of the sample size to achieve the desired confidence level.

The study was structured to include a demographic profile of the respondents. It is important to understand that the attributes of each respondent may influence their behavior and answers on the survey. Certain demographic qualities such as race/ethnicity, student status, on-campus attendance, and gender are of particular consequence to the achievement of the objectives set forth.

Demographic Profiles

According to the seminary's enrollment data for Fall 2016, over half of the student population are males (ATS Strategic Information Report of Andrews Theological Seminary, 2016-2017). Of the survey respondents, 20% were female and 80% were male. Based on an assessment of the enrollment data and survey respondents displayed in Figure 1 and Figure 2, males are the majority by a large margin which demonstrates little gender diversity.
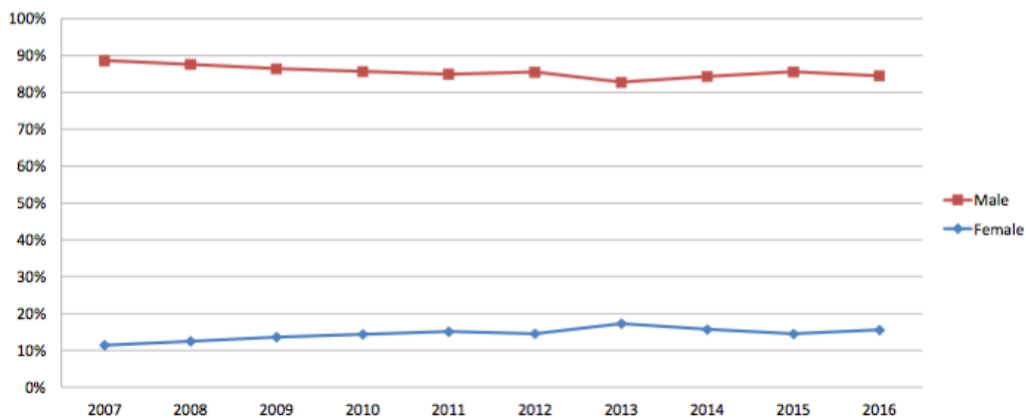

Figure 1. Total Percentage of Seminary Enrollment by Gender. *ATS 2016-2017 Strategic Information Report of Andrews Theological Seminary. Figure 1 shows total head count enrollment segmented by gender over a ten-year period.*
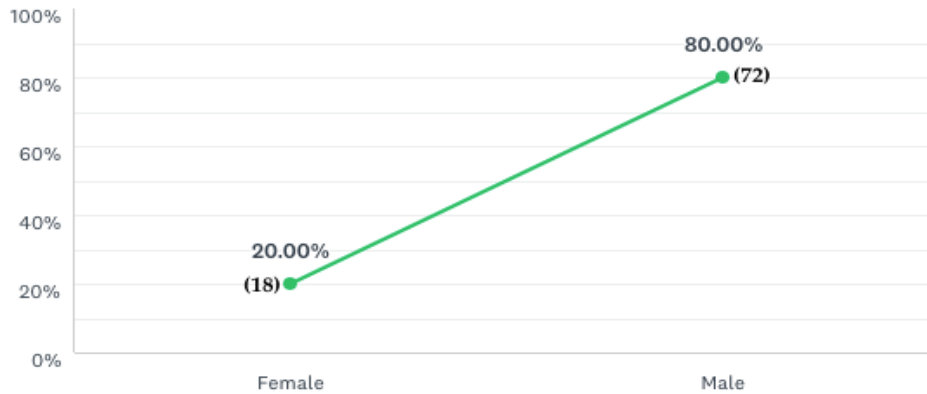
Figure 2. Percentage and Total Head Count of Survey Respondents by Gender

Information on the students' status was collected, and it reflected that 78.9% of the respondents were U.S. students, 20% were international students, and 1.1% were green-card holders. It is important to note that student status is not reflective of race, ethnicity, or native language. The average length of attendance for 64.4% of the respondents was between two and three years.

Below are two charts. Figure 3 is a chart of the total head count of the Seminary by percentage segmented by ethnicity which shows the institution's diversity (ATS 2016-2017 Strategic Information Report of Andrews Theological Seminary). Figure 4 displays a chart with the ethnicity of each respondent according to how they identified themselves.

The data in Figure 4 showed a distinction among the black student population. While these individuals share the same skin color, they did not identify themselves the same way. Certain respondents chose not to select the Black/African American option and decided it was important to specify their ethnicity. Although it is possible that black people who are not African American selected the "Black" option, it is clear that some black people in the seminary prefer to select the "Other" category and specify their ethnicity, rather than group themselves as Black/African American. Based on the answers

Figure 3. Total Percentage of Seminary Enrollment by Ethnicity. *ATS 2016-2017 Strategic Information Report of Andrews Theological Seminary. Figure 3 shows total head count enrollment segmented by race/ethnicity over a ten-year period.*
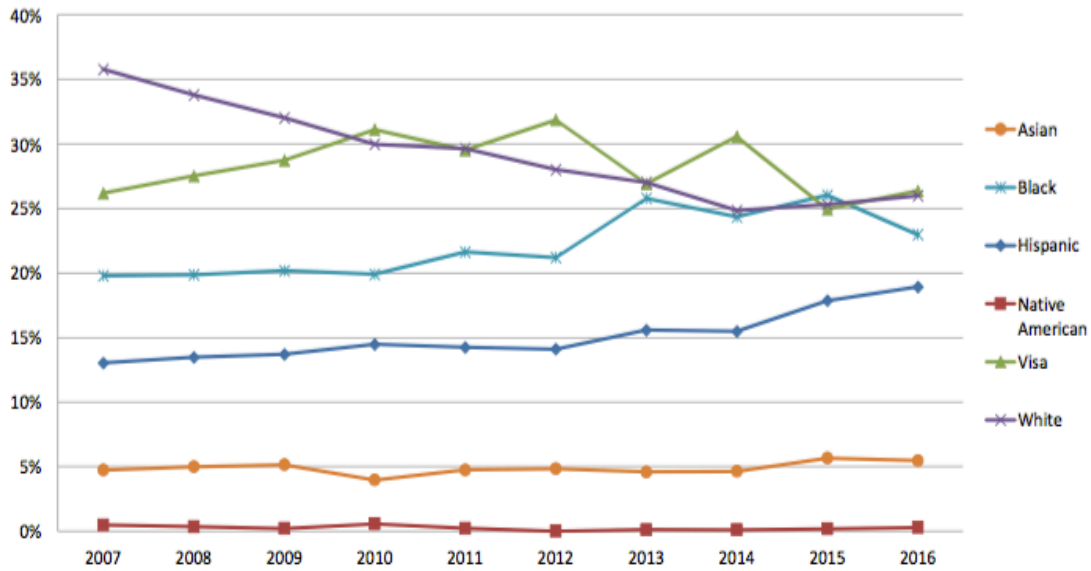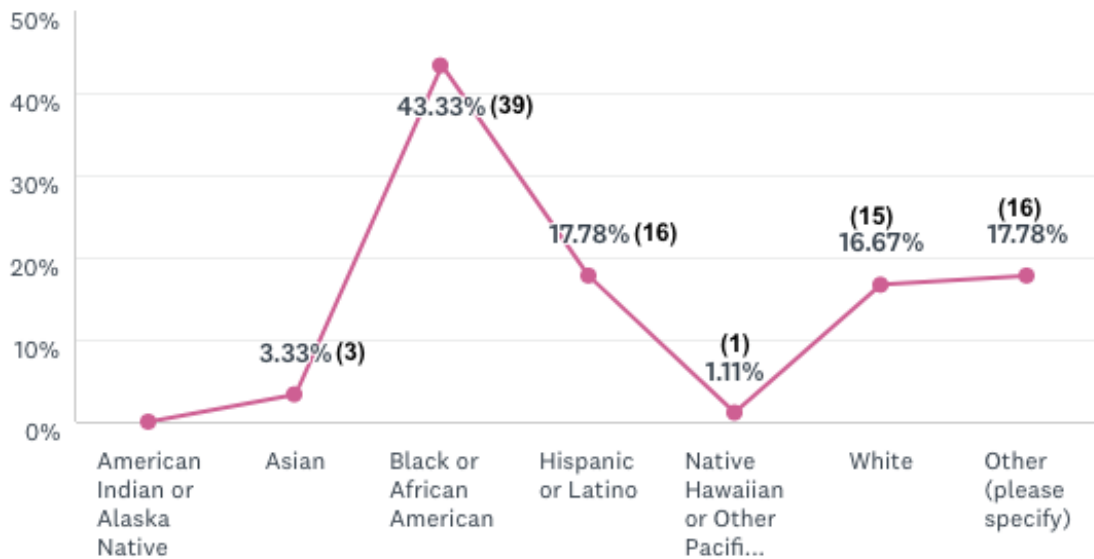

Figure 4. Survey Respondents Segmented by Ethnicity

to some survey questions, all black students do not necessarily share the same experience. Therefore, there should be a distinction in the acquisition of demographics among black people and perhaps other groups. The delineation should include African, Caribbean and African American. The current category is too broad, and people from the aforementioned categories intentionally view themselves as different from other black people. Furthermore, Figure 1 presented several different ethnicities and included "Visa" in the list. Visa is not an ethnicity. This provoked an inquiry into how accurate our census data for student demographics is.

Table 1 shows a frequency distribution of the selection from the Other category. Since the Pacific Islander and Asian groups were less than 5%, they were added to the "other" category to avoid skewing the data.

While the respondents were racially and ethnically diverse, 67.8% of them spoke English as their native language, and Spanish was the native language for 8.9%. A seemingly large group of 23.3% of the respondents chose the other category and selected various languages as their mother tongue. Table 2 displays a frequency distribution of the native languages spoken by the respondents.

Students' Willingness

The questions pertaining to the students' willingness to engage others had a total of 85 respondents. In question 10, when asked if they agreed to be willing to learn about the culture and ethnicity of their peers, 58.8% strongly agreed, 37.6% agreed, 2.4 % somewhat agreed, and 1.2% disagreed. Question 11 was slightly changed to acquire the level of agreeability respondents had to discussing their ethnicity and culture with others. The results indicated that 52.9% strongly agreed, 37.6% agreed, 7.1% somewhat agreed,

Table 1

Frequency of Ethnicities Entered in the
"Other" Category

Ethnicity	Frequency
African	1
Afro-Latino	1
Asian	3
Black British	1
Black Europe	1
Caribbean or West Indian	5
Child of God	1
European American	1
Haitian	2
Human	2
Pacific Islander	1
White Hispanic American	1
Total	16

and 2.4% disagreed. In seeking to measure the students' willingness through expression,

data was acquired about the respondents' personal efforts to become acquainted with

students of other ethnicities that differed from their own. Their answers revealed that

29.4% strongly agreed that they put effort into getting to know their peers of different

ethnicities while 30.6% agreed, 29.4% somewhat agreed, 8.2% disagreed, and 2.4%

strongly disagreed that they put forth effort into knowing their peers of different

ethnicities.

Table 2

Frequency of Languages Entered in the
"Other" Category

Ethnicity	Frequency
Chinese	1
Creole	8
French	5
Kisii	1
Nadu	1
Pidgin	1
Portuguese	2
Tagalog/Filipino	1
Russian	1
Total	21

Diversity of Programs

Regarding the seminary's weekly chapel services, when asked if students wanted

to hear others from different ethnicities sing in their native tongue during chapel, 85.7%

of the survey respondents indicated that they would like to experience people singing in

their native tongue. In question 38, students were also asked to rate their level of

satisfaction with the frequency of diverse cultural styles of worship expressed in the

chapel services. Table 3 reveals students' responses according to ethnicity.

Table 4 displays the replies of the respondents to question 13, when asked to

evaluate the effectiveness of the seminary's programs that acknowledge the various

cultures of the student body. Furthermore, 87% of all respondents selected yes when

asked if they desired more multicultural events in the seminary.

Table 3

Level of Satisfaction With Diverse Cultural Styles of Worship

Ethnicity	N	Very Satisfied	Satisfied	Somewhat Satisfied	Unsatisfied	Very Unsatisfied
Blacks	34	2.94%	8.8%	26.5%	41.2%	20.6%
Hispanics	9	11.1%	22.2%	44.4%	11.1%	11.1%
Whites	14	0%	35.7%	35.7%	21.4%	7.1%
Other	16	0%	30.8%	46.1%	7.7%	15.4%

Table 4

Programs acknowledging the Diversity of the Student Body

Ethnicity	N	Very Effective	Effective	Somewhat Effective	Ineffective	Very Ineffective
Blacks	33	0%	9.1%	39.4%	51.5%	0%
Hispanics	13	0%	23%	53.9%	23.1%	0%
Whites	15	0%	13.3%	80%	6.7%	0%
Other	17	0%	0%	71.4%	21.5%	7.1%

At the end of the survey, the respondents were given an opportunity to list the various programs hosted by the seminary that helped them learn about the culture of their peers. Only 54 respondents answered this question. Of this group, 42.9% indicated that there is no available program. However, 12.5% said chapel was an event that has helped them learn about other cultures. It is important to note that of this 12.5%, three respondents indicated that only certain chapels were the subject intentionally addressed. One respondent answered by saying, "that one time the Lake Union Administration held a discussion during the 11:30am hour last year, 2015-2016."

Diversity in the Curriculum

Questions were formulated to gather data on how students perceived diversity in the curriculum. When asked about how effective the seminary was with integrating diverse cultural considerations into classroom content, the respondents' answers differed. Table 5 indicates the students' responses to question 37.

When students were asked about the classroom setting, 54.2% of all respondents disagreed with the statement that the classroom provides an environment for free and open dialogue on issues of race, while 45.6% agreed with the statement. In addition, an inquiry was made into the level of agreeability respondents had with the statement that classroom content helped with understanding different cultures. According to the Black/African American respondents, 14.7% strongly disagreed, 38.2% disagreed, 32.4% somewhat agreed, and 14.7% agreed. Of the Hispanic/Latino respondents, 44.4% disagreed, 33.3% somewhat agreed, and 22.2% agreed. The White respondents answered in the following: 14.3% disagreed, 42.9% somewhat agreed, and 42.9% agreed. From the "Other" category, 15.4% strongly disagreed, 30.8% disagreed, 38.5% somewhat agreed,

Table 5

Integration of Diverse Cultural Perspective in the Curriculum

Ethnicity	N	Very Effective	Effective	Somewhat Effective	Ineffective	Very Ineffective
Blacks	33	0%	0%	27.3%	45.4%	27.3%
Hispanics	9	7.7%	30.8%	15.4%	46.1%	0%
Whites	14	0%	46.7%	26.7%	20%	6.8%
Other	16	0%	0%	71.4%	21.5%	7.1%

7.7% agreed, and 7.7% strongly agreed that the classroom provides a setting for free and open dialogue on issues of race.

Lastly, concerning the curriculum, Table 6 represents the response of all to question 46, when asked if they felt the professors contextualized their teaching for a culturally diverse student body.

Table 6

Professors' Contextualization of Their Teaching for a Culturally Diverse Student Body

All respondents	N	Percentage*
Yes	27	31.8
No	58	68.2

Respect and Acceptance

In an examination of the level of respect and acceptance shared among students of various backgrounds within the seminary, the respondents provided information necessary to satisfy this inquiry. Of the 76 respondents that replied to question 21, 6.6% strongly agreed that the students respect others whose race/ethnicity differs from their own. Of the remaining respondents, 39.5% agreed, 43.4% somewhat agreed, 7.9% disagreed, and 2.6% strongly disagreed that students respect others of different ethnicities. The aforementioned statement was slightly altered in question 22 to ask respondents if they agreed that the faculty and staff respect others whose race/ethnicity differs from their own. Of 76 respondents, the results revealed that 15.8% strongly agreed, 47.4% agreed, 32.9% somewhat agreed, and 3.9% disagreed with the statement.

When respondents were asked for their level of agreeability with the assertion that students of different backgrounds interact well in the seminary, 5.5% strongly agreed, 32.9% agreed, 46.6% somewhat agreed, 12.3% disagreed, and 2.7% strongly disagreed with the assertion. Respondents were asked to describe the likelihood of the seminary being a place where they felt genuinely accepted by people of other ethnicities. Of 74 respondents, 6.8% said most likely, 40.5% said likely, 37.8% reported somewhat likely, 12.2% stated unlikely, and 2.7% found the seminary most unlikely to be a place where they felt accepted by people of other ethnicities.

Lastly, the respondents were asked if they have ever experienced discrimination in the seminary from anyone for any reason. From a pool of 72 respondents, 55.6% said no, while 20.8% chose yes, and 23.6% selected maybe. Below, Table 7 delineates the responses according to ethnicity.

Table 7

Students Experienced Discrimination in the Seminary

Ethnicity	N	Yes	No	Maybe
Blacks	33	24.2%	48.5%	27.3%
Hispanics	9	0%	88.9%	11.1%
Whites	14	14.3%	42.9%	42.9%
Other	13	15.4%	76.9%	7.7%

Culture of Inclusion

A look at the seminary's culture of inclusion permitted students to evaluate the institution's impact of managing its diversity. When respondents were asked how effective the seminary was with creating an environment where important aspects of their

culture or ethnicity are acknowledged, 8.8% of the Black/African American respondents said it was very ineffective, 61.8% reported it was ineffective, 23.5% considered it somewhat effective, and 5.9% regarded it as effective. Of the Hispanic/Latino respondents, 16.8% said it was very ineffective, 33.3% considered it was ineffective, 33.3% measured it as somewhat effective, 8.3% reported it was effective, and 8.3% indicated it was very effective. From the pool of White respondents, 26.7% selected ineffective, 66.7% said somewhat effective, and 6.7% reported it was effective. Lastly, of the "Other" category, 28.6% said it was very ineffective, 28.6% reported ineffective, and 28.6% selected somewhat effective, and 14.2% stated the seminary was effective in creating an environment where important aspects of their culture or ethnicity were acknowledged.

Students were also asked to scale their level of satisfaction with the environment the faculty creates to express and discuss cultural differences. From the pool of Black/African American respondents, 20.6% were very unsatisfied, 41.2% were unsatisfied, 32.4% were somewhat satisfied, and 5.9% were satisfied. Of the Hispanic/Latino respondents, 22.2% were unsatisfied, 44.4% were somewhat satisfied, 11.1% were satisfied, and 22.2% were very satisfied. According to the White respondents, 50% were unsatisfied, 21.4% were somewhat satisfied, 21.4% were satisfied, and 7.1% were very satisfied. Examining the respondents of the "other" category indicated that 30.8 were unsatisfied, 61.5% were somewhat satisfied, and 7.7% were satisfied with the environment created by faculty to express and discuss cultural differences.

When respondents were asked if students received any printed documentation or

visual presentation on discrimination in the seminary, 32.4% replied yes and 67.6%

reported no. When asked if they received any information during orientation regarding

the seminary's protocol on conflict resolution, 63.8% selected no and 36.2% said yes.

CHAPTER 5

DISCUSSION AND CONCLUSION

The objective of the Koinonia Diversity Research Project was to evaluate the Andrews University Theological Seminary's management of its diversity in order to critique the effectiveness of current programs and make recommendations based on the respondents' input. The objective of this research was accomplished. Overall, it seems that the respondents perceive that the seminary ineffectively utilizes the diversity of the student body to increase the students' understanding of other cultures. The survey communicated the students' experience of diversity in the seminary according to different ethnic groups. The results presented in the previous chapter demonstrated a need for more intentionality on behalf of the administration to ensure all ethnic groups are represented in the seminary's events and that the curriculum is contextualized to consider the diverse cultural background of the student body. My two hypotheses were well supported by the data.

Research Question

According to different ethnicities, how well does the seminary utilize its diversity to increase students' understanding of various cultures?

The results demonstrated that seminarians of a specific ethnicity believe the seminary does not utilize the diversity of the student body effectively. Comparing the

Hispanics/Latinos ($M = 3.10$, $SD = 1.29$), Blacks/African Americans ($M = 2.55$, $SD = 1.08$), Whites ($M = 2.90$, $SD = 1.03$), and the "Other" category ($M = 2.74$, $SD = 1.14$), there was a strong significance, $p < .01$ between the score of each of the Blacks/African Americans and Hispanics/Latinos where there was a difference in the score which rendered a p-value of .0001 and a f-ratio value of 7.27. Of seventy-seven respondents ($M = 2.74$, $SD = 1.27$) comprised of different ethnicities represented in Table 8, the results indicated that they found the seminary was somewhat effective in utilizing its diversity to increase students' knowledge and understanding of other cultures.

It is important to note that while the respondents revealed that the seminary is somewhat effective in its use of diversity, the data showed evidence of the seminary as an environment of respect and acceptance toward people of diverse cultural backgrounds. When examining the atmosphere and attitude of the seminary, the results indicated that all groups felt their culture and ethnicity was acknowledged and valued by both faculty and their peers. However, although a consensus exists between the groups, there was a significant difference between the scores of different groups. Blacks/African Americans ($M = 3.16$, $SD = .95$) scored their experience lower than the Whites ($M = 3.77$, $SD = .88$) and the Hispanics/Latinos ($M = 3.84$, $SD = .95$) with a $p < 0.1$ between both groups. The "Other" category ($M = 3.29$, $SD = 1.14$) also scored lower than the Hispanics/Latinos and Whites and the results were significant at a $p < .01$. The ANOVA summary presented an f-ratio value of 20.79 and p-value of $<.0001$.

While the seminary does not use the diversity of the student body effectively, the intergroup anxiety level is low. The atmosphere of acceptance is expressed in the students' willingness to engage each other to learn of the culture of their peers while

Table 8

Utilization of Diversity

Ethnicity	N	Range	Mean ± SD
Black/African American	306	1 – 5	2.56 ± 1.08
Hispanic/Latino	97	1 – 5	3.1 ± 1.29
White	131	1 – 5	2.9 ± 1.03
Other	152	1 – 5	2.74 ± 1.14
Total	686	1 – 5	2.74 ± 1.27

ANOVA Summary Independent Samples k=4

Source	SS	df	MS	f	p
Treatment [between groups]	26.9572	3	8.9857	7.27	<.0001
Error	843.3358	682	1.2366		
Total	870.2983	685			

*N is the aggregate of all responses for questions on utilization of diversity.

sharing their own. Measuring the intergroup anxiety was done by examining the

willingness of respondents to meet with people from ethnic groups that differed from

their own. This examination revealed a significant difference between the "Other"

category ($M = 4.24$, $SD = .93$) and the Whites ($M = 3.84$, $SD = .90$) with an f-ratio value

of 2.75 and a p-value of .04. There was no significance among the all other groups. Table

9 shows that, overall, Blacks/African Americans ($M = 4.01$, $SD = 1.01$),

Hispanics/Latinos, ($M = 4.16$, $SD = 1.04$), Whites, and the "Other" category

demonstrated a high level of openness to meet with one another in order to learn of

various cultures through a mutual exchange. Although students are willing to engage

each other, no respondent listed any event where such interaction could take place.

Hypothesis 1

My first hypothesis was that students of various ethnicities experience the

incorporation of diversity into the curriculum differently. The results supported my

hypothesis and the means from the groups are listed in Table 10. The f-ratio and the p-

value shows a strong significance and indicates that students of various ethnicities

statistically experience the curriculum differently than their peers. The Hispanics/Latinos

and White respondents had a contrary assessment to the Blacks/African Americans and

"Other" category. The result between Whites ($M = 3.20$, $SD = .95$) and Blacks ($M = 2.64$,

$SD = 1.08$) is significant at $p < .05$. However, the score was significantly higher for

Hispanics/Latinos ($M = 3.26$, $SD = 1.15$) than for Blacks/African Americans for

questions seeking to evaluate the effectiveness of the seminary's ability to integrate

diverse cultural considerations into the curriculum. The significance was strong at $p <$

.01. The ANOVA denoted significance between groups with a p-value of $<.000192$ and

Table 9

Students' Willingness

Ethnicity	N	Range	Mean ± SD
Black/African American	184	1 – 5	4.01 ± 1.01
Hispanic/Latino	70	1 – 5	4.16 ± 1.04
White	75	1 – 5	3.84 ± 0.90
Other	96	1 – 5	4.24 ± 0.93
Total	425	1 – 5	4.05 ± 0.99

ANOVA Summary Independent Samples k=4

Source	SS	df	MS	F	P
Treatment [between groups]	7.9197	3	2.6399	2.75	< 0.042437
Error	403.9356	421	0.9592		
Total	411.7553	424			

*N is the aggregate of responses for the question set on students' willingness to engage their peers.

Table 10

Diversity in the Curriculum

Ethnicity	N	Range	Mean ± SD
Black/African American	168	1 – 5	2.64 ± 1.08
Hispanic/Latino	49	1 – 5	3.23 ± 1.15
White	58	1 – 5	3.21 ± 0.95
Other	79	1 – 5	2.76 ± 1.08
Total	354	1 – 5	2.85 ± 1.10

ANOVA Summary Independent Samples k=4

Source	SS	df	MS	F	P
Treatment [between groups]	23.2866	3	7.7622	6.76	<.000192
Error	401.7784	350	1.1479		
Total	425.065	353			

*N is the aggregate of responses for the question set on diversity in the curriculum.

an *f*-ratio value of 6.76. The results showed significance at $p < .05$ between the Hispanics/Latino and "Other" category ($M = 2.75$, $SD = 1.07$). As a result of the data, I rejected the null hypothesis that students of various ethnicities did not experience the incorporation of diversity into the curriculum differently. "Other" category ($M = 2.75$, $SD = 1.07$).

Hypothesis 2

The second hypothesis was that seminary events, such as the weekly chapel services and other social programs, did not reflect the diversity of the student body and were experienced differently based on ethnicity. It is apparent from the results that Blacks/African Americans and other ethnicities do not share the same perception of seminary events. The results in Table 11 display the responses to questions 13, 18, 31, 34, 38-40, 44, and 45. There was a noticeable gap between the scores of the Hispanics/Latinos and Whites which were higher by comparison to the Blacks/African Americans. There was significance, $p < .05$, between the Hispanics/Latinos and the "Other" category. The score difference suggests dissimilar views and implies that

Hispanics/Latinos and Whites believe seminary events are somewhat inclusive and reflective of the diversity of the student body. The low scores given by Blacks/African Americans and the "Other" category communicated their dissatisfaction with the diversity and inclusion of seminary events. Utilizing the one-way ANOVA revealed a strong significance between the groups with an *f*-ratio value of 10.68 and a *p*-value of .0001, which communicated that Blacks/African Americans and the "Other" category are having a different experience of seminary events than other ethnicities. These results supported my hypothesis and the null was rejected.

Table 11

Diversity of Programs

Ethnicity	N	Range	Mean ± SD
Black/African American	237	1 – 5	2.49 ± 0.88
Hispanic/Latino	70	1 – 5	3.13 ± 1.06
White	99	1 – 5	2.9 ± 0.98
Other	114	1 – 5	2.74 ± 0.85
Total	520	1 – 5	2.71 ± 0.95

ANOVA Summary Independent Samples k=4

Source	SS	df	MS	F	P
Treatment [between groups]	27.1022	3	9.0341	10.68	<.0001
Error	436.4671	516	0.8459		
Total	463.5692	519			

*N is the aggregate of responses for the question set on diversity of programs.

The greatest significant correlation was between the respondents' willingness to engage and insufficiency of available programs to facilitate the engagement. The results suggested that students are willing to engage one another beyond academia to share and learn of each other's culture through various types of expressions. Moreover, the greatest discovery was the overwhelming desire students had to hear their peers sing in their native tongues, experience different styles of worship, and participate in more multicultural activities. Although there is cross-cultural communication where students and faculty intermingle with one another, these relationships do not seem to be cultivated by the seminary. It is the responsibility of the institution's leadership to take a more active role to increase the understanding of other cultures by initiating cross-cultural relations through developing programs of recognition and inclusion of its richly diverse student population. Following this course of action, the seminary would demonstrate an adherence to one of the proclaimed principled pillars of Andrews which is community.

Implications

This research study has critical implications. Students are experiencing the seminary's curriculum and events differently based on ethnicity. The lack of acknowledgement and inclusion of other cultures could lead some students to feel marginalized. In addition, it could have a psychological impact on students who are going through the process of adaptation and assimilation.

The Seminary trains pastors to serve around the world. If students are not learning about other cultures or being taught from a point of view that considers the perspective and context of other ethnicities, then it is probable that these pastors will have inadequate skills to reach other people groups that differ from their own. Further study should be

done to discover if this is a pattern among other Adventist institutions of higher education.

The implication of the findings based on structuration theory is that the seminary will remain an unchanged institution unless students and faculty respond differently to the social structure and rules set in place. The current structures set in place are not only constituted by students and faculty, but it's the same medium that informs their actions and behaviors. By behaving according to the rules and norms of the seminary, the theory suggests that their actions contribute to the production and reproduction of the current social structure of rules and norms. Therefore, every students' and faculty's actions have the potential to contribute in changing norms and creating new structures. My attempt with this research, based on my theoretical framework, was to participate in the process of change by providing a descriptive study of the condition of the seminary.

Recommendations

My first hypothesis was that students of various ethnicities experienced the incorporation of diversity into the curriculum differently. This was generally confirmed by the results. It is apparent the students recognize that the class content is taught from one viewpoint with little contextualization and consideration for other cultural perspectives. To make improvements in this area, faculty should undergo preparation to integrate diverse cultural perspectives into the course's curriculum to optimize the learning experience of the students. A portion of this exercise should be dedicated to address the benefits of cultural inclusion in higher education. Faculty could develop a culturally inclusive curriculum by providing examples of ethnically and culturally diverse contributors on the subject matter discussed in class. Furthermore, textbooks could be

more diverse and include authors of different ethnicities. I believe consistent exposure to influential leaders in a particular area of study would provide self-validation and appreciation of one's culture.

To positively impact the culture of the seminary for diversity and inclusion would be to acknowledge holidays of the various groups within the institution. For example, on the display board in the common area for students and faculty, a section of the board can be decorated to acknowledge and celebrate the independence of said group represented in the student body. There are many other small gestures that communicate huge messages of inclusion and appreciation towards the diverse student population.

The desire for culturally diverse worship services was expressed by the majority of students. The data showed that 85.7% of all survey respondents wanted to experience music among different ethnicities and hear songs in their native tongue during chapel services. I recommend that a multicultural chapel service be held at least once a quarter. In this service, students would be allowed to sing original worship songs in their native language along with playing the proper instrument that usually accompanies said songs. Prior to singing, the student would briefly share what the song lyrics mean and even a brief history of the song. The emphasis for these quarterly services could be brotherhood, acceptance, and appreciation of each other. I believe this modification would enhance the chapel services as well as the overall morale of the seminary.

I speculated that the intergroup anxiety would be high among students which would be validated by the aversion to involve themselves with other people groups that differed from their own. My speculation was unmerited. Students of all ethnicities expressed a willingness to engage with others. The seminary should take advantage of the

students' openness and discuss issues of ethnic and racial differences for the purpose of learning and bridging the cultural gap. I recommend that the seminary develop monthly or quarterly programs around a theme for peer-to-peer learning where students can converse and eat food from different cultures as an educational experience. Such encounters would expand the cultural sensibilities of these ministers which can positively impact the effectiveness of their ministries. In addition, further research can be conducted to discover how being part of a multiracial and multiethnic faith community helps with this intergroup anxiety.

This quantitative study lays the foundation for further cultural diversity research as it empirically established that students of different ethnicities are not sharing a common experience with the seminary's curriculum, extra-curricular activities, and culture. This research study provided an opportunity for students to disclose their personal experience; however, it did not have the capacity to allow for respondents to further explain their true feelings, perceptions, and beliefs. A mixed-method approach with a different research design can be employed to gather enriched data to discover why such a disparity in experience is occurring among students. A qualitative research such as interviews or focus groups should be conducted expounding upon the data revealed in this study to improve specific dimension of the seminary on the ground level. With a different research design, insights can be gathered to allow for students to specify certain events or experiences that have contributed to their outlook on cultural diversity in the seminary.

Discrimination happens everywhere, even in the seminary according to the data, yet the majority of respondents reported that they had not received any presentation on

the protocols of handling discrimination. Information describing the different forms of discrimination and the procedure for how to handle it should be visible and accessible to students. Furthermore, there should be a contact person with whom students can confidentially report these types of issues whether they happen with faculty, staff, or other students. As it relates to teacher training, faculty should undergo preparation to integrate diverse cultural perspectives into the course's curriculum to optimize the learning experience of the students. A portion of this exercise should be dedicated to address the benefits of cultural inclusion in higher education.

Collecting demographic information that includes race or ethnicity can be challenging. One has to be careful to include categories that allow for all people to self-identify. This self-identification should also be displayed in the report of the collected data. When collapsing the Blacks and African Americans into one category, I learned that some non-African Americans selected this category which disallowed a differentiation among Black international students and others of African descent. This created a limitation since I allowed an "Other" category where non-African Americans chose to identify their ancestry. My recommendation for future surveys on the subject is to be more specific in the demographic categories. For example, if this consideration was employed in my research, then I would have known how many international blacks chose "Black or African American" in comparison to how many did not. I do not know how different the results would be if I were able to separate the responses, but this should definitely be considered for future research.

Summary

There were some unexpected findings during the course of this research such as the number of blacks that listed themselves in the other category. This intentional act of avoiding the Black/African American category meant one of two things: either they did not see themselves as Black or they did not want to be grouped with African Americans. It is highly possible that their self-identification influences their experience of diversity in the seminary. Another unexpected finding was how high the numbers were for the Hispanics/Latinos which paralleled the experience of the White respondents.

The results from the student's experiences of discrimination yielded unexpected results and is difficult to interpret. Of the White respondents, 42.9% selected "maybe" as their answer choice when asked if they experienced discrimination. The question did not specify whether the discrimination occurred with faculty or students but with anyone in the seminary. Their response was surprisingly high considering that this particular group reported a high level of respect and acceptance by the student body and faculty. Moreover, they expressed little dissatisfaction with the cultural diversity of the seminary's curriculum and extracurricular programs. One possible interpretation could be the lack of a general definition of discrimination. Surveys are not often paired with key terms since the objective is to ascertain the perception of reality from the respondent. Another interpretation is that "White" is a broad demographic category and within this group there could be people from different nations, cultures, languages, and ethnicities that had difficulty reading the encounter to properly assess if they experienced discrimination or the normal treatment of a foreigner.

Koinonia was the word used several times in the New Testament to denote the brotherly bond and close union of believers in Christ. It was to be a community without barriers where all things were shared. The word means *pertaining to mutual interest or shared collectively, communal, or common* (Danker & Bauer, 2014). The early church retained hierarchal ideologies and secular social structures such as classism, sexism, and ethnocentrism that hindered them from experiencing Koinonia. The Apostle Paul explicitly denounced those systems while simultaneously reminding the brethren of their togetherness when he stated in Galatians 3:28 that *"there is no Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ."* Although Koinonia is occasionally used in today's church settings, the word "fellowship" is used in its place both by believers and English translations of the Bible.

The data demonstrated that seminarians are not collectively sharing a common experience within the community of believers in the seminary. The basis for this difference seems to be ethnicity. Although this is the current state of the seminary, the future could be much brighter if proper action takes place. In order for us to have true Koinonia or fellowship, the existing practices that maintain these structures must be acknowledged and addressed by the leadership in the presence of the community. A difficult conversation must take place when the causes of our dissimilar experiences are exposed and a plan of action is developed to be immediately implemented to ensure all seminarians share a common experience where certain people groups do not feel neglected. Students can truly experience oneness and share the same experience with their peers in the seminary if their cultural style of worship or perspective is included in the curriculum and extracurricular activities.

APPENDIX A: RECRUITMENT DOCUMENT

APPENDIX B: IRB APPROVAL LETTER

Andrews University
Office of Research & Creative Scholarship

June 16, 2017

Joshua Brantley
Tel. 347-569-0945
Email: brantlej@andrews.edu

RE: APPLICATION FOR APPROVAL OF RESEARCH INVOLVING HUMAN SUBJECTS
IRB Protocol #:17-091 **Application Type:** Original **Dept.:** Communication
Review Category: Exempt **Action Taken**: Approved **Advisor:** Desrene Vernon-Brebnor
Title: Koinonia Diversity Research Project.

Your IRB application for approval of research involving human subjects entitled:
"Koinonia Diversity Research Project" IRB protocol # 17-091 has been evaluated and
determined Exempt from IRB review under regulation 46.101 (b) (2). You may now
proceed with your research.

Please note that any future changes (see IRB Handbook pages 11-12) made to the study
design and/or informed consent form require prior approval from the IRB before such
changes can be implemented. Incase you need to make changes please use the attached
report form.

While there appears to be no more than minimum risks with your study, should an
incidence occur that results in a research-related adverse reaction and/or physical injury,
(see IRB Handbook pages 12) this must be reported immediately in writing to the IRB. Any
research-related physical injury must also be reported immediately to the University
Physician, Dr. Katherine, by calling (269) 473-2222.

We ask that you reference the protocol number in any future correspondence regarding
this study for easy retrieval of information.

Best wishes in your research.

Sincerely,

Mordekai Ongo
Research Integrity and Complaince Officer

Institutional Review Board - 4150 Administration Dr Room 322 - Berrien Springs, MI 49104-0355
Tel: (269) 471-6361 Fax: (269) 471-6543 E-mail: irb@andrews.edu

APPENDIX C: INFORMED CONSENT

Consent Form

Andrews University
Department of Visual Arts, Communication, and Design
Consent Form

Research Study Title: The Koinonia Diversity Research Project

Primary Researcher:
Joshua N. Brantley
brantlej@andrews.edu
Candidate: MA in Communication

Purpose:
The object of this survey research is to understand how Andrews Theological Seminary utilizes the diversity of its student body.

Criteria for Participation:
In order for me to participate in this research study, I am aware that I must be at least 18 years old and an Andrews Seminary Student in the Masters of Divinity (M.Div.) program.

I understand that my participation in this study is completely voluntary. I am aware that I may terminate my involvement in this research study at any time without penalty.

Profile of Target Audience:
The population size of the M.Div. student body is an approximate 350 students. Therefore, I am aware this research is open to any and all students that meet the criteria mentioned above.

Procedure:
I am aware that I will be participating in an online survey that will take a maximum of 30 minutes to complete.

Confidentiality and Risks:
I understand that there are no known risks for participating in this study and the research data will not request my name or other identifying information that can be associated with me.

I understand that the data collected will be examined as group data and could be published in an article and presented to faculty and students in forums for a discussion on campus diversity

Compensation and Benefits:
I am aware that I may not directly benefit from this study. Yet, my participation may improve the Seminary's understanding which could be used to evaluate current programs.

Questions:

The primary researcher is Joshua N. Brantley. If I have any questions, I may contact the researcher or Dr. Brebnor at desrene@andrews.edu or (269)471-6468.

I have read this consent form and I hereby give voluntary consent to participate in this study. If I wish to retain a copy of the consent form, I may request a printed copy from the researcher.

BY CONTINUING, YOU ARE CONSENTING TO THE SURVEY.

Demographics

1. What is your native language?

○ English

○ Spanish

○ Other (please specify)

[   ]

2. What is you Gender?

○ Female

○ Male

3. How do you self-identify?

○ American Indian or Alaska Native

○ Asian

○ Black or African American

○ Hispanic or Latino

○ Native Hawaiian or Other Pacific Islander

○ White

○ Other (please specify)

[   ]

4. How would you describe your student status?

○ U.S. Student

○ International Student

○ Other (please specify)

[   ]

5. How long have you attended the Seminary?

○ 1st year

○ 2nd year

○ 3rd year

○ 4+ years

○ Recent 2017 Graduate

○ Other (please specify)

[   ]

6. In which program are you enrolled?

○ Masters of Divinity (M.Div.)

○ Other (please specify)

[   ]

7. How do you take Seminary classes?

○ On-campus

○ Online Distance Learning

○ Other (please specify)

[   ]

Understanding the Student's Role:
How much would you agree with the following?

8. I put effort into getting to know my classmates that have a different ethnicity than me.

○ Strongly Agree

○ Agree

○ Somewhat Agree

○ Disagree

○ Strongly Disagree

9. I am involved with Seminary programs that allow me to interact with students of other ethnicities.

○ Strongly Agree

○ Agree

○ Somewhat Agree

○ Disagree

○ Strongly Disagree

10. I am willing to meet with students to learn of their ethnicity and cultural background.

○ Strongly Agree

○ Agree

○ Somewhat Agree

○ Disagree

○ Strongly Disagree

11. I am willing to meet with students to discuss my ethnicity and cultural background for their learning

○ Strongly Agree

○ Agree

○ Somewhat Agree

○ Disagree

○ Strongly Disagree

12. I am aware of the difficulties that foreign students experience when transitioning into a new culture.

○ Strongly Agree

○ Agree

○ Somewhat Agree

○ Disagree

○ Strongly Disagree

Seminary Inclusion:
How effective has the Seminary been in the following?

13. How effective are the Seminary programs that acknowledge the various cultures of the student body?

○ Very Ineffective

○ Ineffective

○ Somewhat Effective

○ Effective

○ Very Effective

14. How effective is the Seminary with incorporating diverse cultural considerations into classroom content?

○ Very Ineffective

○ Ineffective

○ Somewhat Effective

○ Effective

○ Very Effective

15. How effective is the Seminary in encouraging cultural expressions such as art, music, and dress?

○ Very Ineffective

○ Ineffective

○ Somewhat Effective

○ Effective

○ Very Effective

16. How effective is the Seminary in creating an environment where important aspects of your culture or ethnicity are acknowledged?

○ Very Ineffective

○ Ineffective

○ Somewhat Effective

○ Effective

○ Very Effective

17. How effective is the Seminary allowing opportunities for your culture to be acknowledged and understood for the purpose of helping students understand other cultures.

○ Very Ineffective

○ Ineffective

○ Somewhat Effective

○ Effective

○ Very Effective

18. How effective are Seminary Chapel services in reflecting the diversity of the student body in content, liturgy, and music?

○ Very Ineffective

○ Ineffective

○ Somewhat Effective

○ Effective

○ Very Effective

Attitude towards diversity:
How much would you agree with the following statements?

19. The Seminary shows that diversity is important through its actions.

◯ Strongly Agree

◯ Agree

◯ Somewhat Agree

◯ Disagree

◯ Strongly Disagree

20. The Seminary acknowledges holidays that are important to students of different ethnicities.

◯ Strongly Agree

◯ Agree

◯ Somewhat Agree

◯ Disagree

◯ Strongly Disagree

21. Students respect others whose race/ethnicity differs from their own.

◯ Strongly Agree

◯ Agree

◯ Somewhat Agree

◯ Disagree

◯ Strongly Disagree

22. Faculty and staff respect others whose race/ethnicity differs from their own.

◯ Strongly Agree

◯ Agree

◯ Somewhat Agree

◯ Disagree

◯ Strongly Disagree

23. The Seminary encourages the respect of individuals and values their differences.

○ Strongly Agree

○ Agree

○ Somewhat Agree

○ Disagree

○ Strongly Disagree

24. The diversity of the administration adequately reflects the diversity of the student body.

○ Strongly Agree

○ Agree

○ Somewhat Agree

○ Disagree

○ Strongly Disagree

Discrimination:
How likely are you to experience the following in the Seminary?

25. In the Seminary, I have felt unacknowledged or undervalued because of my race/ethnicity.

- ◯ Most Likely

- ◯ Likely

- ◯ Somewhat Likely

- ◯ Unlikely

- ◯ Most Unlikely

26. I have personally witnessed a student being unacknowledged or undervalued because of his/her race/ethnicity in the Seminary.

- ◯ Most Likely

- ◯ Likely

- ◯ Somewhat Likely

- ◯ Unlikely

- ◯ Most Unlikely

27. The Seminary is a place where I feel genuinely accepted by people of other ethnicities.

- ◯ Most Likely

- ◯ Likely

- ◯ Somewhat Likely

- ◯ Unlikely

- ◯ Most Unlikely

28. I have been offended by students who have violated one of my cultural values.

- ◯ Most Likely

- ◯ Likely

- ◯ Somewhat Likely

- ◯ Unlikely

- ◯ Most Unlikely

29. I have been offended by faculty and staff who have violated one or more of my cultural values.

○ Most Likely

○ Likely

○ Somewhat Likely

○ Unlikely

○ Most Unlikely

30. Professors are often impatient with those that do not speak English well.

○ Most Likely

○ Likely

○ Somewhat Likely

○ Unlikely

○ Most Unlikely

Seminary Culture:

How much would you agree with the following statements?

31. The Seminary incorporates the diversity of its students into programs that promote community.

○ Strongly Agree

○ Agree

○ Somewhat Agree

○ Disagree

○ Strongly Disagree

32. Classroom content helps with understanding different cultures.

○ Strongly Agree

○ Agree

○ Somewhat Agree

○ Disagree

○ Strongly Disagree

33. Students of different backgrounds interact well in the Seminary.

○ Strongly Agree

○ Agree

○ Somewhat Agree

○ Disagree

○ Strongly Disagree

34. International students are provided opportunities to share their stories of transitioning into Andrews and American culture.

○ Strongly Agree

○ Agree

○ Somewhat Agree

○ Disagree

○ Strongly Disagree

35. The classroom setting provides an environment for the free and open dialogue on issues of race.

◯ Strongly Agree

◯ Agree

◯ Somewhat Agree

◯ Disagree

◯ Strongly Disagree

36. My experience at the Seminary has led me to become more understanding of racial/ ethnic differences.

◯ Strongly Agree

◯ Agree

◯ Somewhat Agree

◯ Disagree

◯ Strongly Disagree

Utilization of Diversity:
Please rate your level of satisfaction with the following aspects of the Seminary.

37. How satisfied are you with the professors' ability to integrate the diverse cultural perspectives of students into the lesson?

○ Very Satisfied

○ Satisfied

○ Somewhat Satisfied

○ Unsatisfied

○ Very Unsatisfied

38. How satisfied are you with the frequency of diverse cultural styles of worship in Seminary Chapel services?

○ Very Satisfied

○ Satisfied

○ Somewhat Satisfied

○ Unsatisfied

○ Very Unsatisfied

39. How satisfied are you with the Seminary's programs that promote a multicultural community among faculty and students?

○ Very Satisfied

○ Satisfied

○ Somewhat Satisfied

○ Unsatisfied

○ Very Unsatisfied

40. How satisfied are you with the programs where students can learn about important cultural values and norms of other ethnicities?

○ Very Satisfied

○ Satisfied

○ Somewhat Satisfied

○ Unsatisfied

○ Very Unsatisfied

41. How satisfied are you with the environment faculty creates to discuss and express cultural differences?

○ Very Satisfied

○ Satisfied

○ Somewhat Satisfied

○ Unsatisfied

○ Very Unsatisfied

Please answer yes or no to the following:

42. Did you receive any information during orientation regarding the Seminary's protocol on conflict resolution?

○ Yes

○ No

43. Have you ever received any printed document or visual presentation on discrimination in the Seminary?

○ Yes

○ No

44. During Chapel, would you like to hear students from various cultures sing songs in their native tongue?

○ Yes

○ No

45. Would you like to experience more multicultural events in the Seminary?

○ Yes

○ No

46. Overall, do you feel the professors contextualize their teaching for a culturally diverse student body?

○ Yes

○ No

47. Have you ever experienced discrimination in the Seminary from anyone on the basis of your race, gender, or any other reason?

○ Yes

○ No

○ Maybe

Please briefly recount the event:

Open Questions:

48. List all Seminary hosted activities or events that have helped you learn about the culture of your peers. (If there is none, please write "none")

49. If there is anything special you would like to share about your cultural tradition with the Seminary, what would it be?

50. Regarding diversity, what changes, if any, would you like to see in the Seminary?

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