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ABSTRACT

AN INVESTIGATION OF THE PERCEPTIONS OF CLERGY AND LAITY
CONCERNING RACE-BASED ORGANIZATIONAL SEGREGATION
IN THE SOUTHERN UNION CONFERENCE OF
SEVENTH-DAY ADVENTISTS

by

David K. Penno

Chair: Erich Baumgartner

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

School of Education

Title: AN INVESTIGATION OF THE PERCEPTIONS OF CLERGY AND LAITY CONCERNING RACE-BASED ORGANIZATIONAL SEGREGATION IN THE SOUTHERN UNION CONFERENCE OF SEVENTH-DAY ADVENTISTS

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Date completed: March 2009

Problem

The Seventh-day Adventist Church in the United States maintains a racially segregated organization in a society that has intentionally dismantled segregation in most of its organizations. The church needs to evaluate its current conference organization in light of this reality. The purpose of this study was to describe the perceptions of Seventh-day Adventist clergy and members in two conferences in the Southern Union concerning race-based organizational segregation in the church.

Method

This study used a mixed method and was descriptive in design. Four focus groups were conducted to explore the dimensions of the research problem. This step was

followed by the development of a quantitative survey, which was administered to clergy and members of a White (“state”) conference and the other a Black (“regional”) Conference of the Southern Union Conference of Seventh-day Adventists.

Conclusions

The study found that members of various ethnic backgrounds and ages in the church are open to the idea of changing the race-based organizational structure in the Adventist Church. Whether they are employed by the church or not, respondents are not comfortable with the current system. They strongly see God calling the church to integration, and they believe that the success of the church’s outreach to the culture demands such a change. They are concerned about how leadership positions would be equitably distributed in an integrated church, but those surveyed see the benefits outweighing these concerns.

Respondents indicated minimal support for the idea that separate conferences are necessary for the effective prosecution of the church’s mission. They also seemed to feel that segregation does affect the church’s witness but are unsure of the level of strength of that influence. The respondents indicated that leadership issues rather than worship style may be the primary cause of Caucasians leaving churches where they have become the minority. Respondents perceived a real economic benefit in merging state and regional conferences, though they were uncertain about the impact a merger of conferences would have on job opportunities for clergy. There was no indication that respondents felt a need to hold strongly to the current system.

Demographics had less of an impact on responses than was expected. In particular, age was expected to have far more influence than it did. It was expected that

the responses of younger members would vary significantly from those of older members, but generally this was not the case. On the other hand, non-employees consistently responded more favorably toward integration than did conference employees. Ethnic groups, particularly African-Americans and Caucasians, were much more in harmony than was expected. Though there were small degrees of difference, there was no sharp disagreement as might be expected for such a sensitive subject.

Andrews University

School of Education

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ON RACE-BASED ORGANIZATIONAL SEGREGATION
IN THE SOUTHERN UNION CONFERENCE OF
SEVENTH-DAY ADVENTISTS

A Dissertation

Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Philosophy

by

David K. Penno

March 2009

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This dissertation is dedicated to the Lord Jesus Christ whose love inspired this study, to my wife Nancy who patiently endured years of study time and tuition payments, and to my brothers and sisters of all ethnic backgrounds who are on the journey with me as we seek to genuinely love each other.

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CHAPTER ONE

INTRODUCTION

Foreword

As the apostle Paul attempted to reach the citizens of Athens for Christ, he started his sermon with a reference to an inscription found on one of the many altars in the Athenian streets. The inscription read, “To an Unknown God.” Paul proposed to reveal to the people of Athens the identity of this unknown God. The apostle described God as the creator of everything in the world including human beings. In Acts 17:26 (NKJV), Paul makes a profound statement: “He [God] has made from one blood every nation [Greek, *ethnos*] of men to dwell on all the face of the earth, and has determined their preappointed times and the boundaries of their habitation.” God created every ethnic group of humanity from one blood! All human beings are genetically related through Adam and Eve, and later Noah and his family (Gen 1:27; 3:20; 5:1, 2; 7:13, 21; 9:18, 19).¹ Though we often look, sound, and act much differently from each other, “all people groups have come from the same original population” (Ham, Wieland, & Batten, 1999, p. 58).

According to Paul, the Creator also defined the “times and the boundaries of their habitation.” As the descendants of Noah’s three sons multiplied, many of them decided to build a city with a tower (Babel) so that they could “make a name for themselves and

¹All Bible quotations in this dissertation are taken from the New International Version unless otherwise noted.

not be scattered over the face of the whole earth” (Gen 11:4). These efforts were in direct opposition to God’s plan for them.

These enterprises were designed to prevent the people from scattering abroad into colonies. God had directed men to disperse throughout the earth . . . but these Babel builders determined to keep their community united in one body, and to found a monarchy that should eventually embrace the whole world. (White, 1958, p. 119)

The Lord saw that if the builders continued “as one people speaking the same language” (Gen 11:6) their rebellion would only increase. In order to prevent this, God scattered them across the face of the earth by confounding their language (11:7). No longer bound together by a common language, the various linguistic groups developed. Over time and distance, each group evolved and formed its own culture and physical characteristics. Thus, the diversity of peoples and cultures that we see in the world today would seem to be a good thing, created by God to keep evil in check. Just as God created varieties of animals and plants that add beauty and interest to our world, so he set in motion social dynamics that resulted in the vast array of peoples, cultures, and languages that are extant today. Apparently God saw this as healthy and good.

At this point a few definitions may throw some light on the subject.

Culture consists of two levels: the surface behavior level and the deep worldview level. At the core of culture and, therefore, at the very heart of all human life, lies the structuring of the basic assumptions, values, and allegiances in terms of which people interpret and behave. These assumptions, values, and allegiances we call *worldview*. (Kraft, 1996, p. 11)

“Worldviews are the basic assumptions people make about the nature of things. Their cognitive assumptions provide them with the fundamental mental structures people use to explain reality” (Hiebert, 1999). Culture and worldview are at the heart of the diversity that is in the world today. This variation developed because different groups of people

spent long periods of time isolated from each other. This variation is not innately bad or evil (Acts 17:26).

But, the sinful human heart has a way of taking that which is good and using it for evil. From the diversity of humanity, the idea of distinct races of people was born. If people look, act, and talked differently from one another, then they must be fundamentally distinct from each other (though biologically and genetically this is not true). The next step was to move from distinction to comparative value (Eph 2:14; John 4:9). The sinful heart of humans conceived the idea of the superiority and inferiority of the various “races” or ethnic groups. Racial prejudice was thus born and has persisted ever since (Grier & Cobbs, 1970, p. 18).

Unfortunately, the people of God have often mirrored the ethnic bigotry of the surrounding culture. In the Old Testament times, the Jewish people, particularly after the Babylonian Captivity, grew to consider all people who were not Jews (Gentiles) to be inferior and shunned any interaction with them. This prejudice carried over into New Testament times (Acts 10:28; Gal 2:11, 12).

It appears that in the teachings of Jesus and Paul, and the experiences of the early Christians in the book of Acts, that, at least to some degree, God intended to reverse the separation among various peoples, particularly in the context of Christian fellowship (John 4; Acts 10:27-29; Eph 2:11-22).

Unfortunately, the Christian Church through the centuries has not been free of ethnic hatred and prejudice. The church’s sad treatment of Jews, Arabs, Turks, Black Africans, Native Americans, and others is well documented. Even variations of doctrinal belief within Christendom have been the basis for cruel torture and murder, as exhibited,

for example, in the Inquisitions and in the mutual persecution of Christians against Christians in such places as Ireland in the 20th century and England in the 17th century.

DeYoung, Emmerson, Yancey, and Kim (2003) traced the relationships between ethnic groups in Christian churches from the New Testament times to the present. They demonstrate that this history is a series of long periods of enforced segregation interspersed with short times of revival and inter-racial unity at the congregational level.

Thus, the question of ethnic harmony in the Christian Church is not a new one. Even the United States has not been immune to this struggle. Forty years after the Declaration of Independence was signed, the first Black Christian denomination was formed in 1816 by the ex-slave Richard Allen. Allen became the first bishop of the African Methodist Episcopal Church, which was the first of several Black denominations created in response to ethnic bigotry among Christians in the United States (Henretta, 1997).

Since the end of slavery in the United States at the conclusion of the Civil War, and particularly since the rise of the Civil Rights Movement in the middle of the 20th century, the question has again been asked: Should Blacks and Whites be socially segregated or should they be integrated? This question also arose within the Seventh-day Adventist Church and has become more and more relevant as the secular culture of the United States has become more and more integrated. Many within the Adventist church in North America are addressing this question, particularly as it pertains to the practical organizational segregation of (what are commonly called) White and Regional conferences in the eastern two-thirds of the United States.

This study focused on the relationship between Blacks and Whites in the Seventh-day Adventist Church. Clergy and members were asked to look at the church organization that produces roughly co-geographical administrative units that are intentionally designed to minister to distinct ethnic/racial groups. Respondents were also asked to share their perceptions of this system. Since the church often mirrors the surrounding culture, and the modern culture has moved away from institutional segregation, how do clergy and members think we as an organization should respond? Because there have been sustained efforts in the political, military, business, social, and educational spheres to eliminate any kind of organizational segregation between Blacks and Whites, many individuals of all ethnic backgrounds are questioning the usefulness of separate conferences in the Adventist Church today. Others see a need to sustain the current system for effective ministry and evangelism. Is the current structure an anachronism that is no longer helpful for effective ministry, or is there a genuine need to continue a degree of separation between some ethnic groups?

The goal of this study was not to provide a definitive answer to this question, but rather to ascertain the perceptions of clergy and members in the church concerning this issue. What are people thinking on this subject? Is there unanimity or diversity of thought? Is there a distinction of perception across ethnic, age, and clergy/non-clergy lines? Do clergy and laity differ in their approach to this question? In order to have meaningful dialogue, we must begin to understand each others' thinking. It is hoped that this study will contribute to that understanding.

Background to the Problem

There is organizational racial segregation in the Southern Union Conference of the North American Division of Seventh-day Adventists. Of the eight local conferences that make up the Southern Union, three are designated as Regional Conferences. This designation refers to conferences that were originally organized for “colored” (African-American) (Neufeld, 1996a, p. 724) church members in some parts of North America, generally east of the Rocky Mountains. In the Southern Union, the South Atlantic and the South Central conferences were organized in 1946; the Southeastern conference was organized in 1981 (Lister, 2005).

Current demographic dynamics seem to be blurring the line between traditionally White and Black conferences. The ethnic composition of the Seventh-day Adventist Church in North America is becoming more and more diverse, even within conferences. Lawson (1996) describes how immigration and evangelization have changed the makeup of the Adventist Church in New York City. He documents that both the White and Regional conferences in that area have been radically changed by the immigration of Adventists from the Caribbean, Africa, Asia, and Latin America. These demographic movements have greatly modified the racial balance in these two conferences. He also demonstrates that most of the growth from evangelism is centered in the immigrant populations from these areas of the world.

In the Georgia-Cumberland conference where I serve, we now have large churches of several hundred members each with few if any White members. There are also smaller churches and companies composed largely of members who are Caribbean, Hispanic, Korean, Haitian, and Native African such as Ghanaian or Sudanese. The 2008 Georgia-Cumberland Conference Directory lists 43 such churches and companies.

It is possible that this demographic diversity calls into question the need for conferences that are designed for particular racial/ethnic groups. Some would argue that the time has passed when we need distinct organizational units for various racial groups. They point to the changes in society where in many cases it is illegal to segregate people by their color or ethnic background.

Others argue for a continuation of the present system of segregation, declaring that differences in culture, worship style, and evangelistic methods demand such separation. There have even been times in the past when some desired to expand the race-based organizational segregation through the creation of Black union conferences (Cleveland, 1970, p. 42).

Statement of the Problem

The United States, particularly in the South, has undergone a radical change in the past 50 years. In the 1950s, Whites and Blacks did not eat at the same restaurants, they did not use the same bathrooms, they did not sit in the same seating areas on buses or in theaters, they did not even drink from the same water fountains. There were Black and White schools, funeral homes, and sports teams (*Racial segregation in the United States*, 2007). Today, all of this has been removed from the culture at large. Blacks, Whites, and all other racial and ethnic groups are integrated in the institutions of society. In fact, there are often legal punishments for organizations that are not integrated (Civil Rights Act of 1964).

Churches are largely exempt from these legal punishments for intentional, structured segregation (Civil Rights Act of 1964). But does that make it moral? In our time and place, is ethnic segregation an asset or a detriment to the work of the Adventist

Church? In particular, how do Seventh-day Adventist clergy and laity react to the nature and extent of organizational segregation in their church structure? Do they see a disconnect between the secular society they live in and the church they attend concerning segregation? Or are they content with the current situation? Is there significant diversity or harmony of thinking in the church across various ethnic and social lines? This is the problem that this study sought to address.

Purpose of the Study

The purpose of this study is to describe the perceptions of Seventh-day Adventist clergy and members in two conferences in the Southern Union concerning race-based organizational segregation in the church. The goal is to describe their responses and to compare and contrast the responses by ethnic background, age categories, and roles in the church (clergy and non-clergy). Is there a common view on the existing racial segregation, or do the members vary in their views on this matter?

Research Questions and Related Hypotheses

The core questions of this study are:

1. What do members believe about the usefulness and necessity of separate co-geographical conferences?
2. Are these perceptions identical across ethnic backgrounds, age groups, and status (clergy/non-clergy)?

The research hypothesis for this question (number 2) is stated in a composite form. The hypothesis states that there is a statistically significant difference in perception between the responses of the various elements within each of the three demographic sub-groups.

Rationale for the Study

The rationale for this study grows out of my personal experience. Over the past 10 years or so I have been questioned by church members repeatedly about the conference system that currently exists in the Adventist Church. There seems to be a desire on the part of many in the church to address and discuss the current usefulness and desirability of this system. Many from various ethnic backgrounds are concerned about the image of the Adventist Church in a largely integrated secular society. Others see the need for ministry and evangelism focused on particular ethnic groups. It seems to be the right time for discussion and dialogue to evaluate the current system and, if necessary, to modify or change it to fit the current needs of the church.

The Seventh-day Adventist Church today seems to be at a critical crossroad concerning its identity and reputation in the culture at large. These dynamics in turn can have a profound effect on the prosecution of the mission to proclaim the eternal gospel to every “nation, tribe, language, and people” (Rev 14:6). Is it possible that those outside the denomination might judge the veracity of the message by the way the church has organized itself? Does the organized segregation, in today’s milieu, undermine the success of the mission?

An example that might illustrate this dilemma comes from the days of the Cold War. Pope (1957, pp. 11-13) declares that “no important racial problem can be kept merely a local or regional problem” (pp. 11-13). As an example, he cites the murder of 14-year-old Emmett Till, an African-American in Mississippi in the first half of the 20th century. Two White men killed Emmett because he “allegedly whistled at a white woman.” The two men were “acquitted to the accompaniment of cheers in the courtroom.” This outcome damaged the world opinion of the United States. Pope (1957)

quotes from the then Communist East German newspaper *Freie Volk* (Dusseldorf) this caricature of the United States.

This verdict is again a sign of American Democracy. Knowing that in the U.S. every hysterical woman can send a Negro to the electric chair by claiming that she was insulted, it is not surprising that until now no white man was ever sentenced to death in Mississippi because he killed a Negro. Dulles and other roving preachers of American democracy and freedom who babble about the “American way of life” . . . have thrown a heavy veil over such freedom and democracy. (p. 12)

He also quotes the Paris newspaper *Le Populaire* which, though more sympathetic to the United States, still served up a mild rebuke when it pointed out that “certain Americans have a tendency to give lessons to others before having swept before their own door” (Pope, 1957, p. 13). Thus, if the church is perceived as not “practicing what it preaches,” then its work could be significantly hindered.

Although there seems to be no legal requirements that would compel the church to abandon its system of organizational segregation, some would argue that there are theological and moral grounds for doing so. Or, perhaps theology and morality would actually support such a system.

Theoretical Framework

“People like to become Christians without crossing racial, linguistic, or class barriers” (McGavran, 1990, p. 163). McGavran bases this statement on the sociological evidence that demonstrates that people naturally congregate with those whom they see as similar to themselves. Other scholars have pointed out that “volunteer organizations in the United States are overwhelmingly racially homogenous” (Christerson & Emerson, 2003, p. 163). Thus, McGavran, with Wagner’s support, has proposed the homogeneous unit principle (HUP), which conveys the idea that for the sake of evangelism churches should be composed of a single sociologically similar group. These groups are defined

by four major components: ethnicity, social class, regional identity, and rural-urban orientation (Wagner, 1979, p. 62). McGavran and Wagner argue that the churches should not be designed in such a way that they force unbelievers to cross these sociological barriers in order to become Christians. Instead, we should make it easy for them to become Christians.

Although they do not use the word, McGavran and Wagner do allow for “heterogeneous units.” There are those who are cosmopolitan in their culture and who thrive in a heterogeneous environment. These individuals would in a sense be a “heterogeneous homogenous unit!” This explains the existence of multi-cultural churches that do exist today.

A number of scholars, however, are opposed to the homogeneous unit approach. “*Christian congregations, when possible, should be multiracial*” (DeYoung et al., 2003, p. 2). These scholars generally believe that “multiracial congregations should develop a hybrid culture . . . that is a unique blend of all the cultures in the congregation” (DeYoung et al., 2003, p. 155). While supporters of the homogeneous principle argue that inevitably a single culture will dominate a multicultural church, DeYoung et al. claim that through the power of God a new culture can be created that does not eliminate or subsume the culture of the various members. It attempts to take the best of each represented culture and incorporate them into a new culture that is not dominated by any of these represented cultures. Padilla (1982) strongly argues that ethnic segregation in Christian churches violates New Testament teaching and example. Elliot (1981) severely criticizes the Church Growth Movement and the homogeneous principle that is part of its foundation. Moltmann (1969) also argues that multiethnic congregations are demanded

by Scripture. Pope asserts that the New Testament Church described in the book of Acts “knew no racial distinction” (Pope, 1957, p. 150).

For the purposes of this study, I wanted to compare the thinking of Seventh-day Adventist clergy and members against these two opposing theological positions. Where do they stand in this discussion? Do they believe in the HUP, or do they tend to agree with those opposed to it?

Significance of the Study

As the postmodern culture of the United States questions the legitimacy of organized religion, it is vital for Seventh-day Adventists to have a frank and honest discussion about our organizational ethnic segregation. In addition, there needs to be a discussion about the effects of immigration patterns on this organizational structure. Do these patterns obviate the historical reasons for separate conferences, or do they enhance such rationales? Is the current system adequate for the contemporary demographics, or should there be a call for change? Rather than creating a committee to tell the Church what is needed, we need to hear from the people as a foundation for addressing these vital issues.

Definitions of Terms

Adventist and Seventh-day Adventist: These terms are used interchangeably. In this study, Adventist will refer only to Seventh-day Adventists, exclusive of other groups that use that word in their name.

Ethnic and Racial: These terms are used interchangeably in this study to refer to distinct groups of people who are defined by one or more of the following: language, culture, physical characteristics, and country of origin.

General Conference of Seventh-day Adventists: Administrative unit of the Seventh-day Adventist Church composed of all the Divisions of the world.

Georgia-Cumberland Conference of Seventh-day Adventists: Administrative unit of the Seventh-day Adventist Church that is composed of members and churches in Georgia, eastern Tennessee (east of Cannon, Clay, Coffee, DeKalb, Franklin, Jackson, and Smith counties) and Cherokee county in North Carolina.

Homogeneous Unit Principle (HUP): A social unit that is composed of one's ethnic group (including race, religion, national origin and language, and assimilation factors), social class (including economic status, vocation, and formal schooling), regional identity, and rural-urban orientation (Wagner, 1979, p. 62).

Homophily: "The principle that a contact between similar people occurs at a higher rate than among dissimilar people. The pervasive fact of homophily means that cultural, behavioral, genetic, or material information that flows through a network tends to be localized" (McPherson, Smith-Lovin, & Cook, 2001, p. 416).

Integration: Co-presence plus interdependence among ethnic groups in a social organization (Dougherty, 2003, p. 72).

Multicultural Congregation: A church body where no one ethnic group composes 80% or more of the congregation (DeYoung et al., 2003, p. 3).

North American Division of Seventh-day Adventists: Administrative unit of the Seventh-day Adventist Church that is composed of the Union Conferences in Bermuda, Canada, and the United States.

Regional Conference: The nine conferences in the North American Division of Seventh-day Adventists that were originally created "to provide for the organization of

black-administered conferences where membership, finances, and territory warranted” (*Working policy: North American Division of the General Conference of Seventh-day Adventists*, 2006, p. 50).

South Atlantic Conference of Seventh-day Adventists: Administrative unit of the Seventh-day Adventist Church that is composed of members and churches in North Carolina, South Carolina, and Georgia except for the 12 most southerly counties (Appling, Baker, Ben Hill, Jeff Davis, McIntosh, Miller, Mitchell, Seminole, Telfair, Turner, Wayne, and Worth).

Southern Union Conference of Seventh-day Adventists: Administrative unit of the Seventh-day Adventist Church composed of all the conferences in Alabama, Florida, Georgia, Kentucky, Mississippi, North Carolina, South Carolina, and Tennessee.

State Conference: All other conferences in the North American Division except the Regional conferences. The term “state conference” is not an official designation for these conferences. There is no official term other than simply “conference.” For the purposes of this study, the term “state conference” will be used to distinguish those conferences that are not regional conferences. It is recognized that a state conference may cover more than a single state territory.

Methodological Assumptions

I assumed that by surveying all the clergy and at least 500 non-clergy members this approach would reveal a reasonably accurate picture representative of the thoughts and feelings of members in general in the two conferences. No distinction was made between active and inactive members. It was important to hear from both groups. It is

possible that some inactive members are not engaged with the church because of the current organizational situation.

Overview of Methodology

Two focus groups, one composed of clergy and one of non-clergy, were conducted in each conference. Out of these groups six areas of study were identified. Then a quantitative survey was developed to probe these six study areas. The survey was administered to a random sample of members and clergy from each conference. These responses were then analyzed.

Delimitations of the Study

This study was delimited to two largely co-geographic conferences in the Southern Union, the South Atlantic Conference (“regional”), and the Georgia-Cumberland Conference (“White” or “state”). All the clergy and 500 non-clergy members (250 from each conference) were surveyed.

Limitations of the Study

One limitation of this study was the number of responses to the survey. Each person who received the survey could have chosen not to participate. Also, it cannot be guaranteed that the same percentage of clergy and laity participated in the study. The same is true of ethnic groups, genders, age groups, social groups, etc.

The focus groups were by invitation and voluntary. It is possible that certain groups within the study were over- or under-represented at these meetings.

Clergy and laity who do not speak English would have had difficulty participating in the focus groups, as would have those who have hearing impairment. Those who do

not read English or who are visually impaired may not have been able to complete the survey.

Summary

While serving the Adventist Church as a local pastor for over 24 years, I have been asked by church members on several occasions about the existence of separate conferences in the same geographic area. I have also been questioned by those outside our denomination. For some, both within and without the church, the separation is interpreted as proactive segregation based on racial prejudice. Others see the separation as necessary for meeting the needs of ethnic members and for effective evangelism.

As our society in the United States has moved away from organizational segregation, it seems imperative that we as a denomination evaluate the current system to determine whether or not change is warranted. We do not want to maintain a relic from the past if it will hinder our mission to the world. On the other hand, if the current system is effective and vital for the success of our mission, then we do not want to disturb that which is successful. The current study seeks to spark a serious and healthy dialogue on this question so that we can make an informed decision one way or the other.

The rest of the study will follow the normal pattern for dissertations. Chapter 2 is a literature review of the historical development of the regional conferences, theological approaches to organizational segregation in the church, psychological and sociological dynamics that have an impact on congregations, and current thinking on regional conferences. Chapter 3 describes the methodology used to gather data, and chapter 4 reports the findings from the data. In chapter 5 I give my analysis of the data and directions for possible future research.

CHAPTER TWO

UNITED IN FAITH OR UNIQUE FOR MINISTRY?

Introduction

“Of all the hundreds of denominations out there, we are the most diverse, the most international,” says William Johnsson (1999, p. 9), former editor of the *Adventist Review*. If this is true, then ethnic segregation is a relevant concern for the Adventist church today. John Paulien (2006) has researched evangelism and church growth in the Adventist church in the United States and Western Europe. He concludes that most of the church growth experienced by Adventist churches in these countries is due to the influx of immigrants. Most new members are first-generation immigrants from the Caribbean, Africa, Asia, and Latin America. For example, in Britain, though 95% of the population is White and English-speaking, only about 10% of the 20,000 Adventists are from this dominant group. West Indian immigrants, who compose only 2% of the general population, make up 85% of the Adventist membership (Paulien, 2006, p. 10). Similar dynamics are seen in places like New York City. But the second- and third-generation immigrants do not join the church in such numbers. So Paulien’s (2006) conclusion is that “when it comes to evangelism, we do not face a racial problem but an indigenous problem” (p. 10).

In a broader context, the National Congregations Study (*Wave 2-2006-07 NCS Survey*, 2008), which examined congregations of various religions (Christian, Jewish,

Islamic, etc.), found that “the number of people in congregations that are completely white and non-Hispanic decreased from 20% in 1998 to 14% in 2006-07” (§ 18).

My personal experience concurs with these findings. In the Georgia-Cumberland Conference where I serve, the bulk of our new growth is from recent immigrants from the Caribbean, Latin America, Korea, and Romania. The percentage of Whites in the conference is steadily shrinking, as is evidenced by an increase in minority-White churches and the hiring of non-White pastors. If current trends continue, in the future Whites will compose less than 50% of the membership in the conference. If these trends are also true in the regional conferences, then the day might come when co-geographic conferences (regional and state) would have an identical or similar ethnic make-up.

Historical Overview

I now present a brief overview of the history of segregation in the Seventh-day Adventist Church from the end of the Civil War to the present.

Post-Civil War

The Seventh-day Adventist Church was organized in the year 1863 (Neufeld, 1996b, p. 262), the same year that President Lincoln signed the Emancipation Proclamation which freed all slaves in the southern United States. Two years later the Civil War ended and the enforcement of that document began for the African-Americans living in the South. But freedom could not immediately undo the damage that decades of slavery had inflicted on its victims. Poverty, illiteracy, and White prejudice continued to plague Blacks in the South. Immediately after the war there was a dire need for help and a great opportunity for evangelism among the former slaves.

As early as 1861, Ellen White prophesied that God would punish the United States for “the high crime of slavery” (White, 1948a, p. 264). She also counseled Adventists to ignore the fugitive slave laws and help runaway slaves to reach freedom. Despite urgings from Ellen White, the Adventist Church made little organized effort to minister to Blacks in the South during the three decades following the end of the war (Graybill, 1971, p. 9). Part of the reason for this may have been the influence of Adventist eschatology. Some Adventist theologians believed that slavery would persist until the end of time. “Most Adventists living in the Civil War era believed that some form of slavery would be perpetual till the final advent based on language found in Revelation 6 and Revelation 13” (Chung, 2005, p. 54) that talks of slaves and masters in the end time. According to Chung, Uriah Smith, even after emancipation and the end of the war, believed that slavery would continue in the United States, in practice if not in theory. Chung (2005) states that Smith was echoing “a theme traced back to the Millerite movement, that true redress for social ills was the apocalypse” (2005. p. 55).

The first Black Seventh-day Adventist church was organized in 1886 in Edgefield Junction, Tennessee. Three years later, Charles Kinney, the first Black minister, was ordained. Kinney was the first to suggest the concept of Black conferences in response to “efforts to segregate him and his members” at his ordination service (Baker, 1993, p. 13). In 1896 Oakwood Industrial School was established in Huntsville, Alabama, with the General Conference paying \$8,000 for the purchase of the land (Graybill, 1971, p. 66). But the work among Blacks in the South fell far short of what was needed.

In 1891 Ellen White delivered “a historic presentation” to the General Conference Session in Battle Creek entitled “Our Duty to the Colored People.” This “first major

appeal to the SDA Church on behalf of developing a systematic work for Black people in the South” precipitated a major move into the South spearheaded by her son Edson (Baker, 1993, p. 12).

Turn of the Century

Ellen White continued to press for missionary work to be done for Southern Blacks. In 1895 and into 1896 she published a series of articles in the *Review* calling for action. In early January of 1895, Edson White and his team aboard the *Morning Star* docked in Vicksburg, Mississippi, to begin health, educational, and evangelistic work for African-Americans (Graybill, 1971, p. 39). Edson later published his mother’s 1891 address and the aforementioned *Review* articles in a small book called *The Southern Work*, which came off the press in 1898. Further calls from Ellen White’s pen were published in *Testimonies for the Church*, volumes 7 and 9, both first printed in the opening decade of the 20th century.

Theologically, Ellen White taught that all are equal in God’s church and should be treated accordingly. “Those who slight a brother because of his color are slighting Christ” (White, 1898, p. 13). She consistently uplifted the Black man as the brother and fellow believer of the White man. “You have no license from God to exclude the colored people from your places of worship. . . . They should hold membership in the church with the white brethren” (White, 1898, p. 15).

But the practical situation in the South meant that the threat of physical harm to both the White missionaries and the Black Adventists was very real. Evidence of these dangers include the threat to dynamite the *Morning Star* and the offer of one Chris Dose to hold Edson White at gunpoint “while you-all fetch the rope” (Graybill, 1971, p. 86).

Ellen White also saw that addressing prejudice directly in the South would hinder the progress of preaching the Three Angels' Messages. She foresaw "barriers like mountains" hindering the work if the segregation issue were addressed at that time (White, 1948c, p. 214). However, Ellen White also predicted the time when prejudice would dissipate and integration would be possible (White, 1898, p. 22). In 1909 she wrote:

Let the colored believers be provided with neat, tasteful houses of worship. Let them be shown that this is done not to exclude them from worshiping with white people, because they are black, but in order that the progress of the truth may be advanced. Let them understand that this plan is to be followed until the Lord shows us a better way. (White, 1948c, pp. 206, 207)

Apparently this segregation was intended to be temporary, until the severe racial prejudice abated.

Unfortunately, this advancement of work in the South did not eliminate prejudice in the North among Adventists. For example, when the General Conference moved from Battle Creek, Michigan, to Washington, DC, in 1903, it actually precipitated a move toward segregation. According to Dudley, Pastor L.C. Sheafe organized a church in the nation's capital and services were attended by members of several ethnic groups. But when the world church headquarters was established in Washington, "the White members withdrew from the church and organized a segregated congregation" (Dudley Sr., 2000, p. 2). Rock (1970, p. 22) reminds us that "Black people could not eat at the Review and Herald cafeteria until the early 1950s nor stay in the main units of the Florida Sanitarium or the Hialeah Hospital until the early 1960s" (p. 22). Blacks and Whites could not room together on our academy and college campuses until the 1960s as well.

Another debate was also taking place in the African-American community at the turn of the century. Booker T. Washington wrote in 1901 that Blacks should not seek political freedom and rights. Rather, they should focus on economic and material success that would then naturally lead Whites to gradually grant them more and more freedom. Washington went so far as to say that “the wisest among my race understand that the agitation of questions of social equality is the extremest [*sic*] folly” (Washington, 1995, p. 108). Washington used the hand to illustrate his view of relationships between Blacks and Whites. “In all things that are purely social we can be as separate as the fingers, yet one as the hand in all things essential to mutual progress” (Washington, 1995, p. 107).

W. E. B. Dubois, in 1903, countered Washington’s acceptance of social segregation and the denial of civil rights. Though respecting Washington as a man and praising much of his work, Dubois considered Washington’s approach as a “gospel of Work and Money” that “practically accepts the alleged inferiority of the Negro races” (Dubois, 2003 p. 41). Dubois believed that Washington was asking Blacks to give up political power, the insistence on civil rights, and higher education for young African-Americans (Dubois, 2003 p. 41). Dubois held that the struggle for these three was essential for the success of his people.

This debate among African-Americans continued up to the time of Martin Luther King, Jr., and others, and was part of the social milieu at the time of the creation of Regional conferences in the Seventh-day Adventist Church.

The Development of the Regional Conferences

Writing in 1957, Pope states that “the church is the most segregated major institution in American society” (1957, p. 105). He then refers to a study by Dr. Frank

Loescher, who used data from 1943 and 1944 to describe the ethnic composition of Protestant churches in the United States. His conclusions are interesting because he describes the situation among Protestants during the period when Regional conferences were created in the Seventh-day Adventist Church in North America. Loescher found that of the 8 million Black members in the various Protestant denominations, only about 500,000 were in predominantly White denominations. The balance, seven and a half million (or 94%), were in Black denominations. Even those Blacks whose membership was in White denominations were generally segregated at the local church level (1957, pp. 106-108). Also, both in the North and the South, denominations, with few exceptions, “adopted the regional pattern for their organizational structure” (1957, p. 108). Thus, it would appear that the Adventist Church was greatly affected by the social dynamics of Protestant denominations in general during this time. Rather than creating a model of integration for the Christian world, it would seem that the Adventist Church followed the lead of others. However, it is significant that Black Adventists did not choose to create their own denomination. Rather they chose to remain in the Seventh-day Adventist Church despite the ethnic struggles and disparities. Indeed, according to Bradford, “the establishment of a separate denomination by African-American Adventists has never been seriously considered” (Rock, 1996, p. 14).

The first move toward structural segregation above the local church level in the Adventist church came in 1909, when the “North American Negro Department” was established to organize the Black work. In 1942 the name was changed to the “Colored Department” (Neufeld, 1996ap. 724). In 1954, the title “Colored Department” was changed to the “Regional Department” (Neufeld, 1976, p. 1196).

During the first half of the 20th century, several prominent Black Adventist pastors left the denomination over issues of prejudice in the church, including Louis Sheafe, John Manns, and J. K. Humphrey, often taking a number of members with them (Rock, 1996, p. 16). Finally, in 1929, “Adventist pastors, greatly influenced by J. K. Humphrey, petitioned the General Conference for authorization to organize ‘Colored Conferences’” (Rock, 1996, p. 17) After a vigorous debate (some Black leaders opposed the idea as did Whites), the request was denied.

But ethnic tension in the Adventist Church in North American continued, and finally it reached a zenith in 1943, when Lucille Byard, a Black Adventist, died after she was refused treatment in an Adventist hospital in Washington, DC. Her “race” was the only reason she was refused admission. This incident was the straw that finally broke the camel’s back. Many similar events over the years leading up to this incident created a critical mass for change.

The Byard tragedy compelled Black Adventists, during the Spring Council the following year, to demand full integration of all Adventist institutions. Rather than accede to this demand, the General Conference Committee voted to establish “colored conferences” with Blacks serving as leaders (Rock, 1996, pp. 135, 136). The organizational segregation thus created was purposely based on ethnic lines, for the Committee action that created the regional conferences used the terms “colored conferences” and “white conferences” (Neufeld, 1996a p. 725). Current official policy states that the original action creating regional conferences called for “the organization of black-administered conferences where membership, finances, and territory warranted”

(Working policy: North American Division of the General Conference of Seventh-day Adventists, 2006, p. 50)

In rapid succession, regional conferences were born; the Lake Region Conference was created on January 1, 1945, and by 1946 there were five such conferences (Lake Region, Northeastern, Allegheny, South Atlantic, and South Central). Two others followed soon thereafter (Central States and Southwestern) (Neufeld, 1996a, p. 725).

Many in the African-American community felt that “Black conferences were only suggested with the conviction that Blacks would not be able to run them successfully” and that their failure would end the cry for integration (Ruff, 2005, p. 10). Of course history has proved this prediction inaccurate. Today there are nine regional conferences: Allegheny East, Allegheny West, Central States, Lake Region, Northeastern, South Atlantic, South Central, Southeastern, and Southwestern. Together these conferences hold the membership of over a quarter of all Seventh-day Adventist members in the North American Division (“Office for Regional Conference Ministry in North America: The black SDA 'United Nations' at a glance,” 2005, p. 25).

Some have referred to the regional conference system as the “second best plan.” These people feel that the best plan would have been full integration of the church in the fifth decade of the 20th century, but because of the attitudes of White leaders and members at the time, the church settled for “second best.”

In response to the Civil Rights Movement and several discrimination lawsuits against the church, official actions by the General Conference Committee in 1965 and 1970 (Neufeld, 1996a, p. 725) belatedly institutionalized the integration that Blacks had sought 30 plus years earlier. But by then the regional conferences were firmly

established, and neither Black nor White leaders were disposed to attempt any change concerning the organizational segregation that now existed. Though theoretically a person of any ethnic background could hold any office in any conference, the practical reality was that only Blacks served in regional conferences and predominantly Whites served in the others.

In his dissertation on the theology of Archbishop Desmond Tutu and his confrontation with apartheid in South Africa, Ndlovu describes the creation of new churches for various ethnic groups in that country in the 1880s. He notes that this dynamic was “in keeping with popular mission theory of the times” (Ndlovu, 1999, p. 21). He goes on to say that in South Africa,

[the] divisions within the Christian church mirrored the basic divisions in society, which would influence the inception and the course of the apartheid era. The churches were part of the fray in society and did not seem to see their role as that of reconciling the diverging forces of social fraction. (Ndlovu, 1999, pp. 22, 23)

Thus, it would seem that the church often allows the society around it to drive its practice in the area of multicultural relationships.

It appears that the Christian church in the United States was traveling a similar road. DeYoung et al. (2003) surveyed segregation in the Christian church in the United States from 1600 to 1940. What they found was that “periodically the spirit of the first-century church broke through the confines of the dominant white racism to produce seasons of reconciliation” (DeYoung et al., 2003, p. 42, 43). But these seasons were short-lived. For example, in colonial America, Blacks and Whites worshiped together and were members of the same congregations. But during the 1660s the increase in slave ownership among Whites, including the pastors of the churches, led to segregation, first in the pews, and finally in congregations. Biracial congregations re-emerged during the

First Great Awakening but soon fell victim to the pressure of Whites in the South. The pattern usually was separate seating, then separate entrances, distinction during the taking of communion, next separate services, and finally separate congregations (DeYoung et al., 2003 p, 49).

The 19th and early 20th centuries saw the creation of race-specific denominations including the African Methodist Episcopal Church in 1816, the African Methodist Episcopal Zion Church in 1820 and the Southern Baptists Convention in 1845 (DeYoung et al., 2003, p, 52). During the period of Reconstruction, the Church of God (Anderson, Indiana) emerged as an integrated denomination, but by 1909 all its congregations were segregated. In 1920 the National Association of the Church of God was born to meet the needs of African Americans. The rise of the Pentecostal movement in 1906 created a brief time of integration of all ethnic groups, “yet all the denominations split by race within a few years” (DeYoung et al., 2003 p. 59).

As denominations split by race, congregations followed suit, and thus “segregation in the United States and in local congregations was fully entrenched by the second quarter of the twentieth century” (DeYoung et al., 2003, p. 61). It was in this milieu that the regional conferences in the Seventh-day Adventist Church were born.

1999 Summit on Race Relations

The Civil Rights Movement in the United States in the middle of the 20th century began to create social pressure toward reconciliation between ethnic groups. Over the course of several decades a slow improvement in relations evolved and continues even today. Civil Rights laws and Affirmative Action have slowly created a culture in which people of all ethnic groups live, play, work, shop, and serve in the military together. Yet

the Christian church at-large and the Seventh-day Adventist Church in particular have lagged behind this social process. So even today, “11:00 Saturday and Sunday mornings is still the most segregated hour in America” (Esmond, 1998, p. 24).

An attempt was made in October of 1999 in the North American Division to foster ethnic harmony. That year the division hosted a 3½-day Race Relations Summit. The published goals of the Summit can be summarized as a desire to identify racism and racial barriers in the division and to recommend methods and strategies to address these issues. The hope was that an ongoing effort could be sustained that would reach down to the local congregations in the division to bring about racial harmony and unity (Johnsson, 1999 , p. 9).

A highlight of the Summit was when then president of the North American Division Al McClure apologized to the African-American members “for the way you’ve been treated by our church, almost from the time of its birth” (McClure, 1999, p. 12). In particular, he apologized for the failure of church leaders in response to the death of Lucille Byard.

The delegates to the Race Relations Summit approved certain recommendations for the North American Division that included the planning of a second Summit in 2001, the creation of a vision for the church of integration and harmony, and the creation of a strategic plan to implement the vision, based on the moral imperative of Jesus for unity (Osborn, 1999, p. 11). Unfortunately, as of this writing, a second Summit has never been scheduled, nor have the vision and implementation strategy been born. Perhaps the current study can serve as a 10-year update on perceptions about race relations in the church.

Theological Approaches

This study now turns to two diverse theological approaches to segregation and integration in the Christian church. One is the HUP and the other is the multicultural approach.

Homogeneous Unit Principle

Donald McGavran (1990, 1st edition 1970) has proposed the homogeneous unit principle (HUP) as foundational for church growth among Evangelicals. “Men like to become Christians without crossing racial, linguistic or class barriers” (McGavran, 1990, p. 163). Therefore, McGavran suggests that local churches should be mono-cultural and focus their evangelistic efforts on their own ethnic group. The thinking is that the church should circumvent cultural barriers when evangelizing rather than seeking to overcome them.

Dhingra (2004) illustrated this when he studied four second-generation Korean churches that were attempting to become multi-cultural churches. His study contains this quote from one of the members: “I like going to church where everybody is all Korean, where everybody looks like me, where we share the same culture” (Dhingra, 2004, p. 372).

C. Peter Wagner (1979) helped develop the American Church Growth Movement based on the HUP. He followed McGavran at Fuller Theological Seminary and continued his work in the area of church growth. Wagner supports McGavran’s HUP for churches. He believes that the idea that all cultures should melt together to form a new unique culture is more an American idea than it is a biblical or Christian idea (Wagner, 1979, p. 53).

Wagner rejects the idea that the United States is the “melting pot” of cultures. Instead, he follows Andrew Greeley in using the metaphor of a “stew pot.” “In a stew pot, each ingredient adds its characteristic flavor to every other ingredient, but all maintain their own identities and integrity” (Wagner, 1979, p. 51). Wagner believes that belonging to a people group distinct from others is natural and healthy. He even posits that God intended humans to live this way based on the confusing of language and the scattering of peoples at the Tower of Babel. Congregations should be composed of homogeneous units, but there should be intentional interaction and fellowship between these congregations rather than total segregation and isolation (Wagner, 1979, p. 150).

Homogeneous units are not the same as ethnic groups. In fact, an ethnic group often has several homogeneous units within its purview (Wagner, 1979, p. 58). Wagner builds on Milton Gordon’s concept of an “ethclass” to create a definition of homogeneous unit that is composed of one’s ethnic group (including race, religion, national origin and language, and assimilation factors), social class (including economic status, vocation, and formal schooling), regional identity, and rural-urban orientation (Wagner, 1979, p. 62).

Evangelism is effective when people are asked to join a homogeneous unit (Wagner, 1978, p. 12). Wagner states that a multi-cultural church “seldom grows,” and when it does, it is usually “heavy on transfer growth and light on conversion growth” (, p. 16).

Although often accused of being racist, Wagner sees the HUP as “a powerful antidote for cultural chauvinism, racism, and discrimination” (Wagner, 1978, p. 17). He believes that the HUP respects the culture of those evangelized by not requiring converts

to change their culture to become Christians. Every attempt at defining a “biblical theology” always includes elements of a particular culture. To attempt to impose this on Christians of other cultures is a form of racism. As examples, Wagner (1978) cites the Judaizers of Acts 15 and the modern descendants of the Anabaptists who have preserved 16th-century German and Dutch culture within their theological framework. To attempt to make this prescriptive for all Christians would be a form of racism (p. 14).

Wagner (1978) also believes that homogeneous units cannot be combined at the congregational level without one unit assimilating into the other and losing its distinct identity. He affirms that most attempts at truly multi-ethnic local churches have failed. However, Christian love demands genuine fellowship at the “supra-congregational” level rather than isolation from each other.

Elliot (1981), in his critique of the Church Growth Movement, gives the following synopsis of its main tenets. He describes six basic principles of the movement:

1. Congregations must be designed and erected around homogeneous units of people.
2. People tend to convert to Christianity as groups (families, tribes, etc.) rather than individually.
3. The pastor is the leader and decision-maker. All power is vested in him or her.
4. Ethnic “segregation is a desired end.”
5. Churches should not be involved in social action.
6. Churches should meet and minister in areas where they can be successful.

Elliot's critic seems a bit harsh and overreaching. For example, number 5 above seems to go too far. Wagner allows for integration at the local church level. "*The local congregation in a given community should be only as integrated as are the families and other primary social groups in the community*" (Wagner, 1979, p. 150) (Italics in original).

One study (Dougherty, 2003) looked at six variables to ascertain correlation with ethnic diversity in local congregations in five major denominations in the United States. The study found that geographic region and faith group had the highest correlation with ethnic diversity. The size of the city or town had a lesser correlation, and the use of small groups by the congregation a small correlation. Interestingly, high diversity in education and income levels correlated high with ethnic diversity (Dougherty, 2003, pp. 78-80). The author proposed that cell churches might be a way to combine homogeneity (in the small groups) with diversity (at the joint corporate worship services) (p. 70). The researcher concludes that perhaps ethnic diversity should not be the goal of congregations. "Perhaps homogeneity is necessary to produce religious vitality. A distinct racial-ethnic identity is a source of strength and vitality, especially for religious communities composed of minority groups (Dudley & Roozen, 2001)" (Dougherty, 2003, p.82).

Kraft (1978) distinguishes between the form of homogeneous units and their use. The form is an anthropological reality that cannot be denied and should not be changed. What often needs to change is the use of homogeneous units (HU). Christianity should seek to change the evil uses of HU's but not to destroy the HU itself. "We should take a position that attempts to reinforce the strengths of homogeneity but to overcome its

difficulties” (p. 125). Kraft (1978) believes that only insiders can change an HU, though they can certainly be influenced by outsiders (i.e., missionaries). He also sees the desire to expunge all HU’s (except the dominate one, of course) as an American cultural concept, which is not found in Scripture. “Ours is a society that seeks to ‘integrate’ minority groups in order to avoid the embarrassment of having them around” (p. 123). This desire is related to cultural imperialism that seeks to homogenize all people (eventually the entire world) into one basic culture. Thus the validity of other cultures is denied, according to Kraft.

Some have described the Saddleback Community Church founded by Rick Warren as an example of a church built on the HUP. Warren seems to substantiate this claim when he discusses how a church should ascertain its target for evangelism. He says that the target group should be defined geographically, demographically, culturally, and spiritually. He even provides a picture of “Saddleback Sam,” the mythical target person for his church’s evangelism (Warren, 1995, pp. 155-172).

Schaller (2003, pp. 131, 138) believes that homogeneity should extend to the judicatory level of denominations, although his emphasis is not on ethnic differences.

United by Faith

Other authors see the HUP as antithetical to the teachings of the New Testament. Croucher calls it “ecclesiastical apartheid” because it ignores the unique insights and understandings of God that minority cultures offer, and it denies the “unity-in-diversity” model of the church found in the New Testament (Croucher, 2006). Jürgen Moltmann (1973) writes the following:

The church of the crucified Christ cannot consist of an assembly of like persons who mutually affirm each other, but must be constituted of unlike persons. . . . For the

crucified Christ, the principle of fellowship is fellowship with those who are different, and solidarity with those who have become alien and have been made different. Its power is not friendship, the love for what is similar and beautiful (“philia”), but creative love for what is different, alien and ugly (“agape”). (Moltmann, 1973, p. 28)

Padilla (1982) believes that in Christ Jesus “a new humanity comes into existence” in which the barriers that divide people are now breached (Padilla, 1982, p. 23). He sees the issues addressed in Acts 6 and 15 as problems created by a heterogeneous church. The list of nationalities represented on the Day of Pentecost, the makeup of the churches in Syrian Antioch, Corinth, and elsewhere, and Bible passages such as Gal 3:28, 1 Pet 1:29, and 1 Cor 10:32 all describe a multicultural church at the local church level. Padilla (1982) argues that when one is reconciled to God through Jesus Christ, he or she is “*simultaneously*” enrolled in “a community where people find their identity in Jesus Christ rather than in their race, culture, social class, or sex,” and thus we are all reconciled to each other (Padilla, 1982, p. 24). Padilla (1982) further contends that

Unity in Christ is far more than a unity occasionally expressed at the level of “the supracongregational relationship of believers in the total Christian body;” it is the unity of the members of Christ’s body, to be made visible in the common life of local congregations. (1982, p. 27) (italics in original)

Thus, he sees the New Testament as demanding multiethnic congregations for an accurate witness to the world.

Chung, a pastor of a multicultural church, is quoted as saying that “the problem has been that culture has been the highest archetype” (Dhingra, 2004, p. 372). This pastor believes that unity in Christ should become the new dominate archetype.

Packer minces no words when he states his belief that “in the kingdom of God there ‘ain’t’ no comfort zone and never will be” (Ellis et al., 2000 p. 47). DeYoung et al.

(2003) recount Jesus' ministry to the untouchables of his society and describe the multiethnic churches of the New Testament. These authors deny the validity of the HUP in evangelism, with the possible exception of some first-generation immigrants and geographically isolated ethnic groups.

Building congregations around a homogeneous grouping is a sociological principle based on what is comfortable and marketable. Unity is the New Testament model of church growth based on the power of the Holy Spirit to reconcile people across socially constructed divides. (p. 133)

Peter's experience with Cornelius and Paul's statement in Eph 2:15, 16 about one new man being created out of two (Jew and Gentile) are seen as undermining the HUP.

Rosado (1998, p. 26) states that "there is no biological basis for race" (p. 26). On a socio-economic level, "there is more variation *within* any group than there is *between* one group and another" (Ham et al., 1999, p. 54). Rosado concurs, believing that a middle-class Black has more in common with a middle-class White than with a working-class Black (1998, p. 26, 27).

Elliott (1981, p. 800), quoted earlier, sees several dangers connected with the Church Growth Movement and its use of the homogenous unit principle as espoused by McGavran and Wagner:

1. The movement succeeds in building up institutional membership.
2. It encourages prejudice.
3. It discourages reconciliation.
4. It tends to abandon the inner cities.
5. It is anti-ecumenical.
6. It sells out to the secular culture.

7. It focuses on quantitative growth at the expense of qualitative spiritual growth in the lives of the members.

McClintock (1988) evaluates McGavran's missiology from a sociological and anthropological viewpoint. He finds it to be wanting. "The inherent weaknesses in his sociology that have been identified in this paper are so fundamental that they undermine his whole missiological approach" (p. 116). McClintock describes the homogeneous unit as a "broad and vague concept" (p. 109). He states that McGavran's missiology is founded on the structural-functional school of anthropology, and indicates that this approach is now rejected by most anthropologists (p. 110). Other criticisms include: a vague definition of social boundaries (p. 110), a "static view of history" (which evaluates a current society by its past experience) (p. 111), a "neglect of the social and economic contexts" of social units (p. 112); the neglect of "processes of social change" within social units (p. 112), a "simplistic and confused analysis of class structure" (p. 113), "social boundaries as rigid barriers to inter-ethnic relations" (p. 114), and the ignoring of organized religion and economic dynamics as key pieces in the social structure (p. 115).

Beyond the Homogeneous Unit Principle

Garces-Foley (2008) states that the Roman Catholic Church, mainline Protestant Churches, and Evangelical Churches are all moving toward integration at the local church level (p. 17). She sees this movement as driven by the dramatic increase in immigration into the United States since 1965 and an increasing acceptance of integration by Whites. In her comparison of the Catholic and Evangelical moves toward integration, Garces-Foley notes that both groups claim as their motivation the biblical principles of

reconciliation, inclusion, and unity. However, each group emphasizes different biblical principles and thus, in practice, seeks to create integration differently.

Roman Catholics focus on an approach that is “ethnic-inclusive” and based on the “theological principles of inculturation and hospitality” (Garces-Foley, 2008, p. 18) designed to preserve and celebrate diverse cultures. Thus, Catholic integration involves a separate ethnic congregation within a White parish. Priests are often expected to learn a second language and to be competent in the cultural traditions of both groups within their parish. The goal is to move from “cultural pluralism” to “multiculturalism”; from totally separate ethnic parishes to interaction between cultural groups within a single parish (Garces-Foley, 2008, p. 19). But cultural assimilation remains taboo.

Evangelicals take “ethnic-transcendence” as their model based on the Bible principles of evangelism and reconciliation. The focus is on the “commonly shared identity of born-again Christians” (Garces-Foley, 2008, p. 18). Beginning in the 1990s, Garces-Foley sees a move toward reconciliation among Evangelicals, as seen, for example, in the Promise Keepers push for ethnic reconciliations among its respondents. This new focus on reconciliation has brought the homogenous unit principle into question.

From the perspective of the church growth proponents, multiethnic churches undermine the primary mission of evangelism. They take as axiomatic that multiethnic churches will fail to attract many members and thus will grow at a much slower rate than homogeneous churches. While some proponents of multiethnic churches have accepted this axiom and argue that the trade off—church growth versus reconciliation of all peoples—is worth it, others have rejected the homogeneous unit principle altogether. (Garces-Foley, 2008, p. 21)

As this dialog among evangelicals has continued, Garces-Foley (2008) claims that “with the successful synthesis of the goals of reconciliation and evangelism, the HUP has

rapidly disappeared from evangelical discourse” (p. 21). She then refers to Bill Hybels and his commitment to move Willow Creek toward racial reconciliation. So while Catholics seek to emphasize diversity, Evangelicals seek to subsume it under a new cultural identity created by a common relationship to Jesus.

What is particularly relevant to this study is the author’s statement that “evangelical and Catholic religious leaders are all explicitly attempting to achieve the same goal, which is to eliminate the historic divisions within their churches based on race, ethnicity, and culture” (Garces-Foley, 2008, p. 18). These attempts are at the local church level. Should the Seventh-day Adventist Church feel led by God to move toward integration, these two models provide something concrete for us to consider. Indeed, integration at the local church level would make the question of ethnic conferences a mute point.

Psychological Dynamics

Miller (2007) rejects the “binary logic” of Freud that creates either/or thinking. This leads to the “misconception that to value self or group necessarily entails devaluing that which is other” (p. 51). Yet it would seem that in practical life many do indeed to some degree embrace binary logic. For example, if someone else is chosen for a promotion we often interpret that as a statement of our own insufficiency and we tend to feel devalued or rejected.

Tatum (1997) has studied the development of self-identity among African-American youth. Her research indicates that Black young people who live in White neighborhoods and attend predominantly White schools benefit psychologically from time alone with other Black students and Black adults who can facilitate discussion of

issues like racism and Black identity (pp. 71-74). Tatum (1997) also sees Black churches (pp. 82-83) as providing Blacks with “cultural space” (p. 80) to immerse themselves in Black culture. She sees this dynamic as essential to the development and maintenance of a healthy race identity for Blacks in White America. If this is true, then one could argue that Black churches and even conferences are necessary for the psychological well-being of African-American Adventists in North America.

Sociological Dynamics

Certain sociological pressures push humans toward homogeneous groups. Often unconsciously people are attracted to others like themselves.

Homophily

“Similarity breeds connection” (McPherson et al., 2001, p. 415). McPherson et al. (2001) reviewed a host of studies on social networks. Their conclusion was that “homophily in race and ethnicity creates the strongest divides in our personal environments, with age, religion, education, occupation, and gender following in roughly that order” (McPherson et al., 2001, p. 415). From surveying a number of studies, the researchers found that ethnicity is a strong divider of people in a range of relationships, including marriage, confidants, friends at school, relationships at work, appearing in public with someone or even just “knowing about someone else.” They found that even crime and rape “relationships” follow this pattern. People tend to victimize those of their own social group. Homophily circumscribes people’s social world by restricting information, attitudes, and interactions with others. Because people have more contact with people similar to themselves, “cultural, behavioral, genetic, or material information that flows through networks tends to be localized” (McPherson et al., 2001, p. 416).

This social dynamic explains why we have such variety in culture, language, worldview, and physical characteristics among the peoples of the world. The unique qualities of a particular group are reinforced as the individuals in that group tend to build relationships more with those within the group than those without. As time goes on, groups become more and more distinct and distant from each other, unless there is intentional connecting and interacting between groups.

Schaller (2003) believes that recent economic and sociological changes have strengthened this tendency toward homophily. “The combination of affluence and the demand for self-determination has produced an affirmation of ethnic separation that now competes with the goal of racial integration” (2003, p. 84).

Another study (South & Messner, 1986) looked at interracial marriage and crime. This study confirms that “crime is primarily an *intra*racial occurrence” (p. 1414). Racial income equality correlated positively with intermarriage, whereas a high degree of geographic segregation and relative high difference in group size both correlated negatively with interracial crime (p. 1423). Thus it appears that the greater the distinction between two ethnic groups in several factors, the less likely they are to interact with each other in either positive or negative ways. Interestingly, these authors found that an increase in positive or “cordial” relationships between ethnic groups correlated positively with an increase in conflict across ethnic lines (p. 1420). So, it would seem that when attempts are made to integrate across ethnic lines, one should be prepared for an increase in positive and negative interactions between members of the various groups.

Edwards (2008) concludes from her research into multiethnic churches that “interracial churches with a substantial white attendance will work (by this I mean sustain

a racially or ethnically diverse attendance) to the extent that they are first comfortable places for whites to attend” (pp. 5, 6). She believes that this comes about because of Whites’ dominant position in the culture at large. Her findings indicate that churches with large groups of both African-Americans and Caucasians differed from African-American churches “on nearly every measure of worship practice and congregational activity” that she studied. Yet these same congregations were nearly identical to the Caucasian churches in the study on these same measures (pp. 6, 7). Edwards (2008) posits that, because Whites are unwilling to deal with racial issues, a multiethnic church must submit to White dominance, and the non-Whites must accede to this dynamic. Otherwise, the Whites will leave the congregation, even if they are a large percentage of the membership (pp. 7, 8). Marti (2008), on the other hand, found in two case studies of multiracial churches that churches can develop an “ethnic transcendence” when the members “co-construct” a new religious identity that supersedes ethnic identities (p. 13). Ethnic transcendence is based on the theory that race and religion are not bound to each other in such a way that one’s race will predict one’s religious behavior. Marti calls this “ethnic fluidity” (p. 12). Ethnic fluidity allows people of various backgrounds to come together and create a religion/spiritual identity that transcends their individual ethnic identities. But these individual identities are not ignored; they simply are no longer the primary basis for a person’s self-identification. The common religious identity allows people of various backgrounds to see themselves as one group that they all strongly identify with.

The critical moment of identity reorientation is when a member moves away from defining himself or herself on the basis of interests, values, and preferences found outside the congregation, and defines himself or herself more with a shared identity

that is co-constructed within the history, values, and beliefs of the congregation.
(Marti, 2008, p. 14)

Marti (2008) found that this reorientation is encouraged through a variety of formal and informal activities and behaviors in the local congregation (pp. 13, 14). A new status system is developed where the valued religious/spiritual attitudes and behaviors give one status in the group rather than the attitudes and behaviors that give one status in the outside culture. “Multiethnic/multicultural congregations, then, successfully reorient personal identity such that people of various ethnic and racial heritages subdue their distinctions in favor of one common religious identity within a diverse congregation” (p. 14). Marti (2008) did find that if a person held strongly to his or her ethnic identity as the primary definer of self-identity, then usually that person would leave the multicultural church and join a homogenous church that matched that self-identity (p. 13).

The Costs of Diversity

It is one thing to talk of unity as an abstraction or a theological idea. It is another to count the cost of implementing those ideas. “Racial reconciliation and multiracial congregations often come at a cost and with sacrifice” (DeYoung et al., 2003 p. 36). Christerson and Emerson (2003) did a case study of a multiethnic church in Los Angeles County where the dominant culture was Filipino. They discovered that there are macro-sociological and social psychological reasons that produce a price to be paid by a church member who is not a part of the dominant culture. Members of minority cultures tended to have closer relationships with people outside the congregation, whereas members of the majority culture were more likely to have strong friendships with persons inside the congregation (p. 178). This is due, say the authors, to two sociological dynamics, the niche edge effect and the niche overlap effect. The niche edge effect means that

members on the edge of the group, described as “atypical,” leave the group at a faster rate than do typical members. The niche overlap effect means that these atypical members are more likely to be recruited by other groups, as they have more in common with some outside groups than do typical members. Both of these dynamics cause fringe members near the edge of a group to be much more likely to leave the group and to join one where the members are more like them (Christerson & Emerson, 2003, pp. 165, 166).

The majority of Filipinos in this study seemed to so enjoy their fellowship with other Filipinos that they neglected to include non-Filipinos in their circle. The non-Filipinos, unable to “break in,” sought friendship with people of their own ethnic group outside the congregation. Perhaps Christerson and Emerson’s most amazing conclusion is that there are those who persist in multicultural churches despite these costs.

It seems that for many of the congregants of this church, the value they have placed on worshipping in a diverse congregation is so high that they have simply ruled out the option of returning to a homogenous congregation, even when they recognize the greater benefits they would receive by doing so. This is an important finding because it offers a potential explanation for the existence of multiethnic churches despite the costs that they place on their members. (p. 177)

So the costs to the minority members in a multicultural church include less satisfying relationships with members of the majority ethnic group within the congregation and the need to persevere as a member of the church despite a less than ideal social relationship.

Reconciliation in South Africa

Gibson (2004) studied the correlations between creating a collective memory of the apartheid experience and racial reconciliation among the four major ethnic groups in South Africa (African, White, Colored, and Asian origin). He also looked at the contact hypothesis and reconciliation. In seeking to evaluate the effects of the truth commissions conducted in South Africa after the dismantling of apartheid, over 3,000 South Africans

from all four groups were interviewed to discern if the information received from the truth commissions led people to greater reconciliation with the people in the other three groups. He found that there was a strong positive correlation for Whites, and a substantial one for Coloreds and those of Asian origin. For Africans, however, he found neither a positive nor a negative correlation (pp. 207, 215). These findings may shed light on how to facilitate reconciliation in the Seventh-day Adventist Church in North America.

Gibson (2004) also found that South Africans who have meaningful interaction with individuals of other groups tend to have more trust and understanding toward members of other groups and hold less to negative stereotypes. The problem, however, is that “racial isolation seems to make racial reconciliation much more difficult to achieve in South Africa” (p. 215). “Blacks rarely have any meaningful interaction with whites, making interracial understanding difficult at best” (p. 215). As we think about relationships between African-Americans and Caucasians in the church in the United States, these findings might inform our dialogue. Those who support the HUP will be interested in another finding from this study. It was found that some South Africans, including some Africans, actually thought that apartheid was based on good ideas and principles, though acknowledging that the system was abused and used to oppress. Gibson notes that the “separate development” aspect of apartheid was actually agreeable to groups like the Black Consciousness Movement and the Pan-Africanist Congress. He posits that perhaps there are those in all groups who see a “right to a separate existence” for each ethnic group (pp. 206, 207).

Current Thinking on Regional Conferences

As early as 1970, Calvin Rock, a prominent African-American leader in the church, stated that the best way for the Adventist church would be “the way of open fellowship and complete desegregation by Seventh-day Adventists on all levels of communion, administration, and worship” (Rock, 1970, pp. 21, 22). However, he realized that at that time there was not much support among White leaders for integration. The same year E. E. Cleveland (along with Rock and others) was calling for the creation of Regional Unions. Cleveland (1970, p. 42) believed that the idea of total integration was a threat to the Black culture that would end in the “dissipation of the minority’s power of collective action.” He also saw absolute segregation as dangerous and proposed separation at the conference and union levels but integration in the higher administrative, educational, and medical institutions. Cleveland also promoted an “open door” hiring policy in both state and regional conferences and unions.

Current official policy is that “Regional Conferences follow the practice of open membership without regard to race, color, or national origin” (*Working policy: North American Division of the General Conference of Seventh-day Adventists*, 2006, p. 50).

According to West (2001), the root of the racial problem in the United States today is not Black people; the root of the problem is “us”—all of us—as citizens of this nation. West is passionate about fighting “racial reasoning” and replacing it with holistic approaches to our problems and relationships (West, 2001, p. 28). “We,” Blacks, Whites, Hispanics, Asians, Native Americans, and all others, must together solve the issues of ethnic relationships in our society.

Schaller (1997) sees the issue of self-identity as crucial in understanding how ethnic groups relate to each other. “For American-born blacks, race is a more powerful

source of identity than nationality or denomination” (Schaller, 1997, p. 181). If this is true, then it is understandable that African-Americans in the Adventist Church might naturally seek to congregate and even organize in a homogeneous way.

Burns (2006) espouses the need to retain regional conferences based on a desire for ethnic expression of worship and focus for outreach. He sees the rationale for ethnic conferences as a key factor in deciding whether to eliminate or retain them.

If a conference is forced to exist because its members are excluded, rejected, and unwelcome, or because its members refuse to associate with those of another kind, then it is the product of a sin cancer that must be eradicated. But if a conference exists to give added focus to serve people in a way that is meaningful and useful to them for the purpose of advancing the kingdom and expanding its reach, then it is a direct fulfillment of the gospel commission in Matthew 28, while at the same time, it is an answer to Christ's prayer for unity in John 17. (p. 20)

Esmond (1998) seems to question regional conferences when he states that “many churches today striate along racial lines under the guise of different worship styles” (1998, p. 24). So there are arguments for and against the current system that need to be evaluated.

Another practical issue has to do with the nature of organizations. Schaller (2003), speaking of Christian churches in general, identifies a natural tendency of judicial organizations in the church to become self-sustaining as opposed to making the needs of the local church primary. Institutions tend to be self-perpetuating.

The longer a particular bureaucratic system has been in existence and/or the larger that system and/or the greater the degree of heterogeneity [*sic*] among the components of that system, the greater the pressure to adopt rules that will strengthen the regulatory authority of officials in control of that system. (Schaller, 2003, p.121)

If this analysis is correct, then it would indicate that even if it were determined that it would be best to desegregate the Adventist organization in North America, the

organization itself (including both Black and White leaders) would strongly resist the attempted change.

Nevertheless, there are calls for change. Federick Russell (2008), an African-American leader in the Adventist Church, has written that “we will at some point need to disassemble the last symbols of our historical divide—racially segregated conferences in the United States” (§ 8). He suggests that all conferences are racially defined, and that we must come to the place where that dynamic is changed.

Summary

Christianity in America has struggled with ethnic issues almost since the Mayflower. The Seventh-day Adventist Church has participated in that struggle. Organized during the Civil War, the church in North America has never fully resolved the questions and issues concerning the various ethnic groups from which the membership is composed.

Working for Blacks in the South during the Reconstruction period, the church and its prominent leader Ellen White realized that in order to work at all for Blacks in that milieu, the question of integration would have to be temporarily laid aside. The physical danger to White missionaries and Black converts was real, as was the rejection of Seventh-day Adventists and their message *en toto*, if they continued to seek integration. Interestingly, though, this need to give in to social pressure did not continue into the 20th century when social pressure reversed toward integration. Often the government, in response to law suits, was the catalyst for movements in the church toward integration. Although furtive attempts have been made to address the issues, segregation is still today a prominent feature of the Seventh-day Adventist Church in North America.

Theologians who espouse the HUP would condone and encourage the regional conference system as the best way to reach African-Americans. Opponents would oppose it as a vestige of racism and as a denial of the unifying power of the gospel and an affront to Jesus Christ who prayed for unity in his church.

CHAPTER THREE

METHODOLOGY

Introduction

The purpose of this study is to describe the perceptions of Seventh-day Adventist clergy and members in the Southern Union concerning race-based organizational segregation in the church. The goal is to describe the response of members, and to compare the responses by ethnic background, age categories, and roles in the church (clergy and non-clergy). Is there a common view on the existing racial segregation, or do the members vary in their views on this matter?

This chapter will describe the design, methods, and procedures for conducting this research of the perceptions of Adventist members concerning intentional racial segregation in the South Atlantic and Georgia-Cumberland Conferences.

Population and Sample

The population for this study was limited to the employees and members of the South Atlantic and Georgia-Cumberland Conferences of the Southern Union Conference of Seventh-day Adventists. The Southern Union Conference covers the states of Alabama, Florida, Georgia, Kentucky, Mississippi, North Carolina, South Carolina, and Tennessee. The South Atlantic Conference operates in North Carolina, South Carolina, and Georgia, except for the 12 most southerly counties (Appling, Baker, Ben Hill, Jeff

Davis, McIntosh, Miller, Mitchell, Seminole, Telfair, Turner, Wayne, and Worth). The conference is composed of 151 churches and 34,450 members. The Georgia-Cumberland Conference covers Georgia, eastern Tennessee (east of Cannon, Clay, Coffee, DeKalb, Franklin, Jackson, and Smith counties), and Cherokee county in North Carolina, with 148 churches and 31,136 members (General Conference of Seventh-day Adventists-Office of Archives and Statistics, 2006).

The population included both clergy and lay members from the Georgia-Cumberland and the South Atlantic conferences of the Southern Union. A purposeful sample was drawn from these conferences. The sample included all of the clergy of both conferences and those non-clergy members from each conference who attended camp meeting in 2008. In the Adventist Church, camp meetings are annual gatherings of members and leaders of a conference for worship, teaching, preaching, and fellowship. Usually a broad representation of the conference membership is represented. So it seemed that camp meeting was a good place to gather the perceptions of a variety of people in one setting. There are usually a few members from state conferences at regional conference camp meetings and vice versa. Also, state conferences have some members who are Black and regional conferences have members who are White. Because of language issues, the sample was limited to members who are English-speaking.

Clergy respondents were those named by each conference's official list of administrators, departmental personnel, and pastors. Clergy is defined as those who are ordained or licensed ministers of the Seventh-day Adventist Church and who are

employed either by the South Atlantic Conference or the Georgia-Cumberland Conference. All clergy from both conferences were invited to take the survey.

Non-clergy members are members of the two conferences who do not fit the definition of clergy as presented above. Any member on the official membership list of each conference was eligible as a participant in the sample. Non-clergy who are employed by either conference were included here but identified as a separate group in the survey.

Research Questions and Related Hypotheses

The core questions of this study are:

1. What do members believe about the usefulness and necessity of separate co-geographical conferences?
2. Are these perceptions identical across ethnic backgrounds, age groups, and status (clergy/non-clergy)?

The research hypothesis for this question (number 2) is stated in a composite form. The hypothesis for the survey questions is that there is a statistically significant difference in perception between the responses of the various elements within each of the three demographic sub-groups.

Research Design

This study is a descriptive study that is largely quantitative in methodology, using a written survey that was distributed to clergy and laypersons in both conferences. The instrument asked questions that sought to elicit the thoughts and feelings of church members about the institutional segregation in the denomination. The study was

designed to create a random sample of the non-clergy members. This required the help of the administrative leaders of both conferences, which was kindly given to me.

Pilot Study

Prior to the construction of the quantitative research instrument, four focus groups were conducted to identify major themes and concepts. These themes and concepts became the basis for constructing the questions for the research instrument. A moderator facilitated the focus groups by asking non-specific open-ended questions designed to draw out the thinking of clergy and members about the organizational segregation in the Southern Union. Two focus groups were held in each conference:

Group 1: November 12, 2007—South Atlantic Conference Clergy

Group 2: November 14, 2007—Georgia-Cumberland Conference Clergy

Group 3: December 12, 2007—Georgia-Cumberland Conference Non-Clergy

Group 4: February 11, 2008—South Atlantic Conference Non-Clergy

Eight persons were invited to each of the four focus groups. Both males and females were invited to the non-clergy groups. Because of various schedules and unexpected emergencies, not all those scheduled to attend were able to participate. Three African-American male pastors of the South Atlantic Conference attended Group 1. Their ages ranged from middle age to senior. Five Caucasian male pastors from the Georgia-Cumberland Conference participated in Group 2. The age range was 30s to senior. Five Caucasian members of the Georgia-Cumberland Conference, four male and one female, ranging from young adult to senior, composed Group 3. Group 4 was composed of four African-American members of the South Atlantic Conference with ages from middle age to senior.

The moderator of the two South Atlantic focus groups was a non-clergy member of the South Atlantic Conference who is a researcher at a major medical school in the Atlanta area. The moderator for the two Georgia-Cumberland focus groups was a non-clergy member of Georgia-Cumberland who (at that time) was a participant in the Andrews University Leadership program (she has since graduated).

Each focus group session was scheduled to last an hour and a half. Actual time varied, depending on the level of interest of the respondents. I took notes during and after each session to capture the main ideas, thoughts, and concerns. I was present at all four sessions to observe and record data. At two of the sessions I also had assistant data recorders.

Questions were designed in consultation with my dissertation committee. The questions were broad in nature and sought to identify the issues that might arise from the hearts of the respondents. I did not share my personal thoughts or feelings with the respondents. After each session I debriefed with the facilitators and assistant data recorders and they gave me their notes. The facilitators asked questions that were designed to stimulate discussion that would perceive the current regional and state conference system in the Southern Union. Respondents were asked to give reasons for or against maintaining the current system. They were also asked to give their personal feelings and experiences concerning ethnic organizational separation in the church.

Later, I analyzed the data collected and used it as the basis for creating the quantitative instrument that was administered to members of both conferences. I identified five distinct areas that the respondents spent a great deal of time discussing. I added the final area (General Evaluation) to capture questions that did not fit easily into

the other five areas. The six areas are Effectiveness in Mission, Witness to Culture-at-Large, White Flight, Efficiency and Cost Savings, Costs in Jobs and Opportunities for Clergy, and General Evaluation. I will briefly describe each area.

1. Effectiveness in Mission: Some respondents felt that the current segregated structure hinders our mission to those outside the church while others felt that the church has been growing well under the current system.

2. Witness to the Culture-at-Large: Each group expressed a concern that the church might appear as backward and antiquated to people in the general culture. This was seen as a major hindrance to the church's witness to the greater culture, with the church seen as clinging to racism.

3. White Flight: Almost without exception every participant described the phenomenon of White flight, where churches gradually become less than 50% White and then rapidly become almost totally non-White. Ideas related to this area were divine counsel on integration, worship style, and leadership issues.

4. Efficiency and Cost Savings: Several respondents spoke of streamlining church operations and the consequent financial savings that would accrue if regional and state conferences were merged.

5. Costs in Jobs and Opportunities for Clergy: There were concerns by many that the elimination of jobs that a merger would entail might create real human suffering; individuals and families would be adversely affected.

6. General Evaluation: Overall evaluation of the current system and how it currently operates.

Instrumentation

Based on the findings of the focus groups, and in consultation with my committee, I then constructed an instrument for gathering data. The answers to the questions use a 5-point Likert scale ranging from (1) Strongly Disagree to (5) Strongly Agree. The survey contained 36 content or opinion questions and 13 demographic questions.

Development Process

After my committee and IRB approved the research, a process for further validation was implemented. First, a group of six members, clergy and non-clergy from the South Atlantic Conference, and a similar group from the Georgia-Cumberland Conference read the survey and gave me written and verbal feedback. Both of these groups contained male and female members of varying ages. In particular I asked them to look for bias and lack of clarity. They also made suggestions concerning the content of the survey, some of which were employed to further refine the instrument. Then groups of 12 clergy and non-clergy, one from each conference, actually completed the survey. Both groups contained a mixture of gender and ages. Again, these individuals then gave me feedback on clarity, bias, and content. These insights were used to further improve the survey.

As an additional step of validation, I asked Dr. John Nixon, the senior pastor at the Collegedale, Tennessee, Seventh-day Adventist Church, to review the survey for me. Dr. Nixon is an African-American pastor who has served in the North American Division in both regional and state conferences. Dr. Nixon graciously agreed to evaluate the

instrument. He stated that he found no bias and that the questions were clear across ethnic lines.

Final Version of the Survey

A copy of the final version of the survey that was used in data collecting appears in Appendix A. The survey includes a cover letter/consent form, 36 opinion questions, and 13 demographic questions. The opinion questions use a 5-point Likert scale, from (1) Strongly Disagree to (5) Strongly Agree.

Reliability

During the analysis of the data, a reliability test was applied. The Cronbach's Alpha coefficient was .638. Although this is somewhat low, given the sensitive nature of the subject addressed, this seems to be an acceptable level of reliability.

Procedures

After the final version of the survey was approved by my dissertation committee, it was administered at three different sites. The first site was the South Georgia camp meeting of the Georgia-Cumberland Conference that met on March 28 and 29, 2008, in Norman Park, Georgia. This site was used because traditionally very few members from South Georgia attend the main camp meeting in Collegedale, Tennessee. The entire congregation (18 years and older) at the Friday evening service was given the opportunity to complete the survey. Of the approximately 60 eligible persons present, 45 chose to complete the questionnaire.

The second site was the Georgia-Cumberland camp meeting at Collegedale, Tennessee, May 28-31, 2008. The clergy were invited to complete the survey at the Wednesday morning Pastors' Meeting. About 60 were returned completed. The survey was also administered in the main auditorium on Sabbath morning, between the first worship service and Sabbath School. Surveys were handed out to every fifth row of attendees and were collected during the Sabbath School offering. The attendance at that time was approximately 2,000. Approximately 200 were returned completed.

The third site was the South Atlantic camp meeting at Orangeburg, South Carolina, June 5-14, 2008. The clergy were asked to participate at the Friday morning (June 13) Pastors' Meeting. About 70 completed questionnaires were returned. The survey was again distributed at the Sabbath morning worship service on June 14. Surveys were randomly distributed to persons in every fifth row. The attendance was nearly 4,000 at the worship hour. About 350 surveys were returned with the questions answered.

At each distribution I gave an announcement explaining the survey and how to complete it. The surveys were all anonymous, in that those completing the survey did not write their name on the instrument. Therefore, I have no record of any participant's name. Each instrument was given a unique identification number. The number has no relation whatever to the person who completed it.

Once the data were collected, they were recorded on computer using the Statistical Package for the Social Sciences (SPSS) software. Only the identification number of each was used to record data. The software was also used to conduct the statistical analysis of the data to determine frequencies, means for each question, and any

variation in means between ethnic groups, between age groups, and between clergy and non-clergy for each question. In total, 740 usable surveys were received and analyzed.

CHAPTER FOUR

FINDINGS

Introduction

The purpose of this study was to describe the perceptions of Seventh-day Adventist clergy and members in the Southern Union concerning race-based organizational segregation in the church. The goal was to describe the response of the members, and to compare the responses by ethnic background, age categories, and roles in the church (clergy and non-clergy). Was there a common view on the existing racial segregation, or did the members vary in their views on this matter?

This chapter will discuss the findings of the research. First, the results from the four focus groups will be presented, followed by the results from the actual survey instrument. Frequencies for the demographics are followed by the means for the responses of all respondents to the opinion questions. Next, the 36 opinion questions are grouped according to the six areas described below. Then these are analyzed using three demographic descriptors: Primary Ethnic Background, Age, and Role in the Church (Clergy/Non-Clergy).

Focus Groups Data

In the four focus groups conducted, I identified five areas that the respondents have spent a great deal of time discussing. I added a sixth area (General Evaluation) to

capture thoughts that did not fall easily into the other five areas. The six areas are Effectiveness in Mission, Witness to the Culture-at-Large, White Flight, Efficiency and Cost Savings, Costs in Jobs and Opportunities for Clergy, and General Evaluation. I will briefly discuss data for each of these areas.

Effectiveness in Mission

All four groups expressed strongly that the mission of the church is one of the primary issues. Some respondents felt that the current segregated structure hinders our mission to those outside the church while others felt that the church has been growing well under the current system. Some were embarrassed by the segregation when relating to friends and family outside the denomination. Others feared that the church is lagging behind the culture in ethnic integration. Many of the respondents seemed to desire unification and yet they expressed an understanding that it would not be an easy endeavor. Barriers to merging the conferences seemed to center around cultural differences, particularly in the area of worship, and lack of trust. They indicated a direct link between worship style and successfully fulfilling the mission.

Witness to the Culture-at-Large

Each group expressed a concern that the church might appear as backward and antiquated to people in the general culture. They stated that when compared to other institutions in society, the church seems to be clinging to outdated patterns of segregation and racial animosity. In turn, this would hinder the effectiveness of our witness to people who have, to some degree, moved beyond the patterns of social interaction of the past.

White Flight

Almost without exception every participant described the phenomenon of White flight. Many had personally seen it happen in local churches. Generally the descriptions involved a church gradually becoming over 50% non-White and then rapidly moving to nearly 100% non-White. Some of the clergy were currently experiencing this phenomenon in their churches. The issues related to this area that were discussed included divine counsel on integration, worship styles, and leadership issues.

Efficiency and Cost Savings

Several respondents in each group spoke of the streamlining of church operations and the consequent financial savings that would accrue. Suggestions were made about joint Pathfinder, youth, and church school ventures that would not only save money but would foster relationships across cultural lines. Some also discussed that instead of having two Adventist pastors in a small town, one could pastor both churches. Combining conference offices was also mentioned as a way to reduce overhead and duplication of services.

Cost in Jobs and Opportunities for Clergy

A related area of discussion was the cost in jobs and leadership opportunities for clergy from both conferences. There were concerns by many that the elimination of jobs that a merger would entail might create real human suffering; individuals and families would be adversely affected. There were also concerns about the submission of Blacks and Whites to each others' leadership at the local church and conference levels. Some also mentioned that the original purpose for creating regional conferences was to give

Black leaders opportunities to serve the church at the conference level. Would those opportunities remain if conferences are merged?

Theological Issues

Against my initial expectations, there was little discussion in three of the focus groups about how theology informs our thinking about ethnic segregation in the church organization. It was mentioned a few times but was not as extensively explored by the groups as were the other areas already discussed. The fourth focus group spent much more time in this area. The discussion touched on the ideas of a biblical mandate for unity among God's people. This perceived mandate was then compared to practical considerations and barriers for joining conferences. The fourth group also saw a strong responsibility on the "top leaders" of the church to spearhead a movement toward merging regional and state conferences. This group indicated that for the church to be Christ-like, we must be willing to endure the inevitable pain and suffering that this type of change will engender.

Creation and Grouping of Survey Questions

From the data listed above, 36 opinion questions were created. Seven questions addressed the issue of Effectiveness in Mission, 5 addressed Witness to the Culture-at-Large, 13 addressed White Flight, 5 addressed Efficiency and Cost Savings, 3 addressed Cost in Jobs and Opportunities for Clergy, and 3 were General Evaluation Questions. Questions dealing with Theology were embedded in the White Flight group. Table 1 describes the survey questions that composed each of the six study areas.

Table 1

Survey Questions by Study Area

Study area	Questions
Effectiveness in mission	6, 8, 10, 13, 18, 22, 33
Witness to culture	7, 9, 11, 34, 35
White flight	2, 3, 4, 12, 14, 15, 16, 17, 19, 20, 24, 29, 32
Efficiency/cost savings	5, 21, 23, 27, 30
Cost in jobs/opportunities	26, 28, 36
General evaluation	1, 25, 31

Survey Data

Demographic Information

The following tables display the results of 12 demographic questions from the survey. Not all of these results were used in the direct analysis of the data, but it is useful to get a sense of the people who compose the sample. Some sub-categories have been combined from the survey when the individual sub-categories had too few respondents to be analyzed effectively. In the Primary Ethnic Background question, Asian American, Native African, Native American, North American Hispanic, Non-North American Hispanic, Multi-Ethnic, and Other are all combined under the term Other. The reason for doing this was that not one of these sub-categories had more than about 10 respondents, and the total of all seven of these sub-categories equaled only 44 responses.

Table 2 indicates that respondents were somewhat evenly spread out among the five categories for number of years in the church. Thus, it seems that the sample had a good mixture of people fairly new to church membership and those who have been members for a while.

Table 3 reveals that almost half the respondents were born and raised in the Adventist church while slightly over half were not.

Table 4 indicates that the sample was composed of a good representation from each conference, but that the number of South Atlantic respondents was almost 58%, whereas Georgia-Cumberland was roughly 43%.

Table 2

Years as a Church Member

Years of membership	<i>N</i>	%
0-20	136	19.2
21-30	156	22.0
31-40	149	21.0
41-50	135	19.0
51+	133	18.8
Total	709	100.0

Table 3

Born and Raised Adventist

Status	<i>N</i>	%
Yes	343	47.4
No	380	52.6
Total	723	100.0

Table 4

Conference Membership

Conference	<i>N</i>	%
South Atlantic	408	57.5
Georgia-Cumberland	302	42.5
Total	710	100.0

According to Table 5, conference employees constituted about 30% of the sample. As expected, Non-Clergy constituted the largest segment.

Table 6 indicates that almost 75% of the respondents came from churches with a membership of 500 or less. There was also a fairly even distribution between the three categories Less Than 100, 101-250, and 251-500.

Table 7 shows that over 75% of respondents had not been a member of both a regional and a state conference in their lifetimes.

Table 8 indicates that a slightly larger number of females responded than males, although there were less than 50 more females than males.

Table 5

Role in the Church

Role	N	%
Professional clergy	160	22.9
Conference employed non-clergy	49	7.0
Non-clergy	489	70.1
Total	698	100.0

Table 6

Local Church Membership

Membership	N	%
Less than 100	173	24.1
101-250	175	24.4
251-500	182	25.3
501-1,000	82	11.4
More than 1,000	106	18.8
Total	718	100.0

As shown in Table 9, there were about 100 more African-American respondents than Caucasian, which was similar to the difference in numbers from each conference.

Table 10 demonstrates that over 60% of the respondents were over 50 years old, and the remainder was evenly split between 18-40 and 41-50.

Table 7

Membership in Both a Regional and a State Conference During Lifetime

Status	N	%
Yes	170	24.1
No	535	75.9
Total	705	100.0

Table 8

Gender

Gender	N	%
Male	337	46.7
Female	385	53.3
Total	722	100.0

Table 9

Primary Ethnic Background

Ethnic background	N	%
African-American	365	50.8
Caribbean-American	46	6.4
Caucasian	263	36.6
Other	44	6.1
Total	718	100.0

Table 11 records that almost 60% of the respondents earned \$60,000 or less.

Almost 80% of the respondents had some type of college degree, as shown in Table 12.

Table 10

Age

Age	<i>N</i>	%
18-40	135	18.8
41-50	136	18.9
51-60	215	29.9
61+	234	32.5
Total	720	100.0

Table 11

Annual Household Gross Income

Income	<i>N</i>	%
\$0-40,000	216	31.4
\$40,001-60,000	193	28.1
\$60,001-100,000	178	25.9
\$100,001+	100	14.6
Total	687	100.0

Table 12

Highest Level of Formal Education

Education level	<i>N</i>	%
8 th grade/high school/academy	154	21.6
Associate's/bachelor's degree	291	40.8
Graduate degree	269	37.7
Total	714	100.0

Table 13 shows that the vast majority of those surveyed had some knowledge of the regional/state conference system prior to completing the survey.

Means for Opinion Questions

The first research question had to do with how the respondents as a group answered the survey questions. Table 14 contains the mean for each of the 36 opinion questions. These means are for all answers to that particular question. I have also set up a scale to categorize each mean as Positive, Neutral, or Negative. The survey used a Likert scale: (1) Strongly Disagree, (2) Disagree, (3) Not Sure, (4) Agree, (5) Strongly Agree. I have designated means below 2.50 as Negative, those between 2.50 and 3.50 as Neutral, and those above 3.50 as Positive. Thus, a mean of 2.37 would indicate that the group disagreed with the statement. A mean of 2.98 would be interpreted as a neutral or unsure response to the statement. Agreement with the statement by the group would be revealed by a mean of, for instance, 4.12.

Table 13

Previous Knowledge of Two-Conference System

Status	<i>N</i>	%
Yes	615	85.9
No	101	14.1
Total	716	100.0

Table 14

Opinion Question Means

Question		<i>N</i>	<i>M</i>	<i>SD</i>
14	I would visit the worship service of an ethnic group other than my own if invited.	738	4.54	0.78
22	Joint youth programs and events would be a great blessing to Adventist youth in both the regional and state conferences.	735	4.28	0.83
13	If the only Adventist school in my area was operated by the “other” conference, I would send my child there rather than to public school.	722	4.11	1.12
19	I believe the New Testament demands that the church be multi-cultural at all levels of operation.	727	4.09	1.07
12	If Ellen White were alive today, given the current trends toward integration in our culture at large, she would move the Adventist Church toward integration in all our organizations.	723	4.03	1.00
33	Merging Adventist schools in a geographic region would create larger schools that could offer more programs and options for students from both conferences.	717	4.03	0.96
4	Leaders in the Adventist Church should make decisions concerning the current conference system based on what is biblically correct, even if the majority of the people disagree.	722	3.99	1.25
25	With the current conference system, members are free to exercise their choice as to which conference (regional or state) they would like to identify with.	732	3.97	0.94
7	The Adventist Church’s witness to the general public would be strengthened if the regional and state conferences were merged.	722	3.91	1.10

Table 14—*Continued.*

Question	<i>N</i>	<i>M</i>	<i>SD</i>	
23	In a small rural town there are two small, struggling churches, one from each conference. The pastors of both churches each serve two other churches and only come to this town one Sabbath a month. It would be best if these churches were combined into one district with one pastor.	732	3.90	1.05
5	If your local church's building was destroyed by a tornado and there was no insurance money to rebuild, would you support the idea that your congregation should merge with a nearby congregation from the "other" conference to save money and build a stronger program?	724	3.87	1.15
27	If the state and regional conferences were merged, it would increase the efficiency of the church organization in North America.	722	3.83	0.99
29	I enjoy visiting churches that have a worship style different than that of my home church.	718	3.78	1.04
21	I believe that merging regional and state conferences would save the Adventist church a large amount of money.	732	3.63	1.07
3	There are biblical principles that demand that the Adventist Church should not have conferences based on race.	727	3.61	1.41
35	When non-Adventists see our conference system, it raises questions in their minds about the truth of our message.	718	3.60	1.12
26	One hindrance to merging the regional and state conferences is the loss of jobs for some of the pastors, administrators, and departmental leaders.	715	3.46	1.14
34	The public image of the Adventist church is damaged by the current conference system.	716	3.43	1.14

Table 14—*Continued.*

Question	<i>N</i>	<i>M</i>	<i>SD</i>	
30	If the state and regional conferences were merged, it would be easy to reallocate funds in a fair and equitable way.	713	3.39	1.03
15	It is generally believed that African-American Adventists are willing to serve under Caucasian leaders at all levels of the church organization.	734	3.30	1.13
17	If you try to merge two worship styles into one new style, one culture will eventually dominate and overpower the other.	731	3.21	1.11
6	Regional and state conferences are necessary for effective evangelism among various ethnic groups.	722	3.19	1.31
36	If the state and regional conferences were merged, African-American clergy would have fewer leadership opportunities than they do now.	720	3.18	1.10
31	With the current conference system, members are accepted with open arms in congregations of both conferences (regional or state), regardless of the members' ethnic backgrounds.	716	3.17	1.14
24	The Bible gives us counsel concerning ethnic separation in church organization.	723	3.16	1.27
11	The ethnic-based conference structure in the Southern Union has a strong influence on how my non-Adventist friends perceive the Adventist church.	721	3.13	1.07
8	The cultural dynamics of the early 20th century that prompted the creation of regional conferences are still in force today.	719	3.12	1.18
28	There is currently equality in leadership opportunities for all ethnic groups at the Union and Division levels of the North American Division.	714	3.03	1.14

Table 14—*Continued.*

Question		<i>N</i>	<i>M</i>	<i>SD</i>
18	The reasons for starting regional conferences that emerged in the 1940s still apply to the Adventist church today.	730	2.81	1.18
1	I see the current conference system as the best possible system at this time.	703	2.76	1.30
9	I feel proud when I talk to my friends outside the Adventist Church about the current conference system.	714	2.73	1.32
16	It is generally believed that Caucasian Adventists are willing to serve under African-American leaders at all levels of the church organization.	735	2.70	1.16
20	Any decisions made about merging a regional and state conference should be made on the basis of what will make people the most comfortable.	731	2.58	1.23
32	Ellen White’s counsel that African-Americans and Caucasians should worship separately is still applicable to the Adventist Church today.	716	2.31	1.19
10	Baptisms would decrease if regional and state conferences merged.	725	2.26	1.16
2	There is only one correct way to conduct a worship service in the Adventist Church.	724	1.86	1.21

The three lowest means were for questions 2 (1.86), 10 (2.26), and 32 (2.31). The three highest means were for questions 14 (4.54), 22 (4.28), and 13 (4.12). Of the 36 means for the opinion questions, 16 are Positive, 17 are Neutral, and 3 are Negative.

Demographic Comparisons

The next step in the findings was to compare the means among Primary Ethnic Backgrounds, Age Groups, and Roles in the Church (Clergy and Non-clergy). The

second research question asked if there is variation in responding to the survey questions within these three demographic categories. By comparing the means within a category, it can be determined if there is statistical significance to differences in means. This comparison of means was done by the grouping of the questions as per Table 1. In some cases the homogeneity of variance assumption was violated, thus the probability value for significance to be achieved was set at .01 instead of .05. This rendered the one-way ANOVA F-test more conservative.

The following reporting will involve a great deal of repetition of two basic procedures. First, ANOVA tables will be presented that indicate whether there were differences among the sub-groups for each of the areas described in Table 1. These will be followed by post-hoc tests that specify exactly where the differences lie among the sub-groups.

In order to reduce the volume of this presentation, only the question numbers are presented in the ANOVA tables. The reader is referred to Table 14 or 15 for the questions. Data are summarized at the end of each Study Area section.

Table 15 indicates which questions belonged to each of the six study areas. The questions under each study area will be reported by Primary Ethnic Background, Age, and Role in the Church. It may be useful to refer to it as one surveys the reporting that follows.

Table 15

Survey Questions Grouped Into Study Areas

Study area	Survey questions
Effectiveness in Mission	<p>6. Regional and state conferences are necessary for effective evangelism among various ethnic groups.</p> <p>8. The cultural dynamics of the early 20th century that prompted the creation of regional conferences are still in force today.</p> <p>10. Baptisms would decrease if regional and state conferences merged.</p> <p>13. If the only Adventist school in my area was operated by the “other” conference, I would send my child there rather than to public school.</p> <p>18. The reasons for starting regional conferences that emerged in the 1940s still apply to the Adventist church today.</p> <p>22. Joint youth programs and events would be a great blessing to Adventist youth in both the regional and state conferences.</p> <p>33. Merging Adventist schools in a geographic region would create larger schools that could offer more programs and options for students from both conferences.</p>
Witness to Culture-at-Large	<p>7. The Adventist Church’s witness to the general public would be strengthened if the regional and state conferences were merged.</p> <p>9. I feel proud when I talk to my friends outside the Adventist Church about the current conference system.</p> <p>11. The ethnic-based conference structure in the Southern Union has a strong influence on how my non-Adventist friends perceive the Adventist Church.</p>

Table 15—*Continued.*

Study area	Survey questions
	<p>34. The public image of the Adventist church is damaged by the current conference system.</p> <p>35. When non-Adventists see our conference system, it raises questions in their minds about the truth of our message.</p>
White Flight	<p>2. There is only one correct way to conduct a worship service in the Adventist Church.</p> <p>3. There are biblical principles that demand that the Adventist Church should not have conferences based on race.</p> <p>4. Leaders in the Adventist Church should make decisions concerning the current conference system based on what is biblically correct, even if the majority of the people disagree.</p> <p>12. If Ellen White were alive today, given the current trends toward integration in our culture at large, she would move the Adventist Church toward integration in all our organizations.</p> <p>14. I would visit the worship service of an ethnic group other than my own if invited.</p> <p>15. It is generally believed that African-American Adventists are willing to serve under Caucasian leaders at all levels of the church organization.</p> <p>16. It is generally believed that Caucasian Adventists are willing to serve under African-American leaders at all levels of the church organization.</p> <p>17. If you try to merge two worship styles into one new style, one culture will eventually dominate and overpower the other.</p> <p>19. I believe the New Testament demands that the church be multi-cultural at all levels of operation.</p>

Table 15—*Continued.*

Study area	Survey questions
	<p>20. Any decisions made about merging a regional and state conference should be made on the basis of what will make people the most comfortable.</p> <p>24. The Bible gives us counsel concerning ethnic separation in church organization.</p> <p>29. I enjoy visiting churches that have a worship style different than that of my home church.</p> <p>32. Ellen White’s counsel that African-Americans and Caucasians should worship separately is still applicable to the Adventist Church today.</p>
Cost Savings & Efficiency	<p>5. If your local church’s building was destroyed by a tornado and there was no insurance money to rebuild, would you support the idea that your congregation should merge with a nearby congregation from the “other” conference to save money and build a stronger program?</p> <p>21. I believe that merging regional and state conferences would save the Adventist church a large amount of money.</p> <p>23. In a small rural town there are two small, struggling churches, one from each conference. The pastors of both churches each serve two other churches and only come to this town one Sabbath a month. It would be best if these churches were combined into one district with one pastor.</p> <p>27. If the state and regional conferences were merged, it would increase the efficiency of the church organization in North America.</p> <p>30. If the state and regional conferences were merged, it would be easy to reallocate funds in a fair and equitable way.</p>

Table 15—*Continued.*

Study area	Survey questions
Cost in Jobs Lost	<p>26. One hindrance to merging the regional and state conferences is the loss of jobs for some of the pastors, administrators, and departmental leaders.</p> <p>28. There is currently equality in leadership opportunities for all ethnic groups at the Union and Division levels of the North American Division.</p> <p>36. If the state and regional conferences were merged, African-American clergy would have fewer leadership opportunities than they do now.</p>
General Evaluation	<p>1. I see the current conference system as the best possible system at this time.</p> <p>25. With the current conference system, members are free to exercise their choice as to which conference (regional or state) they would like to identify with.</p> <p>31. With the current conference system, members are accepted with open arms in congregations of both conferences (regional or state), regardless of the members' ethnic backgrounds.</p>

Effectiveness in Mission

The null hypothesis for the questions concerning Effectiveness in Mission would be that there was no statistical difference between the responses of the various subgroups within each of the three demographic areas on questions relating to Effectiveness in Mission.

Primary ethnic background

This section seeks to discern if there was a significant statistical difference between the responses of the four ethnic subgroups to the questions dealing with the impact of segregation on the effectiveness of the mission of the church.

Table 16 presents a composite ANOVA table for the questions dealing with Effectiveness in Mission in relation to Primary Ethnic Background. It will be followed by tables presenting the results of Student-Newman-Keuls post-hoc tests when appropriate.

Table 16

Effectiveness in Mission: Composite ANOVA Table for Primary Ethnic Background

Question		SS	df	MS	F	Sig.
6	Between groups	47.132	3	15.711	9.569	.000
	Within groups	1142.725	696	1.642		
	Total	1189.857	699			
8	Between groups	115.798	3	38.834	30.834	.000
	Within groups	868.775	694	1.252		
	Total	984.573	697			
10	Between groups	4.668	3	1.556	1.178	.317
	Within groups	923.184	699	1.321		
	Total	927.852	702			
13	Between groups	14.955	3	4.985	4.102	.007
	Within groups	846.979	697	1.215		
	Total	861.934	700			
18	Between groups	53.458	3	17.819	13.551	.000
	Within groups	927.064	705	1.315		
	Total	980.522	708			
22	Between groups	51.950	3	17.317	28.539	.000
	Within groups	431.415	711	0.607		
	Total	483.365	714			
33	Between groups	46.916	3	15.639	19.036	.000
	Within groups	573.437	698	.822		
	Total	620.353	701			

Question 6. “Regional and state conferences are necessary for effective evangelism among various ethnic groups.” The mean for all respondents was 3.19 (Neutral), which indicates uncertainty concerning the need for the current system as pertains to evangelism.

The null hypothesis is rejected ($F_{3, 696}=9.569, p=.000$). There was a significant difference in perception between ethnic groups on the importance of the current conference system for effective evangelism.

The Student-Newman-Keuls is a post-hoc test that establishes where the differences lie among three or more means. It is used in this study to further define where statistical differences between means are located.

Table 17 indicates the results of the Student-Newman-Keuls post-hoc test. African-Americans, Caribbean-Americans, and Other all felt more strongly on this issue than Caucasians. However, there was still ambivalence since the means of all the groups on this question were in the Neutral range.

Table 17

Student-Newman-Keuls Test for Question 6 (Primary Ethnic Background)

Ethnic background	<i>N</i>	<i>M</i>	African-American	Caribbean-American	Caucasian
African-American	350	3.36			
Caribbean-American	46	3.52			
Caucasian	263	2.86	*	*	
Other	41	3.44			*

*Denotes pairs of groups significantly different at the .05 level.

Question 8. “The cultural dynamics of the early 20th century that prompted the creation of regional conferences are still in force today.” The mean for all respondents was 3.12 (Neutral), which indicates uncertainty concerning the need for the current system as pertains to evangelism.

The null hypothesis is rejected ($F_{3,694}=30.834, p=.000$). There was a significant difference in perception between ethnic groups on the relevance of early 20th-century cultural dynamics as they pertain to the need for regional conferences today.

Table 18 indicates the results of the Student-Newman-Keuls post hoc test. African-Americans and Other felt more strongly on this issue than Caucasians and Caribbean-Americans. However, there was still ambivalence since the means for all the groups on this question were in the Neutral range.

Question 10. “Baptisms would decrease if regional and state conferences merged.” The mean for all respondents was 2.26 (Negative), which indicates disagreement with the idea that a merger would cause a decrease in baptisms.

Table 18

Student-Newman-Keuls Test for Question 8 (Primary Ethnic Background)

Ethnic background	<i>N</i>	<i>M</i>	African-American	Caribbean-American	Caucasian
African-American	351	3.47			
Caribbean-American	45	2.85	*		
Caucasian	261	2.61	*		
Other	41	3.37		*	*

*Denotes pairs of groups significantly different at the .05 level.

The null hypothesis is accepted ($F_{3, 699}=1.178, p=.317$). There was no significant difference in perception between ethnic groups concerning a potential decrease in baptisms if regional and state conferences merged.

Question 13. “If the only Adventist school in my area was operated by the ‘other’ conference, I would send my child there rather than to public school.” The mean for all respondents was 4.11 (Positive), which indicates agreement with the idea of sending one’s children to a school of the “other” conference.

The null hypothesis is rejected ($F_{3, 697}=4.102, p=.007$). There was a significant difference in perception between ethnic groups concerning the idea of sending one’s child to a school of the “other” conference.

Table 19 indicates the results of the Student-Newman-Keuls post hoc test, which does not detect where the significant difference lies between the ethnic groups.

Question 18. “The reasons for starting regional conferences that emerged in the 1940s still apply to the Adventist church today.” The mean for all respondents was 2.81 (Neutral) which indicates uncertainty with the idea that reasons for starting the regional conferences in the 1940s still apply today.

Table 19

Student-Newman-Keuls Test for Question 13 (Primary Ethnic Background)

Ethnic background	<i>N</i>	<i>M</i>	African-American	Caribbean-American	Caucasian
African-American	350	3.36			
Caribbean-American	46	3.52			
Caucasian	263	2.86			
Other	41	3.44			

The null hypothesis is rejected ($F_{3, 705}=13.551, p=.000$). There was a significant difference in perception between ethnic groups concerning the validity of the original reasons for creating the regional conferences.

Table 20 indicates the results of the Student-Newman-Keuls post-hoc test. African-Americans and Other all felt more strongly on this issue than Caucasians and Caribbean-Americans. However, there was still ambivalence since the means for all the groups on this question were in the Neutral Range.

Question 22. “Joint youth programs and events would be a great blessing to Adventist youth in both the regional and state conferences.” The mean for all respondents was 4.28 (Positive), which indicates agreement with the idea that joint youth activities would be good for all youth.

The null hypothesis is rejected ($F_{3, 711}=28.539, p=.000$). There was a significant difference in perception between ethnic groups concerning the benefits of joint youth activities.

Table 20

Student-Newman-Keuls Test for Question 18 (Primary Ethnic Background)

Ethnic background	<i>N</i>	<i>M</i>	African-American	Caribbean-American	Caucasian
African-American	359	3.01			
Caribbean-American	46	2.37	*		
Caucasian	261	2.51	*		
Other	43	3.21		*	*

*Denotes pairs of groups significantly different at the .05 level.

Table 21 indicates the results of the Student-Newman-Keuls post-hoc test. Caribbean-Americans felt more strongly on this issue than African-Americans and Others, who in turn felt more strongly than Caucasians. However, all groups were in the Positive range in answer to this question.

Question 33. “Merging Adventist schools in a geographic region would create larger schools that could offer more programs and options for students from both conferences.” The mean for all respondents was 4.03 (Positive), which indicates agreement with the idea that a merger of Adventist schools would benefit all students.

The null hypothesis is rejected ($F_{3, 698}=19.036, p=.000$). There was a significant difference in perception between ethnic groups concerning a potential benefit if schools are merged.

Table 22 indicates the results of the Student-Newman-Keuls post-hoc test. African-Americans and Caribbean-Americans felt more strongly on this issue than did Caucasians and Other. However, all groups were in the Positive range in answer to this question.

Table 21

Student-Newman-Keuls Test for Question 22 (Primary Ethnic Background)

Ethnic background	<i>N</i>	<i>M</i>	African-American	Caribbean-American	Caucasian
African-American	363	4.46			
Caribbean-American	46	4.76	*		
Caucasian	262	3.95	*	*	
Other	44	4.32		*	*

*Denotes pairs of groups significantly different at the .05 level.

Table 22

Student-Newman-Keuls Test for Question 33 (Primary Ethnic Background)

Ethnic background	<i>N</i>	<i>M</i>	African-American	Caribbean-American	Caucasian
African-American	354	4.26			
Caribbean-American	45	4.36			
Caucasian	260	3.73	*	*	
Other	43	3.95	*	*	

*Denotes pairs of groups significantly different at the .05 level.

Age

This section seeks to discern if there was a significant statistical difference between the responses of the four age subgroups to the questions dealing with the impact of segregation on the effectiveness of the mission of the church.

Table 23 presents a composite ANOVA table for the questions dealing with Effectiveness in Mission in relation to Age. It will be followed by tables presenting the results of Student-Newman-Keuls post-hoc tests when appropriate.

Question 6. “Regional and state conferences are necessary for effective evangelism among various ethnic groups.”

The null hypothesis is accepted ($F_{3, 698}=.896, p=.443$). There was no significant difference in perception between age groups concerning the necessity of regional and state conferences for effective evangelism.

Question 8. “The cultural dynamics of the early 20th century that prompted the creation of regional conferences are still in force today.”

Table 23

Effectiveness in Mission: Composite ANOVA Table for Age

Question		<i>SS</i>	<i>df</i>	<i>MS</i>	<i>F</i>	<i>Sig.</i>
6	Between groups	4.625	3	1.542	0.896	.443
	Within groups	1200.760	698	1.720		
	Total	1205.385	701			
8	Between groups	2.777	3	0.926	0.651	.582
	Within groups	988.175	695	1.422		
	Total	990.953	698			
10	Between groups	15.355	3	5.118	3.878	.009
	Within groups	925.193	701	1.320		
	Total	940.548	704			
13	Between groups	19.908	3	6.636	5.557	.001
	Within groups	833.556	698	1.194		
	Total	853.464	701			
18	Between groups	1.264	3	0.421	0.301	.824
	Within groups	988.511	707	1.398		
	Total	989.775	710			
22	Between groups	6.835	3	2.278	3.397	.018
	Within groups	478.256	713	0.671		
	Total	485.091	716			
33	Between groups	2.105	3	0.702	0.767	.512
	Within groups	639.860	700	0.914		
	Total	641.964	703			

The null hypothesis is accepted ($F_{3, 695}=.651, p=.582$). There was no significant difference in perception between age groups concerning the relevance of early 20th-century cultural dynamics to the church today.

Question 10. “Baptisms would decrease if regional and state conferences merged.”

The null hypothesis is rejected ($F_{3, 701}=3.878, p=.009$). There was a significant difference in perception between age groups concerning the effect on baptisms of merging state and regional conferences.

Table 24 indicates the results of the Student-Newman-Keuls post-hoc test. Respondents who were 61+ felt more strongly on this issue than those ages 18-40. However, all groups were in the Negative range on this question.

Question 13. “If the only Adventist school in my area was operated by the ‘other’ conference, I would send my child there rather than to public school.”

The null hypothesis is rejected ($F_{3, 698}=5.557, p=.001$). There was a significant difference in perception between age groups concerning sending students to a school in the “other” conference.

Table 24

Student-Newman-Keuls Test for Question 10 (Age)

Age	N	M	18-40	41-50	51-60
18-40	134	2.03			
41-50	133	2.18			
51-60	209	2.22			
61+	229	2.44	*		

*Denotes pairs of groups significantly different at the .05 level.

Table 25 indicates the results of the Student-Newman-Keuls post-hoc test. Respondents who were ages 51-60 felt more strongly on this issue than those who were 18-40 and 41-50. However all groups were in the Positive range for this question.

Question 18. “The reasons for starting regional conferences that emerged in the 1940's still apply to the Adventist church today.”

The null hypothesis is accepted ($F_{3, 707}=3.301, p=.824$). There was no significant difference in perception between age groups concerning the reasons for starting regional conferences and their application to the church today.

Question 22. “Joint youth programs and events would be a great blessing to Adventist youth in both the regional and state conferences.”

The null hypothesis is retained ($F_{3, 713}=3.397, p=.018$). There was no significant difference in perception between age groups concerning the benefits of joint youth activities.

Question 33. “Merging Adventist schools in a geographic region would create larger schools that could offer more programs and options for students from both conferences.”

Table 25
Student-Newman-Keuls Test for Question 13 (Age)

Age	N	M	18-40	41-50	51-60
18-40	133	3.96			
41-50	133	3.89			
51-60	208	4.33	*	*	
61+	228	4.17			

*Denotes pairs of groups significantly different at the .05 level.

The null hypothesis is accepted ($F_{3, 700}=.767, p=.512$). There was no significant difference in perception between age groups concerning the merging of Adventist schools.

Role in the church

This section seeks to discern if there was a significant statistical difference between the responses of the three role subgroups to the questions dealing with the impact of segregation on the effectiveness of the mission of the church.

Table 26 presents a composite ANOVA table for the questions dealing with Effectiveness in Mission in relation to Role in the Church. It is followed by tables presenting the results of Student-Newman-Keuls post-hoc tests when appropriate.

Question 6. “Regional and state conferences are necessary for effective evangelism among various ethnic groups.”

The null hypothesis is accepted ($F_{2, 680}=1.697, p=.184$). There was no significant difference in perception between role groups concerning the necessity of regional and state conferences for effective evangelism.

Question 8. “The cultural dynamics of the early 20th century that prompted the creation of regional conferences are still in force today.”

The null hypothesis is accepted ($F_{2, 679}=2.202, p=.111$). There was no significant difference in perception between role groups concerning the relevance of early 20th-century cultural dynamics to the church today.

Table 26

Effectiveness in Mission: Composite ANOVA Table for Role in Church

Question		SS	df	MS	F	Sig.
6	Between groups	5.762	2	2.881	1.697	.184
	Within groups	1154.361	680	1.698		
	Total	1160.123	682			
8	Between groups	6.257	2	3.129	2.202	.111
	Within groups	964.558	679	1.421		
	Total	970.815	681			
10	Between groups	12.625	2	6.313	4.851	.008
	Within groups	888.741	683	1.301		
	Total	901.366	685			
13	Between groups	5.190	2	2.595	2.135	.119
	Within groups	826.479	680	1.215		
	Total	831.669	682			
18	Between groups	7.945	2	3.973	2.896	.056
	Within groups	941.117	686	1.372		
	Total	949.062	688			
22	Between groups	21.168	2	10.584	16.534	.000
	Within groups	442.342	691	0.640		
	Total	463.510	693			
33	Between groups	15.594	2	7.797	8.635	.000
	Within groups	614.878	681	0.903		
	Total	630472	683			

Question 10. “Baptisms would decrease if regional and state conferences merged.”

The null hypothesis is rejected ($F_{2, 683}=4.851, p=.008$). There was a significant difference in perception between role groups concerning the effect of a merger of state and regional conferences on baptisms. However, the post-hoc test indicates no

significant difference between groups. Table 27 indicates the results of the Student-Newman-Keuls post-hoc test.

Question 13. “If the only Adventist school in my area was operated by the “other” conference, I would send my child there rather than to public school.”

The null hypothesis is accepted ($F_{2, 680}=2.135, p=.119$). There was no significant difference in perception between role groups concerning sending students to a school in the “other” conference.

Question 18. “The reasons for starting regional conferences that emerged in the 1940's still apply to the Adventist church today.”

The null hypothesis is accepted ($F_{2, 686}=2.896, p=.056$). There was no significant difference in perception between role groups concerning the reasons for starting regional conferences and their application to the church today.

Question 22. “Joint youth programs and events would be a great blessing to Adventist youth in both the regional and state conferences.”

Table 27

Student-Newman-Keuls Test for Question 10 (Role in Church)

Role	<i>N</i>	<i>M</i>	Professional clergy	Conf. employed non-clergy
Professional clergy	159	2.49		
Conf. employed non-clergy	49	2.24		
Non-clergy	478	2.17		

The null hypothesis is rejected ($F_{2, 691}=16.534, p=.000$). There was a significant difference in perception between role groups concerning joint youth activities.

Table 28 indicates the results of the Student-Newman-Keuls post-hoc test. Non-Clergy felt more strongly on this issue than Professional Clergy, who in turn felt more strongly than Conference-Employed Non-Clergy. However, all groups were in the Positive range on this question.

Question 33. “Merging Adventist schools in a geographic region would create larger schools that could offer more programs and options for students from both conferences.”

The null hypothesis is rejected ($F_{2, 681}=8.635, p=.000$). There was a significant difference in perception between role groups concerning the merging of Adventist schools.

Table 29 indicates the results of the Student-Newman-Keuls post-hoc test. Non-Clergy felt more strongly on this issue than Professional Clergy and Conference-Employed Non-Clergy. However, all groups were in the Positive range on this question.

Table 28

Student-Newman-Keuls Test for Question 22 (Role in Church)

Role	<i>N</i>	<i>M</i>	Professional clergy	Conf. employed non-clergy
Professional clergy	159	4.09		
Conf. employed non-clergy	48	3.83	*	
Non-clergy	487	4.39	*	*

*Denotes pairs of groups significantly different at the .05 level.

Table 29

Student-Newman-Keuls Test for Question 33 (Role in Church)

Role	N	M	Professional clergy	Conf. employed non-clergy
Professional clergy	158	3.86		
Conf. employed non-clergy	48	3.65		
Non-clergy	478	4.12	*	*

*Denotes pairs of groups significantly different at the .05 level.

Table 30 contains the means and standard deviations by Primary Ethnic Background for the questions pertaining to Effectiveness of Mission.

Table 31 contains the means and standard deviations by Age groups for questions pertaining to Effectiveness in Mission.

Table 30

Means and Standard Deviations by Primary Ethnic Background

Questions	AA		CA		Cauc		Other		
	M	SD	M	SD	M	SD	M	SD	
Effectiveness in Mission									
6. Effective Evangelism	3.36	1.35	3.52	1.36	2.86	1.16	3.44	1.38	
8. Cultural Dynamics	3.47	1.16	2.85	1.26	2.61	1.07	3.37	1.28	
10. Baptisms	2.20	1.22	2.04	1.38	2.31	0.98	2.40	1.24	
13. Adventist School	4.25	1.11	4.23	1.36	3.95	1.03	4.00	1.15	
18. Reasons for Starting	3.01	1.20	2.37	1.08	2.51	1.05	3.21	1.34	
22. Joint Youth Programs	4.46	0.75	4.76	0.48	3.95	0.85	4.32	0.80	
33. Merging Adventist Schools	4.26	0.91	4.36	0.83	3.73	0.90	3.95	1.00	

Note. AA = African-American, CA = Caribbean-American, Cauc = Caucasian.

Table 31

Means and Standard Deviations by Age Groups

Questions	18-40		41-50		51-60		61+		
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	
Effectiveness in Mission									
6. Effective Evangelism	3.12	1.16	3.33	1.34	3.20	1.32	3.11	1.36	
8. Cultural Dynamics	3.00	1.12	3.06	1.19	3.15	1.24	3.15	1.20	
10. Baptisms	2.03	0.94	2.18	1.17	2.22	1.15	2.44	1.24	
13. Adventist School	3.96	1.09	3.89	1.29	4.33	0.91	4.17	1.12	
18. Reasons for Starting	2.70	1.12	2.79	1.11	2.82	1.24	2.81	1.21	
22. Joint Youth Programs	4.40	0.77	4.24	0.87	4.37	0.69	4.16	0.92	
33. Merging Adventist Schools	4.10	0.80	3.93	1.06	4.04	1.02	4.06	0.91	

Table 32 contains the means and standard deviations by Role in the Church for questions pertaining to Effectiveness in Mission.

Witness to Culture-at-Large

The null hypothesis for the questions concerning the church’s Witness to the Culture-at-Large would be that there was no statistical difference between the responses of the various sub-groups within each of the three demographic areas on questions relating to the Witness to the Culture.

Primary ethnic background

This section seeks to discern if there is a significant statistical difference between the responses of the four ethnic subgroups to the questions dealing with the impact of segregation on the church’s witness to the culture-at-large.

Table 32

Means and Standard Deviations by Roles in the Church

Questions	PC		CENC		NC	
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>
Effectiveness in Mission						
6. Effective Evangelism	3.33	1.33	2.98	1.23	3.16	1.30
8. Cultural Dynamics	3.22	1.27	2.82	1.24	3.09	1.16
10. Baptisms	2.49	1.15	2.24	1.01	2.17	1.15
13. Adventist School	4.11	0.98	3.82	1.17	4.16	1.13
18. Reasons for Starting	2.98	1.30	2.67	1.25	2.74	1.12
22. Joint Youth Programs	4.09	0.90	3.83	0.95	4.39	0.75
33. Merging Adventist Schools	3.86	0.99	3.65	1.04	4.12	0.93

Note. PC = Professional Clergy, CENC = Conference-Employed Non-Clergy, NC = Non-Clergy.

Table 33 presents a composite ANOVA table for the questions dealing with Witness to the Culture-at-Large in relation to Primary Ethnic Background. It is followed by tables presenting the results of Student-Newman-Keuls post-hoc tests when appropriate.

Question 7. “The Adventist Church’s witness to the general public would be strengthened if the regional and state conferences were merged.” The mean for all respondents was 3.91 (Positive), which indicates agreement with the idea that the church’s witness to the public would be strengthened by a merger.

The null hypothesis is rejected ($F_{3, 695}=9.545, p=.000$). There was a significant difference in perception between ethnic groups concerning how a merger of regional and state conferences would affect the church’s witness to the public.

Table 33

Witness to Culture: Composite ANOVA Table for Primary Ethnic Background

Question		<i>SS</i>	<i>df</i>	<i>MS</i>	<i>F</i>	Sig.
7	Between groups	32.576	3	10.859	9.545	.000
	Within groups	790.612	695	1.138		
	Total	823.187	698			
9	Between groups	16.750	3	5.583	3.282	.020
	Within groups	1168.515	687	1.701		
	Total	1185.265	690			
11	Between groups	34.950	3	11.650	10.578	.000
	Within groups	765.462	695	1.101		
	Total	800.412	698			
34	Between groups	15.098	3	5.033	3.901	.009
	Within groups	899.068	697	1.290		
	Total	914.165	700			
35	Between groups	47.231	3	15.744	13.026	.000
	Within groups					
	Total					

Table 34 indicates the results of the Student-Newman-Keuls post-hoc test.

African-Americans and Caribbean-Americans felt more strongly on this issue than did Caucasians. However, all groups were Positive on this question.

Question 9. “I feel proud when I talk to my friends outside the Adventist Church about the current conference system.” The mean for all respondents was 2.73 (Neutral) which indicates uncertainty about how respondents feel when they talk to friends about the current conference system.

Table 34

Student-Newman-Keuls Test for Question 7 (Primary Ethnic Background)

Ethnic background	<i>N</i>	<i>M</i>	African-American	Caribbean-American	Caucasian
African-American	351	4.07			
Caribbean-American	45	4.27			
Caucasian	263	3.65	*	*	
Other	40	3.93			

*Denotes pairs of groups significantly different at the .05 level.

The null hypothesis is retained ($F_{3, 687}=3.282, p=.020$). There was no significant difference in perception between ethnic groups concerning how they feel when they talk to friends about the current conference system.

Question 11. “The ethnic-based conference structure in the Southern Union has a strong influence on how my non-Adventist friends perceive the Adventist church.” The mean for all respondents was 3.13 (Neutral) which indicates uncertainty on how the conference structure influences the way others perceive the church.

The null hypothesis is rejected ($F_{3, 695}=10.578, p=.000$). There was a significant difference in perception between ethnic groups concerning the current conference system influences perceptions of the church.

Table 35 indicates the results of the Student-Newman-Keuls post-hoc test. Caribbean-Americans felt more strongly on this issue than did African-Americans, Caucasians, and Other. The Caribbean-American means was Positive, while the means for the other three groups were in the Neutral range.

Table 35

Student-Newman-Keuls Test for Question 11 (Primary Ethnic Background)

Ethnic background	<i>N</i>	<i>M</i>	African-American	Caribbean-American	Caucasian
African-American	350	3.24			
Caribbean-American	46	3.65	*		
Caucasian	260	2.87		*	
Other	43	3.21		*	

*Denotes pairs of groups significantly different at the .05 level.

Question 34. “The public image of the Adventist church is damaged by the current conference system.” The mean for all respondents was 3.43 (Neutral), which indicates uncertainty about any damage the church’s public image might suffer from the current system.

The null hypothesis is rejected ($F_{3, 697}=3.901, p=.009$). There was a significant difference in perception between ethnic groups concerning the current systems’ impact on the church’s public image.

Table 36 indicates the results of the Student-Newman-Keuls post-hoc test. Caribbean-Americans felt more strongly on this issue than did Caucasians. The mean for Caribbean-Americans was in the Positive range, while the means of the other three groups were in the Neutral range.

Question 35. “When non-Adventists see our conference system, it raises questions in their minds about the truth of our message.” The mean for all respondents was 3.60 (Positive) which indicates agreement with the idea that the current system causes others to question the veracity of the church’s message.

Table 36

Student-Newman-Keuls Test for Question 34 (Primary Ethnic Background)

Ethnic background	<i>N</i>	<i>M</i>	African-American	Caribbean-American	Caucasian
African-American	354	3.48			
Caribbean-American	44	3.89			
Caucasian	261	3.29		*	
Other	42	3.45			

*Denotes pairs of groups significantly different at the .05 level.

The null hypothesis is rejected ($F_{3,699}=13.026, p=.000$). There was a significant difference in perception between ethnic groups concerning the impact the current system has on how others perceive the veracity of the church's message.

Table 37 indicates the results of the Student-Newman-Keuls post-hoc test. Caribbean-Americans felt more strongly on this issue than did African-Americans and Other, who in turn felt more strongly than Caucasians. The Caucasian mean was in the Neutral range, while the means of the other three groups were in the Positive range.

Table 37

Student-Newman-Keuls Test for Question 35 (Primary Ethnic Background)

Ethnic background	<i>N</i>	<i>M</i>	African-American	Caribbean-American	Caucasian
African-American	361	3.74			
Caribbean-American	45	4.22	*		
Caucasian	261	3.31	*	*	
Other	42	3.62		*	

*Denotes pairs of groups significantly different at the .05 level.

Age

This section seeks to discern if there is a significant statistical difference between the responses of the four age subgroups to the questions dealing with the impact of segregation on the church's witness to the culture-at-large.

Table 38 presents a composite ANOVA table for the questions dealing with Witness to the Culture-at-Large in relation to Age. It is followed by tables presenting the results of Student-Newman-Keuls post-hoc tests when appropriate.

Table 38

Witness to the Culture: Composite ANOVA Table for Age

Question		SS	df	MS	F	Sig.
7	Between groups	13.341	3	4.447	3.769	.011
	Within groups	822.351	697	1.180		
	Total	835.692	700			
9	Between groups	8.022	3	2.674	1.565	.197
	Within groups	1177.147	689	1.708		
	Total	1185.169	692			
11	Between groups	13.353	3	4.451	3.945	.008
	Within groups	786.347	697	1.128		
	Total	799.700	700			
34	Between groups	9.924	3	3.308	2.538	.056
	Within groups	910.882	699	1.303		
	Total	920.805	702			
35	Between groups	3.087	3	1.029	.806	.491
	Within groups	895.500	701	1.277		
	Total	898.587	704			

Question 7. “The Adventist Church’s witness to the general public would be strengthened if the regional and state conferences were merged.”

The null hypothesis is retained ($F_{3, 697}=3.769, p=.011$). There was no significant difference in perception between age groups concerning the church’s witness to the public if regional and state conferences merged.

Question 9. “I feel proud when I talk to my friends outside the Adventist Church about the current conference system.”

The null hypothesis is accepted ($F_{3, 689}=1.565, p=.197$). There was no significant difference in perception between age groups concerning how they feel when they talk to friends about the current system.

Question 11. “The ethnic-based conference structure in the Southern Union has a strong influence on how my non-Adventist friends perceive the Adventist church.”

The null hypothesis is rejected ($F_{3, 697}=3.945, p=.008$). There was a significant difference in perception between age groups concerning the impact of the current system on how the church is perceived by those outside its membership.

Table 39 indicates the results of the Student-Newman-Keuls post-hoc test. Respondents who were age 61+ felt more strongly on this issue than those who were 18-40. However, there was still ambivalence since the means for all groups on this question were in the Neutral range.

Question 34. “The public image of the Adventist church is damaged by the current conference system.”

Table 39

Student-Newman-Keuls Test for Question 11 (Age)

Age	N	M	18-40	41-50	51-60
18-40	131	2.88			
41-50	134	3.10			
51-60	209	3.13			
61+	227	3.28	*		

*Denotes pairs of groups significantly different at the .05 level.

The null hypothesis is accepted ($F_{3, 699}=2.538, p=.056$). There was no significant difference in perception between age groups concerning whether the public image of the church is damaged by the current system.

Question 35. “When non-Adventists see our conference system, it raises questions in their minds about the truth of our message.”

The null hypothesis is accepted ($F_{3, 701}=.806, p=.491$). There was no significant difference in perception between age groups concerning whether the current system raises a question about the veracity of the church’s message in the minds of non-Adventists.

Role in the church

This section seeks to discern if there is a significant statistical difference between the responses of the three role subgroups to the questions dealing with the impact of segregation on the church’s witness to the culture-at-large.

Table 40 presents a composite ANOVA table for the questions dealing with Witness to the Culture-at-Large in relation to Role in the Church. It is followed by tables presenting the results of Student-Newman-Keuls post-hoc tests when appropriate.

Table 40

Witness to the Culture: Composite ANOVA Table for Role in the Church

Question		SS	df	MS	F	Sig.
7	Between groups	17.473	2	8.737	7.588	.001
	Within groups	782.898	680	1.151		
	Total	800.372	682			
9	Between groups	4.441	2	2.220	1.303	.272
	Within groups	1143.019	671	1.703		
	Total	1147.460	673			
11	Between groups	8.123	2	4.061	3.639	.027
	Within groups	757.848	679	1.116		
	Total	765.971	681			
34	Between groups	1.273	2	.637	.488	.614
	Within groups	885.220	679	1.304		
	Total	886.493	681			
35	Between groups	17.043	2	8.522	6.914	.001
	Within groups	839.289	681	1.232		
	Total	856.332	683			

Question 7. “The Adventist Church’s witness to the general public would be strengthened if the regional and state conferences were merged.”

The null hypothesis is rejected ($F_{2, 680}=7.588, p=.001$). There was a significant difference in perception between role groups concerning the impact on the church’s witness to the public if regional and state conferences merged.

Table 41 indicates the results of the Student-Newman-Keuls post-hoc test. Non-Clergy felt more strongly on this issue than did Conference-Employed Non-Clergy. However, the means for all the groups on this question were in the Positive range.

Table 41

Student-Newman-Keuls Test for Question 7 (Role in Church)

Role	<i>N</i>	<i>M</i>	Professional clergy	Conf. employed non-clergy
Professional clergy	158	3.71		
Conf. employed non-clergy	49	3.53		
Non-clergy	476	4.01		*

*Denotes pairs of groups significantly different at the .05 level.

Question 9. “I feel proud when I talk to my friends outside the Adventist Church about the current conference system.”

The null hypothesis is accepted ($F_{2, 671}=1.303, p=.272$). There was no significant difference in perception between role groups concerning how they feel when talking to friends about the current system.

Question 11. “The ethnic-based conference structure in the Southern Union has a strong influence on how my non-Adventist friends perceive the Adventist church.”

The null hypothesis is retained ($F_{2, 679}=3.639, p=.027$). There was no significant difference in perception between role groups concerning whether the current system has a strong influence on how friends perceive the church.

Question 34. “The public image of the Adventist church is damaged by the current conference system.”

The null hypothesis is accepted ($F_{2, 679}=.488, p=.614$). There was no significant difference in perception between role groups concerning whether the public image of the church is damaged by the current system.

Question 35. “When non-Adventists see our conference system, it raises questions in their minds about the truth of our message.”

The null hypothesis is rejected ($F_{2, 681}=6.914, p=.001$). There was a significant difference in perception between role groups concerning whether the current system raises questions about the veracity of the church’s message.

Table 42 indicates the results of the Student-Newman-Keuls post-hoc test. Non-Clergy felt more strongly on this issue than Professional Clergy and Conference-Employed Non-Clergy. The mean for the Non-Clergy was in the Positive range, whereas the means for the other two groups were in the Neutral range for this question.

Table 43 contains the means and standard deviations by Primary Ethnic Background for questions pertaining to Witness to the Culture-at-Large.

Table 44 contains the means and standard deviations by Age groups for questions pertaining to Witness to Culture-at-Large.

Table 42

Student-Newman-Keuls Test for Question 35 (Role in Church)

Role	<i>N</i>	<i>M</i>	Professional clergy	Conf. employed non-clergy
Professional clergy	158	3.39		
Conf. employed non-clergy	48	3.31		
Non-clergy	478	3.72	*	*

*Denotes pairs of groups significantly different at the .05 level.

Table 43

Means and Standard Deviations by Primary Ethnic Background

Questions	AA		CA		Cauc		Other	
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>
Witness to the Culture-at-Large								
7. Witness to Public	4.07	1.04	4.27	1.07	3.65	1.05	3.93	1.35
9. Feel Proud	2.82	1.37	2.26	1.32	2.62	1.18	2.90	1.41
11. Non-Adventist Friends	3.24	1.11	3.65	1.12	2.87	0.92	3.21	1.19
34. Public Image Damaged	3.48	1.13	3.89	1.26	3.29	1.08	3.45	1.38
35. Question Veracity of Message	3.74	1.11	4.22	1.15	3.31	1.05	3.62	1.23

Note. AA = African-American, CA = Caribbean-American, Cauc = Caucasian.

Table 44

Means and Standard Deviations by Age Groups

Questions	18-40		41-50		51-60		61+	
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>
Witness to the Culture-at-Large								
7. Witness to Public	3.97	1.02	3.85	1.15	4.09	0.98	3.75	1.18
9. Feel Proud	2.60	1.25	2.70	1.30	2.61	1.30	2.85	1.32
11. Non-Adventist Friends	2.88	1.01	3.10	1.04	3.13	1.11	3.28	1.06
34. Public Image Damaged	3.56	1.04	3.27	1.17	3.55	1.12	3.44	1.15
35. Question Veracity of Message	3.69	1.06	3.53	1.13	3.66	1.13	3.55	1.16

Table 45 contains the means and standard deviations by Role in the Church for questions pertaining to Witness to the Culture-at-Large.

White Flight

The null hypothesis for the questions concerning White Flight from churches that are multi-cultural would be that there was no statistical difference between the responses of the various subgroups within each of the three demographic areas on questions relating to White Flight.

Primary Ethnic Background

This section seeks to discern if there is a significant statistical difference between the responses of the four ethnic subgroups to the questions dealing with the impact of segregation on the issue of White Flight.

Table 45

Means and Standard Deviations by Roles in the Church

Questions	PC		CENC		NC	
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>
Witness to the Culture-at-Large						
7. Witness to Public	3.72	1.16	3.53	1.19	4.01	1.03
9. Feel Proud	2.84	1.41	2.57	1.21	2.67	1.28
11. Non-Adventist Friends	3.05	1.10	2.76	0.95	3.16	1.05
34. Public Image Damaged	3.44	1.18	3.29	1.17	3.46	1.13
35. Question Veracity of Message	3.39	1.16	3.31	1.19	3.72	1.08

Note. PC = Professional Clergy, CENC = Conference-Employed Non-Clergy, NC = Non-Clergy.

Table 46 presents a composite ANOVA table for the questions dealing with White Flight in relation to Primary Ethnic Background. It is followed by tables presenting the results of Student-Newman-Keuls post-hoc tests when appropriate.

Question 2. “There is only one correct way to conduct a worship service in the Adventist Church.” The mean for all respondents was 1.86 (Negative), which indicates disagreement with the idea that there is only one correct way to conduct a worship service.

The null hypothesis is rejected ($F_{2, 699}=8.975, p=.000$). There was a significant difference in perception between ethnic groups concerning whether there is only one correct way to conduct worship.

Table 47 indicates the results of the Student-Newman-Keuls post-hoc test. Both African-Americans and Other felt more strongly on this issue than either Caucasians or Caribbean-Americans, while the latter two had no significant difference. However, the means for all groups were in the Negative range for this question.

Question 3. “There are biblical principles that demand that the Adventist Church should not have conferences based on race.” The mean for all respondents was 3.60 (Positive), which indicates agreement with the idea that there are biblical principles that require the church to abandon race-based conferences.

The null hypothesis is retained ($F_{3, 700}=3.280, p=.021$). There was no significant difference in perception between ethnic groups concerning whether there are biblical principles which require the church to abandon race-based conferences.

Table 46

White Flight: Composite ANOVA Table for Primary Ethnic Background

Question		<i>SS</i>	<i>df</i>	<i>MS</i>	<i>F</i>	<i>Sig.</i>
2	Between groups	37.761	3	12.587	8.975	.000
	Within groups	980.339	699	1.402		
	Total	1018.100	702			
3	Between groups	19.225	3	6.408	3.280	.021
	Within groups	1367.614	700	1.954		
	Total	1386.839	703			
4	Between groups	23.633	3	7.878	5.147	.002
	Within groups	1065.297	696	1.531		
	Total	1088.930	699			
12	Between groups	30.965	3	10.322	10.916	.000
	Within groups	658.070	696	0.946		
	Total	689.034	699			
14	Between groups	0.102	3	0.034	.056	.983
	Within groups	431.556	712	0.606		
	Total	431.658	715			
15	Between groups	38.590	3	12.863	10.427	.000
	Within groups	873.386	708	1.234		
	Total	911.976	711			
16	Between groups	117.747	3	39.249	33.242	.000
	Within groups	835.933	708	1.181		
	Total	953.680	711			
17	Between groups	5.219	3	1.740	1.415	.237
	Within groups	870.331	708	1.229		
	Total	875.551	711			
19	Between groups	37.493	3	12.498	11.245	.000
	Within groups	782.389	704	1.111		
	Total	819.881	707			
20	Between groups	6.714	3	2.238	1.473	.221
	Within groups	1077.522	709	1.520		
	Total	1084.236	712			

Table 46—Continued.

Question		SS	df	MS	F	Sig.
24	Between groups	35.329	3	11.776	7.453	.000
	Within groups	1110.778	703	1.580		
	Total	1146.107	706			
29	Between groups	6.699	3	2.233	2.063	.104
	Within groups	756.684	699	1.083		
	Total	763.383	702			
32	Between groups	7.236	3	2.412	1.738	.158
	Within groups	967.434	697	1.388		
	Total	974.670	700			

Table 47

Student-Newman-Keuls Test for Question 2 (Primary Ethnic Background)

Ethnic background	N	M	African-American	Caribbean-American	Caucasian
African-American	353	2.02			
Caribbean-American	46	1.57	*		
Caucasian	261	1.59	*		
Other	43	2.26		*	*

*Denotes pairs of groups significantly different at the .05 level.

Question 4. “Leaders in the Adventist Church should make decisions concerning the current conference system based on what is biblically correct, even if the majority of the people disagree.” The mean for all respondents was 3.99 (Positive), which indicates agreement with the idea that leaders should make decisions about the current system based on biblical principle even against the majority.

The null hypothesis is rejected ($F_{3, 696}=5.147, p=.002$). There was a significant difference in perception between ethnic groups concerning the basis for making decisions about the current system.

Table 48 indicates the results of the Student-Newman-Keuls post-hoc test. Caribbean-Americans felt more strongly on this issue than did Caucasians and Other. However, the means of all groups were in the Positive range for this question.

Question 12. “If Ellen White were alive today, given the current trends toward integration in our culture at large, she would move the Adventist Church toward integration in all our organizations.” The mean for all respondents was 4.03 (Positive), which indicates agreement with the idea that Ellen White would move the church toward integration at all levels.

The null hypothesis is rejected ($F_{3, 696}=10.916, p=.000$). There was a significant difference in perception between ethnic groups concerning Ellen White and organizational integration today in the church.

Table 49 indicates the results of the Student-Newman-Keuls post-hoc test. African-Americans and Caribbean-Americans, though not differing from each other, both felt more strongly on this issue than either Caucasians or Other. The latter two did not differ from each other. However, the means of all groups were in the Positive range for this question.

Table 48

Student-Newman-Keuls Test for Question 4 (Primary Ethnic Background)

Ethnic background	<i>N</i>	<i>M</i>	African-American	Caribbean-American	Caucasian
African-American	354	4.12			
Caribbean-American	46	4.33			
Caucasian	260	3.80		*	
Other	40	3.73		*	

*Denotes pairs of groups significantly different at the .05 level.

Table 49

Student-Newman-Keuls Test for Question 12 (Primary Ethnic Background)

Ethnic background	<i>N</i>	<i>M</i>	African-American	Caribbean-American	Caucasian
African-American	352	4.22			
Caribbean-American	46	4.20			
Caucasian	260	3.82	*	*	
Other	42	3.69	*	*	

*Denotes pairs of groups significantly different at the .05 level.

Question 14. “I would visit the worship service of an ethnic group other than my own if invited.” The mean for all respondents was 4.54 (Positive), which indicates agreement with the idea that the respondents would visit the worship service of another ethnic group.

The null hypothesis is accepted ($F_{3, 712}=.056, p=.983$). There was no significant difference in perception between ethnic groups concerning the likelihood of visiting the worship service of another ethnic group.

Question 15. “It is generally believed that African-American Adventists are willing to serve under Caucasian leaders at all levels of the church organization.” The mean for all respondents was 3.30 (Neutral), which indicates uncertainty about whether African-American Adventists are willing to serve under Caucasian leaders.

The null hypothesis is rejected ($F_{3, 708}=10.427, p=.000$). There was a significant difference in perception between ethnic groups concerning the willingness of African-Americans to serve under Caucasian leaders.

Table 50 indicates the results of the Student-Newman-Keuls post-hoc test. Caribbean-Americans felt more strongly on this issue than did Caucasians and Other.

Table 50

Student-Newman-Keuls Test for Question 15 (Primary Ethnic Background)

Ethnic background	<i>N</i>	<i>M</i>	African-American	Caribbean-American	Caucasian
African-American	362	3.46			
Caribbean-American	45	3.67			
Caucasian	262	3.00	*	*	
Other	43	3.19		*	

*Denotes pairs of groups significantly different at the .05 level.

African-Americans felt more strongly than did Caucasians. The mean for Caribbean-American was Positive, while those of the other three groups were in the Neutral range.

Question 16. “It is generally believed that Caucasian Adventists are willing to serve under African-American leaders at all levels of the church organization.” The mean for all respondents was 2.70 (Neutral), which indicates uncertainty as to whether Caucasian Adventists would serve under African-American leaders.

The null hypothesis is rejected ($F_{3, 708}=33.242, p=.000$). There was a significant difference in perception between ethnic groups as to whether Caucasians would serve under African-American leaders.

Table 51 indicates the results of the Student-Newman-Keuls post-hoc test. Caucasians felt more strongly on this issue than did African-Americans, Caribbean-Americans, and Other. The means of Caucasians and Other were in the Neutral range, while the means of African-Americans and Caribbean-Americans were in the Negative range.

Table 51

Student-Newman-Keuls Test for Question 16 (Primary Ethnic Background)

Ethnic background	<i>N</i>	<i>M</i>	African-American	Caribbean-American	Caucasian
African-American	361	2.37			
Caribbean-American	46	2.37			
Caucasian	262	3.23	*	*	
Other	43	2.65			*

*Denotes pairs of groups significantly different at the .05 level.

Question 17. “If you try to merge two worship styles into one new style, one culture will eventually dominate and overpower the other.” The mean for all respondents was 3.21 (Neutral), which indicates uncertainty about whether one worship style would dominate.

The null hypothesis is accepted ($F_{3, 708}=1.415, p=.237$). There was no significant difference in perception between ethnic groups concerning whether one worship style would dominate another.

Question 19. “I believe the New Testament demands that the church be multi-cultural at all levels of operation.” The mean for all respondents was 4.09 (Positive), which indicates agreement with the idea that the New Testament requires the church to be multi-cultural.

The null hypothesis is rejected ($F_{3, 704}=11.245, p=.000$). There was a significant difference in perception between ethnic groups concerning whether the New Testament requires the church to be multi-cultural.

Table 52 indicates the results of the Student-Newman-Keuls post-hoc test. African-Americans felt more strongly on this issue than did Caucasians. However, means for all groups were Positive on this question.

Question 20. “Any decisions made about merging a regional and state conference should be made on the basis of what will make people the most comfortable.” The mean for all respondents was 2.58 (Neutral), which indicates uncertainty as to whether the comfort of the people should be the basis for decisions about merging conferences.

The null hypothesis is accepted ($F_{3, 709}=1.473, p=.221$). There was no significant difference in perception between ethnic groups concerning whether comfort of the people should be the basis for merger decisions.

Question 24. “The Bible gives us counsel concerning ethnic separation in church organization.” The mean for all respondents was 3.16 (Neutral), which indicates uncertainty as to whether the Bible gives us counsel concerning ethnic separation in the church.

Table 52

Student-Newman-Keuls Test for Question 19 (Primary Ethnic Background)

Ethnic background	<i>N</i>	<i>M</i>	African-American	Caribbean-American	Caucasian
African-American	358	4.29			
Caribbean-American	46	4.11			
Caucasian	261	3.80	*		
Other	43	3.95			

*Denotes pairs of groups significantly different at the .05 level.

The null hypothesis is rejected ($F_{3, 710}=7.453, p=.000$). There was a significant difference in perception between ethnic groups concerning biblical teaching about ethnic separation in the church. However, the post-hoc test gives no indication of significant difference between ethnic groups. Table 53 indicates the results of the Student-Newman-Keuls post-hoc test, which does not detect where the significant difference lies between the ethnic groups.

Question 29. “I enjoy visiting churches that have a worship style different than that of my home church.” The mean for all respondents was 3.78 (Positive), which indicates agreement with the idea that respondents enjoy visiting churches with a different worship style.

The null hypothesis is accepted ($F_{3, 699}=2.063, p=.104$). There was no significant difference in perception between ethnic groups about enjoying visiting churches with different worship styles.

Table 53

Student-Newman-Keuls Test for Question 24 (Primary Ethnic Background)

Ethnic background	<i>N</i>	<i>M</i>	African-American	Caribbean-American	Caucasian
African-American	357	3.34			
Caribbean-American	46	3.33			
Caucasian	261	2.87			
Other	43	3.07			

Question 32. “Ellen White’s counsel that African-Americans and Caucasians should worship separately is still applicable to the Adventist Church today.” The mean for all respondents was 2.31 (Negative), which indicates disagreement with the idea that Ellen White would still counsel today that African-Americans and Caucasians should worship separately.

The null hypothesis is accepted ($F_{3, 697}=1.738, p=.158$). There was no significant difference in perception between ethnic groups concerning the application today of Ellen White’s counsel for separate worship services based on ethnic background.

Age

This section seeks to discern if there is a significant statistical difference between the responses of the four age subgroups to the questions dealing with the impact of segregation on the issue of White Flight.

Table 54 presents a composite ANOVA table for the questions dealing with White Flight in relation to Age. It is followed by tables presenting the results of Student-Newman-Keuls post-hoc tests when appropriate.

Question 2. “There is only one correct way to conduct a worship service in the Adventist Church.”

The null hypothesis is accepted ($F_{3, 702}=1.850, p=.137$). There was no significant difference in perception between age groups concerning whether there is only one correct way to worship.

Table 54

White Flight: Composite ANOVA Table for Age

Question		<i>SS</i>	<i>df</i>	<i>MS</i>	<i>F</i>	<i>Sig.</i>
2	Between groups	7.997	3	2.666	1.850	.137
	Within groups	1011.551	702	1.441		
	Total	1019.548	705			
3	Between groups	12.150	3	4.050	2.048	.106
	Within groups	1388.180	702	1.977		
	Total	1400.330	705			
4	Between groups	17.357	3	5.786	3.717	.011
	Within groups	1086.438	698	1.557		
	Total	1103.795	701			
12	Between groups	3.857	3	1.286	1.276	.282
	Within groups	703.573	698	1.008		
	Total	707.430	701			
14	Between groups	3.567	3	1.189	2.041	.107
	Within groups	415.922	714	0.583		
	Total	419.489	717			
15	Between groups	3.265	3	1.088	0.846	.469
	Within groups	912.056	709	1.286		
	Total	915.321	712			
16	Between groups	9.140	3	3.047	2.273	.079
	Within groups	951.455	710	1.340		
	Total	960.595	713			
17	Between groups	5.466	3	1.822	1.469	.222
	Within groups	880.441	710	1.240		
	Total	885.906	713			
19	Between groups	6.736	3	2.245	1.939	.122
	Within groups	817.456	706	1.158		
	Total	824.192	709			
20	Between groups	27.681	3	9.227	6.212	.000
	Within groups	1053.133	709	1.485		
	Total	1080.813	712			

Table 54—Continued.

Question		<i>SS</i>	<i>df</i>	<i>MS</i>	<i>F</i>	<i>Sig.</i>
24	Between groups	9.872	3	3.291	2.039	.107
	Within groups	1134.236	703	1.613		
	Total	1144.107	706			
29	Between groups	21.539	3	7.180	6.870	.000
	Within groups	732.546	701	1.045		
	Total	754.085	704			
32	Between groups	3.367	3	1.122	0.800	.494
	Within groups	981.031	699	1.403		
	Total	984.398	702			

Question 3. “There are biblical principles that demand that the Adventist Church should not have conferences based on race.”

The null hypothesis is accepted ($F_{3, 702}=2.048, p=.106$). There was no significant difference in perception between age groups concerning whether biblical principles demand the church to avoid race-based conferences.

Question 4. “Leaders in the Adventist Church should make decisions concerning the current conference system based on what is biblically correct, even if the majority of the people disagree.”

The null hypothesis is retained ($F_{3, 698}=3.717, p=.011$). There was no significant difference in perception between age groups concerning whether leaders should make decisions based on biblical principles even if the majority disagree.

Question 12. “If Ellen White were alive today, given the current trends toward integration in our culture at large, she would move the Adventist Church toward integration in all our organizations.”

The null hypothesis is accepted ($F_{3, 698}=1.276, p=.282$). There was no significant difference in perception between age groups concerning whether Ellen White would today move the church toward organizational integration.

Question 14. “I would visit the worship service of an ethnic group other than my own if invited.”

The null hypothesis is accepted ($F_{3, 714}=2.041, p=.107$). There was no significant difference in perception between age groups concerning whether respondents would visit the worship service of another ethnic group.

Question 15. “It is generally believed that African-American Adventists are willing to serve under Caucasian leaders at all levels of the church organization.”

The null hypothesis is accepted ($F_{3, 709}=.846, p=.469$). There was no significant difference in perception between age groups concerning whether African-American Adventists would serve under Caucasian leaders.

Question 16. “It is generally believed that Caucasian Adventists are willing to serve under African-American leaders at all levels of the church organization.”

The null hypothesis is accepted ($F_{3, 710}=2.273, p=.079$). There was no significant difference in perception between age groups concerning whether Caucasian Adventists would serve under African-American leaders.

Question 17. “If you try to merge two worship styles into one new style, one culture will eventually dominate and overpower the other.”

The null hypothesis is accepted ($F_{3, 710}=1.469, p=.222$). There was no significant difference in perception between age groups concerning whether one worship style would overpower another.

Question 19. “I believe the New Testament demands that the church be multi-cultural at all levels of operation.”

The null hypothesis is accepted ($F_{3, 706}=1.939, p=.122$). There was no significant difference in perception between age groups concerning whether the New Testament demands a multi-cultural church.

Question 20. “Any decisions made about merging a regional and state conference should be made on the basis of what will make people the most comfortable.”

The null hypothesis is rejected ($F_{3, 709}=6.212, p=.000$). There was a significant difference in perception between age groups concerning whether decisions about merging conferences should be based on what makes people comfortable.

Table 55 indicates the results of the Student-Newman-Keuls post-hoc test. Respondents who were age 61+ felt more strongly on this issue than did those who were 18-40, 41-50, and 51-60. The mean for 18-40 was Negative, while the means for the other three groups were in the Neutral range for this question.

Table 55
Student-Newman-Keuls Test for Question 20 (Age)

Age	<i>N</i>	<i>M</i>	18-40	41-50	51-60
18-40	133	2.28			
41-50	136	2.53			
51-60	214	2.50			
61+	230	2.83	*	*	*

*Denotes pairs of groups significantly different at the .05 level.

Question 24. “The Bible gives us counsel concerning ethnic separation in church organization.”

The null hypothesis is accepted ($F_{3, 703}=2.039, p=.107$). There was no significant difference in perception between age groups concerning whether the Bible gives counsel about ethnic separation in the church.

Question 29. “I enjoy visiting churches that have a worship style different than that of my home church.”

The null hypothesis is rejected ($F_{3, 701}=6.870, p=.000$). There was a significant difference in perception between age groups concerning whether respondents enjoy visiting churches with a different worship style.

Table 56 indicates the results of the Student-Newman-Keuls post-hoc test. Those in the group 18-40 felt more strongly on this issue than did those in the groups 41-50 and 51-60. Those in the 51-60 group felt stronger on this than those in the 61+ group. However, the means for all groups were in the Positive range for this question.

Table 56

Student-Newman-Keuls Test for Question 29 (Age)

Age	<i>N</i>	<i>M</i>	18-40	41-50	51-60
18-40	132	4.07			
41-50	135	3.79	*		
51-60	211	3.84	*		
61+	227	3.57	*		*

*Denotes pairs of groups significantly different at the .05 level.

Question 32. “Ellen White’s counsel that African-Americans and Caucasians should worship separately is still applicable to the Adventist Church today.”

The null hypothesis is accepted ($F_{3, 699}=.800, p=.494$). There was no significant difference in perception between age groups concerning whether Ellen White’s counsel for separate worship services would apply today.

Role in the Church

This section seeks to discern whether there is a significant statistical difference between the responses of the three role subgroups to the questions dealing with the impact of segregation on the issue of White Flight.

Table 57 presents a composite ANOVA table for the questions dealing with Effectiveness in Mission in relation to Primary Ethnic Background. It is followed by tables presenting the results of Student-Newman-Keuls post-hoc tests when appropriate.

Question 2. “There is only one correct way to conduct a worship service in the Adventist Church.”

The null hypothesis is retained ($F_{2, 683}=3.483, p=.031$). There was no significant difference in perception between role groups concerning whether there is only one right way to worship.

Question 3. “There are biblical principles that demand that the Adventist Church should not have conferences based on race.”

The null hypothesis is accepted ($F_{2, 684}=2.927, p=.054$). There was no significant difference in perception between role groups concerning whether Bible principles demand a move away from race-based conferences.

Table 57

White Flight: Composite ANOVA Table for Role in the Church

Question		SS	df	MS	F	Sig.
2	Between groups	9.701	2	4.851	3.483	.031
	Within groups	951.156	683	1.393		
	Total	960.857	685			
3	Between groups	11.590	2	5.795	2.927	.054
	Within groups	1354.104	684	1.980		
	Total	1365.694	686			
4	Between groups	36.083	2	18.042	11.768	.000
	Within groups	1042.494	680	1.533		
	Total	1078.577	682			
12	Between groups	27.812	2	13.906	14.632	.000
	Within groups	646.273	680	0.950		
	Total	674.085	682			
14	Between groups	0.012	2	0.006	0.011	.989
	Within groups	390.759	692	0.565		
	Total	390.771	694			
15	Between groups	12.789	2	6.394	5.054	.007
	Within groups	870.476	688	1.265		
	Total	883.265	690			
16	Between groups	4.470	2	2.235	1.671	.189
	Within groups	922.771	690	1.337		
	Total	927.241	692			
17	Between groups	13.507	2	6.754	5.570	.004
	Within groups	835.354	689	1.212		
	Total	848.861	691			
19	Between groups	11.354	2	5.677	5.010	.007
	Within groups	776.088	685	1.133		
	Total	787.442	687			
20	Between groups	3.993	2	1.997	1.332	.265
	Within groups	1030.933	688	1.498		
	Total	1034.926	690			

Table 57—Continued.

Question		<i>SS</i>	<i>df</i>	<i>MS</i>	<i>F</i>	<i>Sig.</i>
24	Between groups	4.799	2	2.399	1.482	.228
	Within groups	1102.621	681	1.619		
	Total	1107.420	683			
29	Between groups	7.934	2	3.967	3.679	.026
	Within groups	735.520	682	1.078		
	Total	743.454	684			
32	Between groups	24.248	2	12.124	8.953	.000
	Within groups	919.471	679	1.354		
	Total	943.720	681			

Question 4. “Leaders in the Adventist Church should make decisions concerning the current conference system based on what is biblically correct, even if the majority of the people disagree.”

The null hypothesis is rejected ($F_{2,680}=11.768, p=.000$). There was a significant difference in perception between role groups concerning whether leaders should make decisions about current system based on the Bible, even when the majority disagree.

Table 58 indicates the results of the Student-Newman-Keuls post-hoc test. Non-Clergy felt more strongly on this issue than did Professional Clergy and Conference-Employed Non-Clergy. The means for Non-Clergy and Professional Clergy were in the Positive range, while the mean for Conference-Employed Non-Clergy was in the Neutral range.

Question 12. “If Ellen White were alive today, given the current trends toward integration in our culture at large, she would move the Adventist Church toward integration in all our organizations.”

The null hypothesis is rejected ($F_{2, 680}=14.632, p=.000$). There was a significant difference in perception between role groups concerning whether Ellen White would encourage organizational integration in the church.

Table 59 indicates the results of the Student-Newman-Keuls post-hoc test. Non-Clergy felt more strongly on this issue than did Professional Clergy, who in turn felt more strongly than Conference-Employed Non-Clergy. However, the means for all three groups were in the Positive range for this question.

Table 58

Student-Newman-Keuls Test for Question 4 (Role in Church)

Role	<i>N</i>	<i>M</i>	Professional clergy	Conf. employed non-clergy
Professional clergy	156	3.62		
Conf. employed non-clergy	49	2.65		
Non-clergy	478	4.13	*	*

*Denotes pairs of groups significantly different at the .05 level.

Table 59

Student-Newman-Keuls Test for Question 12 (Role in Church)

Role	<i>N</i>	<i>M</i>	Professional clergy	Conf. employed non-clergy
Professional clergy	157	3.83		
Conf. employed non-clergy	48	3.50	*	
Non-clergy	478	4.16	*	*

*Denotes pairs of groups significantly different at the .05 level.

Question 14. “I would visit the worship service of an ethnic group other than my own if invited.”

The null hypothesis is accepted ($F_{2, 692}=.011, p=.989$). There was no significant difference in perception between role groups concerning whether respondents would visit the worship service of another ethnic group.

Question 15. “It is generally believed that African-American Adventists are willing to serve under Caucasian leaders at all levels of the church organization.”

The null hypothesis is rejected ($F_{2, 688}=5.054, p=.007$). There was a significant difference in perception between role groups concerning whether African-American members would serve under Caucasian leaders. However, the post-hoc test indicates no significant difference between groups. Table 60 indicates the results of the Student-Newman-Keuls post-hoc test, which does not detect where the significant difference lies between the role groups.

Question 16. “It is generally believed that Caucasian Adventists are willing to serve under African-American leaders at all levels of the church organization.”

Table 60

Student-Newman-Keuls Test for Question 15 (Role in Church)

Role	<i>N</i>	<i>M</i>	Professional clergy	Conf. employed non-clergy
Professional clergy	159	3.05		
Conf. employed non-clergy	49	3.20		
Non-clergy	483	3.37		

The null hypothesis is accepted ($F_{2, 690}=1.671, p=.189$). There was no significant difference in perception between role groups concerning whether Caucasian members would serve under African-American leaders in the church.

Question 17. “If you try to merge two worship styles into one new style, one culture will eventually dominate and overpower the other.”

The null hypothesis is rejected ($F_{2, 689}=5.570, p=.004$). There was a significant difference in perception between role groups concerning whether one worship style would overpower another. The post-hoc test, however, does not indicate a significant difference between groups. Table 61 indicates the results of the Student-Newman-Keuls post-hoc test, which does not detect where the significant difference lies between the role groups.

Question 19. “I believe the New Testament demands that the church be multi-cultural at all levels of operation.”

The null hypothesis is rejected ($F_{2, 685}=5.010, p=.007$). There was a significant difference in perception between role groups concerning whether the New Testament demands a multi-cultural church.

Table 61

Student-Newman-Keuls Test for Question 17 (Role in Church)

Role	<i>N</i>	<i>M</i>	Professional clergy	Conf. employed non-clergy
Professional clergy	159	3.42		
Conf. employed non-clergy	49	3.43		
Non-clergy	484	3.11		

Table 62 indicates the results of the Student-Newman-Keuls post-hoc test. Non-Clergy felt more strongly on this issue than did Conference-Employed Non-Clergy.

However, the means for all groups were in the Positive range for this question.

Question 20. “Any decisions made about merging a regional and state conference should be made on the basis of what will make people the most comfortable.”

The null hypothesis is accepted ($F_{2, 688}=1.332, p=.265$). There was no significant difference in perception between role groups concerning comfort as the basis for decisions about merging regional and state conferences.

Question 24. “The Bible gives us counsel concerning ethnic separation in church organization.”

The null hypothesis is accepted ($F_{2, 681}=1.482, p=.228$). There was no significant difference in perception between role groups concerning biblical counsel on organizational segregation in the church.

Question 29. “I enjoy visiting churches that have a worship style different than that of my home church.”

Table 62

Student-Newman-Keuls Test for Question 19 (Role in Church)

Role	N	M	Professional clergy	Conf. employed non-clergy
Professional clergy	158	3.97		
Conf. employed non-clergy	48	3.71		
Non-clergy	482	4.16		*

*Denotes pairs of groups significantly different at the .05 level.

The null hypothesis is retained ($F_{2, 682}=3.679, p=.026$). There was no significant difference in perception between role groups concerning whether respondents enjoy visiting churches with a different worship style.

Question 32. “Ellen White’s counsel that African-Americans and Caucasians should worship separately is still applicable to the Adventist Church today.”

The null hypothesis is rejected ($F_{2, 679}=8.953, p=.000$). There was a significant difference in perception between role groups concerning whether Ellen White’s counsel that there be separate worship services still applies to the church today.

Table 63 indicates the results of the Student-Newman-Keuls post-hoc test. Professional Clergy felt more strongly on this issue than did Conference-Employed Non-Clergy and Non-Clergy. The mean for Professional Clergy was Neutral, while the means of the other two groups were Negative.

Table 64 contains the means and standard deviations by Primary Ethnic Background questions pertaining to White Flight.

Table 63

Student-Newman-Keuls Test for Question 32 (Role in Church)

Role	<i>N</i>	<i>M</i>	Professional clergy	Conf. employed non-clergy
Professional clergy	156	2.65		
Conf. employed non-clergy	47	2.28	*	
Non-clergy	479	2.20	*	

*Denotes pairs of groups significantly different at the .05 level.

Table 64

Means and Standard Deviations by Primary Ethnic Background

Questions	AA		CA		Cauc		Other		
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	
White Flight									
2. One Correct Worship	2.02	1.39	1.57	0.98	1.59	0.80	2.26	1.47	
3. Biblical Principles	3.70	1.46	3.96	1.48	3.41	1.29	3.54	1.47	
4. Bible-Based Decisions	4.12	1.26	4.33	1.30	3.80	1.18	3.73	1.34	
12. EGW-Integration	4.22	0.97	4.20	1.11	3.82	0.90	3.69	1.26	
14. Visit Other Worship	4.55	0.80	4.52	0.98	4.53	0.68	4.57	0.90	
15. AA Serve Caucasian	3.46	1.20	3.67	1.04	3.00	0.96	3.19	1.26	
16. Caucasian Serve AA	2.37	1.16	2.37	1.04	3.23	0.99	2.65	1.09	
17. Merging Worship Styles	3.16	1.17	3.04	1.11	3.30	1.04	3.33	1.02	
19. NT Demands Integration	4.29	0.93	4.11	1.29	3.80	1.10	3.95	1.43	
20. Comfort-Based Decisions	2.54	1.29	2.41	1.26	2.60	1.11	2.91	1.44	
24. Bible Counsel	3.34	1.28	3.33	1.40	2.87	1.16	3.07	1.45	
29. Enjoy Other Worship	3.87	0.98	3.78	1.18	3.66	1.06	3.72	1.22	
32. EGW-Separate Worship	2.24	1.28	2.09	1.13	2.41	1.01	2.44	1.31	

Note. AA = African-American, CA = Caribbean-American, Cauc = Caucasian.

Table 65 contains the means and standard deviations by Age groups for questions pertaining to White Flight.

Table 66 contains the means and standard deviations by Role in the Church for questions pertaining to White Flight.

Cost Savings and Efficiency

The null hypothesis for the questions concerning Cost Savings and Efficiency would be that there was no statistical difference between the responses of the various

Table 65

Means and Standard Deviations by Age Groups

Questions	18-40		41-50		51-60		61+	
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>
White Flight								
2. One Correct Worship	1.64	1.03	1.81	1.26	1.88	1.29	1.94	1.17
3. Biblical Principles	3.74	1.23	3.42	1.51	3.71	1.43	3.50	1.42
4. Bible-Based Decisions	4.23	1.07	4.04	1.27	4.00	1.31	3.79	1.27
12. EGW-Integration	4.01	0.91	3.91	1.09	4.12	0.93	4.02	1.07
14. Visit Other Worship	4.62	0.58	4.58	0.76	4.60	0.78	4.45	0.84
15. AA Serve Caucasian	3.21	1.10	3.35	1.06	3.36	1.14	3.23	1.19
16. Caucasian Serve AA	2.62	1.07	2.73	1.20	2.56	1.11	2.83	1.22
17. Merging Worship Styles	3.32	1.15	3.15	1.10	3.10	1.11	3.27	1.10
19. NT Demands Integration	4.11	0.98	4.04	1.03	4.20	1.07	3.96	1.15
20. Comfort-Based Decisions	2.28	1.05	2.53	1.22	2.50	1.22	2.83	1.30
24. Bible Counsel	3.34	1.13	3.24	1.24	3.12	1.36	3.02	1.28
29. Enjoy Other Worship	4.07	0.96	3.79	1.11	3.84	0.94	3.57	1.08
32. EGW-Separate Worship	2.34	1.22	2.39	1.19	2.21	1.16	2.34	1.18

Table 66

Means and Standard Deviations by Roles in the Church

Questions	PC		CENC		NC	
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>
White Flight						
2. One Correct Worship	1.62	0.96	1.71	1.02	1.89	1.26
3. Biblical Principles	3.40	1.39	3.39	1.40	3.68	1.41
4. Bible-Based Decisions	3.62	1.32	3.65	1.20	4.13	1.21
12. EGW-Integration	3.83	1.03	3.50	1.05	4.16	0.95
14. Visit Other Worship	4.57	0.74	4.55	0.74	4.57	0.76
15. AA Serve Caucasian	3.05	1.22	3.20	1.10	3.37	1.10
16. Caucasian Serve AA	2.57	1.20	2.90	0.96	2.69	1.16
17. Merging Worship Styles	3.42	1.06	3.43	1.12	3.11	1.11
19. NT Demands Integration	3.97	1.10	3.71	1.15	4.16	1.05
20. Comfort-Based Decisions	2.44	1.17	2.76	1.16	2.57	1.25
24. Bible Counsel	3.22	1.20	2.85	1.05	3.13	1.32
29. Enjoy Other Worship	3.87	1.05	3.40	1.14	3.80	1.04
32. EGW-Separate Worship	2.65	1.26	2.28	0.95	2.20	1.15

Note. PC = Professional Clergy, CENC = Conference Employed Non-Clergy, NC = Non-Clergy.

subgroups within each of the three demographic areas on questions relating to the Cost Savings and Efficiency.

Primary ethnic background

This section seeks to discern if there is a significant statistical difference between the responses of the four ethnic subgroups to the questions dealing with the impact of segregation on costs and efficiency in the church.

Table 67 presents a composite ANOVA table for the questions dealing with Cost Savings and Efficiency in relation to Primary Ethnic Background. It is followed by tables presenting the results of Student-Newman-Keuls post-hoc tests when appropriate.

Table 67

Cost Savings and Efficiency: Composite ANOVA Table for Primary Ethnic Background

Question		<i>SS</i>	<i>df</i>	<i>MS</i>	<i>F</i>	<i>Sig.</i>
5	Between groups	25.409	3	8.470	6.613	.000
	Within groups	894.004	698	1.281		
	Total	919.413	701			
21	Between groups	1.091	3	0.364	0.322	.810
	Within groups	800.499	708	1.131		
	Total	801.590	711			
23	Between groups	18.931	3	6.310	5.913	.001
	Within groups	756.584	709	1.067		
	Total	775.515	712			
27	Between groups	7.212	3	2.404	2.534	.056
	Within groups	666.983	703	0.949		
	Total	674.195	706			
30	Between groups	21.020	3	7.007	6.912	.000
	Within groups	704.460	695	1.014		
	Total	725.479	698			

Question 5. “If your local church’s building was destroyed by a tornado and there was no insurance money to rebuild, would you support the idea that your congregation should merge with a nearby congregation from the ‘other’ conference to save money and build a stronger program?” The mean for all respondents was 3.86 (Positive), which indicates agreement with the idea that some mergers of congregations across conference lines would be good.

The null hypothesis is rejected ($F_{3,698}=6.613, p=.000$). There was a significant difference in perception between ethnic groups concerning the merger of congregations across conference lines.

Table 68 indicates the results of the Student-Newman-Keuls post-hoc test. Caribbean-Americans felt more strongly on this issue than did Caucasians. However, the means for all groups were in the Positive range for this question.

Question 21. “I believe that merging regional and state conferences would save the Adventist church a large amount of money.” The mean for all respondents was 3.63 (Positive), which indicates agreement with the idea that merging conferences would save the church significant amounts of money.

Table 68

Student-Newman-Keuls Test for Question 5 (Primary Ethnic Background)

Ethnic background	<i>N</i>	<i>M</i>	African-American	Caribbean-American	Caucasian
African-American	353	3.97			
Caribbean-American	46	4.22			
Caucasian	263	3.63		*	
Other	43	4.05			

*Denotes pairs of groups significantly different at the .05 level.

The null hypothesis is accepted ($F_{3, 708}=.322, p=.810$). There was no significant difference in perception between ethnic groups concerning the potential savings of money if regional and state conferences merged.

Question 23. “In a small rural town there are two small, struggling churches, one from each conference. The pastors of both churches each serve two other churches and only come to this town one Sabbath a month. It would be best if these churches were combined into one district with one pastor.” The mean for all respondents was 3.90 (Positive), which indicates agreement with the idea that combining churches from both conferences into one district is a good idea.

The null hypothesis is rejected ($F_{3, 709}=5.913, p=.001$). There was a significant difference in perception between ethnic groups concerning the combining of churches from both conferences into one district.

Table 69 indicates the results of the Student-Newman-Keuls post-hoc test. All Caribbean-Americans felt more strongly on this issue than did Caucasians and Other. However, the means for all groups were in the Positive range for this question.

Table 69

Student-Newman-Keuls Test for Question 23 (Primary Ethnic Background)

Ethnic background	<i>N</i>	<i>M</i>	African-American	Caribbean-American	Caucasian
African-American	362	3.99			
Caribbean-American	46	4.30			
Caucasian	261	3.75		*	
Other	44	3.68		*	

*Denotes pairs of groups significantly different at the .05 level.

Question 27. “If the state and regional conferences were merged, it would increase the efficiency of the church organization in North America.” The mean for all respondents was 3.83 (Positive), which indicates agreement with the idea that a merger would increase efficiency in the church organization.

The null hypothesis is accepted ($F_{3, 703}=2.534, p=.056$). There was no significant difference in perception between ethnic groups concerning an increase in efficiency in the church if state and regional conferences merged.

Question 30. “If the state and regional conferences were merged, it would be easy to reallocate funds in a fair and equitable way.” The mean for all respondents was 3.39 (Neutral), which indicates uncertainty with the idea that in a merger it would be easy to reallocate funds fairly and equitably.

The null hypothesis is rejected ($F_{3, 695}=6.912, p=.000$). There was a significant difference in perception between ethnic groups concerning whether funds could be reallocated fairly in a merger between state and regional conferences.

Table 70 indicates the results of the Student-Newman-Keuls post-hoc test. Caribbean-Americans felt more strongly on this issue than did Caucasians. The means for Caribbean-Americans and African-Americans were in the Positive range, while the means for Caucasian and Other were in the Neutral range.

Age

This section seeks to discern if there is a significant statistical difference between the responses of the four age subgroups to the questions dealing with the impact of segregation on costs and efficiency in the church.

Table 70

Student-Newman-Keuls Test for Question 30 (Primary Ethnic Background)

Ethnic background	<i>N</i>	<i>M</i>	African-American	Caribbean-American	Caucasian
African-American	352	3.51			
Caribbean-American	45	3.64			
Caucasian	260	3.17		*	
Other	42	3.43			

*Denotes pairs of groups significantly different at the .05 level.

Table 71 presents a composite ANOVA table for the questions dealing with Cost Savings and Efficiency in relation to Age. It is followed by tables presenting the results of Student-Newman-Keuls post-hoc tests when appropriate.

Table 71

Cost Savings and Efficiency: Composite ANOVA Table for Age

Question		<i>SS</i>	<i>df</i>	<i>MS</i>	<i>F</i>	<i>Sig.</i>
5	Between groups	6.670	3	2.223	3.717	.165
	Within groups	914.568	700	1.307		
	Total	921.237	703			
21	Between groups	0.147	3	0.049	0.043	.988
	Within groups	814.755	710	1.148		
	Total	814.902	713			
23	Between groups	4.128	3	1.376	1.261	.287
	Within groups	775.822	711	1.091		
	Total	779.950	714			
27	Between groups	6.347	3	2.116	2.187	.088
	Within groups	682.000	705	0.967		
	Total	688.347	708			
30	Between groups	3.645	3	1.215	1.167	.321
	Within groups	724.440	696	1.041		
	Total	728.084	699			

Question 5. “If your local church’s building was destroyed by a tornado and there was no insurance money to rebuild, would you support the idea that your congregation should merge with a nearby congregation from the ‘other’ conference to save money and build a stronger program?”

The null hypothesis is accepted ($F_{3, 700}=1.702, p=.165$). There was no significant difference in perception between age groups concerning joining congregations from both conferences into one.

Question 21. “I believe that merging regional and state conferences would save the Adventist church a large amount of money.”

The null hypothesis is accepted ($F_{3, 710}=1.702, p=.988$). There was no significant difference in perception between age groups concerning whether merging conferences would save the church money.

Question 23. “In a small rural town there are two small, struggling churches, one from each conference. The pastors of both churches each serve two other churches and only come to this town one Sabbath a month. It would be best if these churches were combined into one district with one pastor.”

The null hypothesis is accepted ($F_{3, 711}=1.261, p=.287$). There was no significant difference in perception between age groups concerning the benefit of creating districts with churches from both conferences.

Question 27. “If the state and regional conferences were merged, it would increase the efficiency of the church organization in North America.”

The null hypothesis is accepted ($F_{3, 705}=2.187, p=.088$). There was no significant difference in perception between age groups concerning whether merging conferences would increase efficiency in the church organization.

Question 30. “If the state and regional conferences were merged, it would be easy to reallocate funds in a fair and equitable way.”

The null hypothesis is accepted ($F_{3, 696}=1.167, p=.321$). There was no significant difference in perception between age groups concerning whether funds could be reallocated fairly if conferences were merged.

Role in church

This section seeks to discern if there is a significant statistical difference between the responses of the three role subgroups to the questions dealing with the impact of segregation on costs and efficiency in the church.

Table 72 presents a composite ANOVA table for the questions dealing with Effectiveness in Mission in relation to Primary Ethnic Background. It is followed by tables presenting the results of Student-Newman-Keuls post-hoc tests when appropriate.

Question 5. “If your local church’s building was destroyed by a tornado and there was no insurance money to rebuild, would you support the idea that your congregation should merge with a nearby congregation from the ‘other’ conference to save money and build a stronger program?”

The null hypothesis is rejected ($F_{2, 682}=14.465, p=.000$). There was a significant difference in perception between role groups concerning the merger of churches from both conferences into one church to save money.

Table 72

Cost Savings and Efficiency: Composite ANOVA Table for Role in Church

Question		SS	df	MS	F	Sig.
5	Between groups	37.014	2	18.507	14.465	.000
	Within groups	872.583	682	1.279		
	Total	909.597	684			
21	Between groups	2.338	2	1.169	1.025	.359
	Within groups	784.799	688	1.141		
	Total	787.137	690			
23	Between groups	28.532	2	14.266	14.002	.000
	Within groups	701.981	689	1.019		
	Total	730.513	691			
27	Between groups	13.244	2	6.622	6.879	.009
	Within groups	658.488	684	0.963		
	Total	671.732	686			
30	Between groups	46.398	2	23.199	23.233	.000
	Within groups	675.022	676	0.999		
	Total	721.420	678			

Table 73 indicates the results of the Student-Newman-Keuls post-hoc test. Non-Clergy felt more strongly on this issue than did Professional Clergy and Conference-Employed Non-Clergy. However, the means for all groups were in the Positive range for this question.

Question 21. “I believe that merging regional and state conferences would save the Adventist church a large amount of money.”

The null hypothesis is accepted ($F_{2, 688}=1.025, p=.359$). There was no significant difference in perception between role groups concerning whether merging conferences would save the church significant amounts of money.

Table 73

Student-Newman-Keuls Test for Question 5 (Role in Church)

Role	<i>N</i>	<i>M</i>	Professional clergy	Conf. employed non-clergy
Professional clergy	158	3.46		
Conf. employed non-clergy	47	3.60		
Non-clergy	480	4.00	*	*

*Denotes pairs of groups significantly different at the .05 level.

Question 23. “In a small rural town there are two small, struggling churches, one from each conference. The pastors of both churches each serve two other churches and only come to this town one Sabbath a month. It would be best if these churches were combined into one district with one pastor.”

The null hypothesis is rejected ($F_{2, 689}=14.002, p=.000$). There was a significant difference in perception between role groups concerning the combining of churches from both conferences to create a district.

Table 74 indicates the results of the Student-Newman-Keuls post-hoc test. Non-Clergy felt more strongly on this issue than did Professional Clergy and Conference-Employed Non-Clergy. However, the means of all groups were in the Positive range for this question.

Question 27. “If the state and regional conferences were merged, it would increase the efficiency of the church organization in North America.”

The null hypothesis is rejected ($F_{2, 684}=6.879, p=.001$). There was a significant difference in perception between role groups concerning whether a merger of the conferences would increase efficiency in the church organization. However, the post-hoc

test shows no significant difference between groups. Table 75 indicates the results of the Student-Newman-Keuls post-hoc test, which does not detect where the significant difference lies between the role groups.

Question 30. “If the state and regional conferences were merged, it would be easy to reallocate funds in a fair and equitable way.”

The null hypothesis is rejected ($F_{2,676}=23.233, p=.000$). There was a significant difference in perception between role groups concerning whether funds could be fairly distributed if conferences merged.

Table 74

Student-Newman-Keuls Test for Question 23 (Role in Church)

Role	N	M	Professional clergy	Conf. employed non-clergy
Professional clergy	159	3.62		
Conf. employed non-clergy	48	3.52		
Non-clergy	485	4.04	*	*

*Denotes pairs of groups significantly different at the .05 level.

Table 75

Student-Newman-Keuls Test for Question 27 (Role in Church)

Role	N	M	Professional clergy	Conf. employed non-clergy
Professional clergy	158	3.61		
Conf. employed non-clergy	48	3.65		
Non-clergy	481	3.92		

Table 76 indicates the results of the Student-Newman-Keuls post-hoc test. Non-Clergy felt more strongly on this issue than did Professional Clergy and Conference-Employed Non-Clergy. The mean for Non-Clergy was in the Positive range, while the means for the other two groups were in the Neutral range.

Table 77 contains the means and standard deviations by Primary Ethnic Background questions pertaining to Cost Savings and Efficiency.

Table 76

Student-Newman-Keuls Test for Question 30 (Role in Church)

Role	N	M	Professional clergy	Conf. employed non-clergy
Professional clergy	157	2.92		
Conf. employed non-clergy	48	3.16		
Non-clergy	474	3.53	*	*

*Denotes pairs of groups significantly different at the .05 level.

Table 77

Means and Standard Deviations by Primary Ethnic Background

Questions	AA		CA		Cauc		Other		
	M	SD	M	SD	M	SD	M	SD	
Cost Savings & Efficiency									
5. Tornado-Merge Churches	3.97	1.12	4.22	1.13	3.63	1.15	4.05	1.11	
21. Merge-Save Money	3.64	1.10	3.74	1.04	3.59	1.01	3.69	1.12	
23. Merge Districts	3.99	1.06	4.30	1.07	3.75	0.96	3.68	1.20	
27. Merge-Efficiency	3.88	0.98	4.09	1.01	3.73	0.95	3.98	1.03	
30. Reallocate Funds Equitably	3.51	1.08	3.64	1.07	3.17	0.88	3.43	1.09	

Note. AA = African-American, CA = Caribbean-American, Cauc = Caucasian.

Table 78 contains the means and standard deviations by Age groups for questions pertaining to Cost Savings and Efficiency.

Table 79 contains the means and standard deviations by Role in the Church for questions pertaining to Cost Savings and Efficiency.

Table 78

Means and Standard Deviations by Age Groups

Questions	18-40		41-50		51-60		61+	
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>
Cost Savings & Efficiency								
5. Tornado-Merge Churches	4.00	1.04	3.95	1.12	3.86	1.14	3.74	1.21
21. Merge-Save Money	3.61	1.03	3.64	0.99	3.64	1.04	3.62	1.17
23. Merge Churches	4.00	0.93	3.85	1.06	3.96	1.04	3.82	1.10
27. Merge-Efficiency	3.89	0.92	3.68	0.99	3.94	1.01	3.80	1.00
30. Reallocate Funds Equitably	3.28	0.97	3.35	1.04	3.38	1.06	3.48	1.00

Table 79

Means and Standard Deviations by Roles in the Church

Questions	PC		CENC		NC	
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>
Cost Savings & Efficiency						
5. Tornado-Merge Churches	3.46	1.23	3.60	1.14	4.00	1.09
21. Merge-Save Money	3.63	1.13	3.41	1.27	3.64	1.03
23. Merge Churches	3.62	1.07	3.52	1.15	4.04	0.98
27. Merge-Efficiency	3.61	1.15	3.65	1.02	3.92	0.91
30. Reallocate Funds Equitably	2.92	1.11	3.15	0.90	3.53	0.97

Note. PC = Professional Clergy, CENC = Conference-Employed Non-Clergy, NC = Non-Clergy.

Cost in Jobs Lost

The null hypothesis for the questions concerning Cost in Jobs Lost would be that there was no statistical difference between the responses of the various subgroups within each of the three demographic areas on questions relating to the Cost in Jobs Lost.

Primary Ethnic Background

This section seeks to discern if there is a significant statistical difference between the responses of the four ethnic subgroups to the questions dealing with the impact of segregation on job opportunities in the church.

Table 80 presents a composite ANOVA table for the questions dealing with Cost in Jobs Lost in relation to Primary Ethnic Background. It is followed by tables presenting the results of Student-Newman-Keuls post-hoc tests when appropriate.

Table 80

Cost in Jobs Lost: Composite ANOVA Table for Primary Ethnic Background

Question		<i>SS</i>	<i>df</i>	<i>MS</i>	<i>F</i>	<i>Sig.</i>
26	Between groups	11.575	3	3.858	2.978	.031
	Within groups	901.869	696	1.296		
	Total	913.444	699			
28	Between groups	40.102	3	13.367	10.71	.000
	Within groups	861.695	1,240	1.240		
	Total	901.797	698			
36	Between groups	58.964	3	19.655	17.645	.000
	Within groups	781.954	702	1.114		
	Total	840.918	705			

Question 26. “One hindrance to merging the regional and state conferences is the loss of jobs for some of the pastors, administrators, and departmental leaders.” The mean for all respondents was 3.46 (Neutral), which indicates some uncertainty with the idea that job loss for clergy would be a hindrance to merging conferences.

The null hypothesis is retained ($F_{3, 696}=2.978, p=.031$). There was no significant difference in perception between ethnic groups concerning the loss of clergy jobs as a barrier to merging conferences.

Question 28. “There is currently equality in leadership opportunities for all ethnic groups at the Union and Division levels of the North American Division.” The mean for all respondents was 3.03 (Neutral), which indicates uncertainty as to whether a merger would cause a decrease in baptisms.

The null hypothesis is rejected ($F_{3, 695}=10.781, p=.000$). There was a significant difference in perception between ethnic groups concerning equality of leadership opportunities for all ethnic groups in the church organization.

Table 81 indicates the results of the Student-Newman-Keuls post-hoc test. Caucasians felt more strongly on this issue than did African-Americans. However, there was still ambivalence since the means for all groups on this question were in the Neutral range.

Question 36. “If the state and regional conferences were merged, African-American clergy would have fewer leadership opportunities than they do now.” The mean for all respondents was 3.18 (Neutral), which indicates uncertainty with the idea that a merger would cause a decrease in leadership opportunities for African-Americans.

The null hypothesis is rejected ($F_{3, 702}=17.645, p=.000$). There was a significant difference in perception between ethnic groups concerning a potential decrease in leadership opportunities for African-Americans if regional and state conferences merged.

Table 82 indicates the results of the Student-Newman-Keuls post-hoc test. African-Americans felt more strongly on this issue than did Caucasians and Other. Caribbean-Americans felt more strongly than did Caucasians. However, there was still ambivalence since the means for all groups on this question were in the Neutral range.

Table 81

Student-Newman-Keuls Test for Question 28 (Primary Ethnic Background)

Ethnic background	<i>N</i>	<i>M</i>	African-American	Caribbean-American	Caucasian
African-American	351	2.81			
Caribbean-American	45	3.09			
Caucasian	261	3.33	*		
Other	42	3.14			

*Denotes pairs of groups significantly different at the .05 level.

Table 82

Student-Newman-Keuls Test for Question 36 (Primary Ethnic Background)

Ethnic background	<i>N</i>	<i>M</i>	African-American	Caribbean-American	Caucasian
African-American	356	3.44			
Caribbean-American	45	3.27			
Caucasian	261	2.82	*	*	
Other	44	3.02	*		

*Denotes pairs of groups significantly different at the .05 level.

Age

This section seeks to discern if there is a significant statistical difference between the responses of the four age subgroups to the questions dealing with the impact of segregation on job opportunities in the church.

Table 83 presents a composite ANOVA table for the questions dealing with Cost in Jobs Lost in relation to Age. It is followed by tables presenting the results of Student-Newman-Keuls post-hoc tests when appropriate.

Question 26. “One hindrance to merging the regional and state conferences is the loss of jobs for some of the pastors, administrators, and departmental leaders.”

The null hypothesis is accepted ($F_{3, 698}=2.244, p=.082$). There was no significant difference in perception between age groups concerning clergy job loss as a hindrance to merging conferences.

Table 83

Cost in Jobs Lost: Composite ANOVA Table for Age

Question		<i>SS</i>	<i>df</i>	<i>MS</i>	<i>F</i>	<i>Sig.</i>
26	Between groups	8.825	3	2.942	2.244	.082
	Within groups	914.829	698	1.311		
	Total	923.654	701			
28	Between groups	12.007	3	4.002	3.092	.026
	Within groups	902.101	697	1.294		
	Total	914.108	700			
36	Between groups	7.007	3	2.336	1.956	.119
	Within groups	839.284	703	1.194		
	Total	846.291	706			

Question 28. “There is currently equality in leadership opportunities for all ethnic groups at the Union and Division levels of the North American Division.”

The null hypothesis is retained ($F_{3, 697}=3.092, p=.026$). There was no significant difference in perception between age groups concerning equality of leadership opportunities for all ethnic groups in the church organization.

Question 36. “If the state and regional conferences were merged, African-American clergy would have fewer leadership opportunities than they do now.”

The null hypothesis is accepted ($F_{3, 703}=1.956, p=.119$). There was no significant difference in perception between age groups concerning whether African-American clergy would have fewer leadership opportunities if conferences merged.

Role in the Church

This section seeks to discern if there is a significant statistical difference between the responses of the three role subgroups to the questions dealing with the impact of segregation on job opportunities in the church.

Table 84 presents a composite ANOVA table for the questions dealing with Cost in Jobs Lost in relation to Role in Church. It is followed by tables presenting the results of Student-Newman-Keuls post-hoc tests when appropriate.

Question 26. “One hindrance to merging the regional and state conferences is the loss of jobs for some of the pastors, administrators, and departmental leaders.”

The null hypothesis is rejected ($F_{2, 677}=4.716, p=.009$). There was a significant difference in perception between role groups concerning whether loss of job opportunities for clergy would prove a hindrance to merging conferences. However, the post-hoc test shows no

significant difference in role groups for this question. Table 85 indicates the results of the Student-Newman-Keuls post-hoc test.

Question 28. “There is currently equality in leadership opportunities for all ethnic groups at the Union and Division levels of the North American Division.”

The null hypothesis is accepted ($F_{2, 677}=.471, p=.625$). There was no significant difference in perception between role groups concerning equality in leadership opportunities for all ethnic groups in the church organization.

Table 84

Cost in Jobs Lost: Composite ANOVA Table for Role in Church

Question		<i>SS</i>	<i>df</i>	<i>MS</i>	<i>F</i>	Sig.
26	Between groups	12.207	2	6.103	4.716	.009
	Within groups	876.093	677	1.294		
	Total	888.300	679			
28	Between groups	1.220	2	0.610	0.471	.625
	Within groups	877.707	677	1.296		
	Total	878.928	679			
36	Between groups	7.901	2	3.950	3.371	.035
	Within groups	800.402	683	1.172		
	Total	808.303	685			

Table 85

Student-Newman-Keuls Test for Question 26 (Role in Church)

Role	<i>N</i>	<i>M</i>	Professional clergy	Conf. employed non-clergy
Professional clergy	157	3.69		
Conf. employed non-clergy	48	3.35		
Non-clergy	475	3.38		

Question 36. “If the state and regional conferences were merged, African-American clergy would have fewer leadership opportunities than they do now.”

The null hypothesis is retained ($F_{2, 683}=3.371, p=.035$). There was no significant difference in perception between role groups concerning a potential decrease in leadership opportunities for African-Americans if regional and state conferences merged.

Table 86 contains the means and standard deviations by Primary Ethnic Background questions pertaining to Cost in Jobs Lost. Table 87 contains the means and standard deviations by Age groups for questions pertaining to Cost in Jobs Lost.

Table 86

Means and Standard Deviations by Primary Ethnic Background

Questions	AA		CA		Cauc		Other	
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>
Cost in Lost Jobs								
26. Hindrance-Job Losses	3.58	1.12	3.40	1.32	3.30	1.14	3.40	1.06
28. Equality-Leadership Opportunities	2.81	1.17	3.09	1.26	3.33	0.95	3.14	1.35
36. AA Fewer Opportunities	3.44	1.09	3.27	1.25	2.82	0.91	3.02	1.28

Note. AA = African-American, CA = Caribbean-American, Cauc = Caucasian.

Table 87

Means and Standard Deviations by Age Groups

Questions	18-40		41-50		51-60		61+	
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>
Cost in Lost Jobs								
26. Hindrance-Job Losses	3.56	1.06	3.23	1.12	3.48	1.14	3.48	1.21
28. Equality-Leadership Opportunities	3.08	1.09	3.14	1.18	2.84	1.12	3.13	1.15
36. AA Fewer Opportunities	3.11	0.98	3.00	1.07	3.22	1.14	3.27	1.12

Table 88 contains the means and standard deviations by Role in the Church for questions pertaining to Cost in Jobs Lost.

General Evaluation

The null hypothesis for the questions concerning General Evaluation would be that there was no statistical difference between the responses of the various sub-groups within each of the three demographic areas on questions relating to General Evaluation.

Primary ethnic background

This section seeks to discern if there is a significant statistical difference between the responses of the four ethnic subgroups to the questions dealing with the general evaluation of impact of segregation on the church.

Table 89 presents a composite ANOVA table for the questions dealing with General Evaluation in relation to Primary Ethnic Background. It is followed by tables presenting the results of Student-Newman-Keuls post-hoc tests when appropriate.

Table 88

Means and Standard Deviations by Roles in the Church

Questions	PC		CENC		NC	
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>
Cost in Lost Jobs						
26. Hindrance-Job Losses	3.69	1.18	3.35	1.10	3.38	1.13
28. Equality-Leadership Opportunities	3.06	1.29	3.10	0.99	2.98	1.10
36. AA Fewer Opportunities	3.37	1.14	3.02	1.11	3.13	1.06

Note. PC = Professional Clergy, CENC = Conference-Employed Non-Clergy, NC = Non-Clergy.

Table 89

General Evaluation: Composite ANOVA Table for Primary Ethnic Background

Question		SS	df	MS	F	Sig.
1	Between groups	1.244	3	0.415	0.245	.865
	Within groups	1147.371	678	1.692		
	Total	1148.616	681			
25	Between groups	1.837	3	0.612	0.707	.548
	Within groups	614.847	710	0.866		
	Total	616.685	713			
31	Between groups	29.739	3	9.913	8.015	.000
	Within groups	862.027	697	1.237		
	Total	891.766	700			

Question 1. “I see the current conference system as the best possible system at this time.” The mean for all respondents was 2.76 (Neutral), which indicates uncertainty with the idea that the current conference system as the best system possible right now.

The null hypothesis is accepted ($F_{3, 678}=.245, p=.865$). There was no significant difference in perception between ethnic groups concerning whether the current system is the best possible at this time.

Question 25. “With the current conference system, members are free to exercise their choice as to which conference (regional or state) they would like to identify with.” The mean for all respondents was 3.97 (Positive), which indicates agreement with the idea that in the current system members are free to identify with either conference.

The null hypothesis is accepted ($F_{3, 710}=.707, p=.548$). There was no significant difference in perception between ethnic groups concerning members’ freedom to join the conference of their choice.

Question 31. “With the current conference system, members are accepted with open arms in congregations of both conferences (regional or state), regardless of the members’ ethnic backgrounds.” The mean for all respondents was 3.17 (Neutral), which indicates uncertainty about how freely members of all ethnic backgrounds are accepted in both conferences.

The null hypothesis is rejected ($F_{3, 697}=8.015, p=.000$). There was a significant difference in perception between ethnic groups concerning how members of all ethnic groups are accepted in the state and regional conferences. However, the post-hoc test indicates no significant variance between ethnic groups on this question. Table 90 indicates the results of the Student-Newman-Keuls post-hoc test, which does not detect where the significant difference lies between the ethnic groups.

Age

This section seeks to discern if there is a significant statistical difference between the responses of the four age subgroups to the questions dealing with the general evaluation of impact of segregation on the church.

Table 90

Student-Newman-Keuls Test for Question 31 (Primary Ethnic Background)

Ethnic background	<i>N</i>	<i>M</i>	African-American	Caribbean-American	Caucasian
African-American	355	3.00			
Caribbean-American	45	3.20			
Caucasian	261	3.44			
Other	40	3.25			

Table 91 presents a composite ANOVA table for the questions dealing with General Evaluation in relation to Age. It is followed by tables presenting the results of Student-Newman-Keuls post-hoc tests when appropriate.

Question 1. “I see the current conference system as the best possible system at this time.”

The null hypothesis is accepted ($F_{3, 680}=.441, p=.724$). There was no significant difference in perception between age groups concerning whether the current system is the best right now.

Question 25. “With the current conference system, members are free to exercise their choice as to which conference (regional or state) they would like to identify with.”

The null hypothesis is accepted ($F_{3, 712}=.112, p=.953$). There was no significant difference in perception between age groups concerning members’ freedom to join either conference.

Table 91

General Evaluation: Composite ANOVA Table for Age

Question		SS	df	MS	F	Sig.
1	Between Groups	2.247	3	0.749	0.441	.724
	Within Groups	1154.997	680	1.699		
	Total	1157.244	683			
25	Between Groups	0.296	3	0.099	0.112	.953
	Within Groups	629.251	712	0.884		
	Total	629.547	715			
31	Between Groups	17.220	3	5.740	4.558	.004
	Within Groups	880.197	699	1.259		
	Total	897.417	702			

Question 31. “With the current conference system, members are accepted with open arms in congregations of both conferences (regional or state), regardless of the members’ ethnic backgrounds.”

The null hypothesis is rejected ($F_{3, 699}=4.558, p=.004$). There was a significant difference in perception between age groups concerning whether members of all ethnic groups are accepted freely into both conferences.

Table 92 indicates the results of the Student-Newman-Keuls post-hoc test. The 41-50 group all felt more strongly on this issue than the age group 51-60. However, there was still ambivalence since the means for all groups on this question were in the Neutral range.

Role in the church

This section seeks to discern if there is a significant statistical difference between the responses of the three role subgroups to the questions dealing with the general evaluation of impact of segregation on the church.

Table 93 presents a composite ANOVA table for the questions dealing with General Evaluation in relation to Role in Church. It is followed by tables presenting the results of Student-Newman-Keuls post-hoc tests when appropriate.

Table 92

Student-Newman-Keuls Test for Question 31 (Age)

Age	<i>N</i>	<i>M</i>	18-40	41-50	51-60
18-40	130	3.20			
41-50	135	3.41			
51-60	212	2.98		*	
61+	226	3.23			

*Denotes pairs of groups significantly different at the .05 level.

Table 93

General Evaluation: Composite ANOVA Table for Role in Church

Question		<i>SS</i>	<i>df</i>	<i>MS</i>	<i>F</i>	Sig.
1	Between groups	17.926	2	8.963	5.444	.005
	Within groups	1086.746	660	1.647		
	Total	1104.673	662			
25	Between groups	3.659	2	1.829	2.055	.129
	Within groups	615.098	691	0.890		
	Total	618.756	693			
31	Between groups	2.908	2	1.454	1.136	.322
	Within groups	871.420	681	1.280		
	Total	874.327	683			

Question 1. “I see the current conference system as the best possible system at this time.”

The null hypothesis is rejected ($F_{2, 660}=5.444, p=.005$). There was a significant difference in perception between role groups concerning whether the current conference system is the best for right now. However, the post-hoc test indicates no significant difference between the role groups for this question. Table 94 indicates the results of the Student-Newman-Keuls post-hoc test, which does not detect where the significant difference lies between the role groups.

Question 25. “With the current conference system, members are free to exercise their choice as to which conference (regional or state) they would like to identify with.”

The null hypothesis is accepted ($F_{2, 691}=2.055, p=.129$). There was no significant difference in perception between role groups concerning whether members are free to join either conference.

Table 94

Student-Newman-Keuls Test for Question 1 (Role in Church)

Role	<i>N</i>	<i>M</i>	Professional clergy	Conf. employed non-clergy
Professional clergy	157	3.01		
Conf. employed non-clergy	47	2.85		
Non-clergy	459	2.62		

Question 31. “With the current conference system, members are accepted with open arms in congregations of both conferences (regional or state), regardless of the members’ ethnic backgrounds.”

The null hypothesis is accepted ($F_{2, 681}=1.136, p=.322$). There was no significant difference in perception between role groups concerning whether members of all ethnic groups are accepted freely into both conferences.

Table 95 contains the means and standard deviations by Primary Ethnic Background questions pertaining to General Evaluation.

Table 95

Means and Standard Deviations by Primary Ethnic Background

Questions	AA		CA		Cauc		Other		
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	
General Evaluation									
1. Current System Best	2.79	1.39	2.68	1.41	2.71	1.13	2.73	1.36	
25. Members-Any Conference	4.02	0.97	4.02	1.03	3.93	0.85	3.88	0.98	
31. Members-Any Church	3.00	1.24	3.20	1.12	3.44	0.94	3.25	0.98	

Note. AA = African-American, CA = Caribbean-American, Cauc = Caucasian.

Table 96 contains the means and standard deviations by Age groups for questions pertaining to General Evaluation.

Table 97 contains the means and standard deviations by Role in the Church for questions pertaining to General Evaluation.

Summary

The sample seems to have been a good cross section of the clergy and members of the two conferences studied. The respondents seem to have represented ample numbers

Table 96

Means and Standard Deviations by Age Groups

Questions	18-40		41-50		51-60		61+	
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>
General Evaluation								
1. Current System Best	2.65	1.24	2.78	1.28	2.74	1.35	2.81	1.31
25. Members-Any Conference	3.95	0.85	3.96	0.98	3.98	0.97	4.00	0.94
31. Members-Any Church	3.20	1.07	3.41	1.10	2.97	1.12	3.23	1.16

Table 97

Means and Standard Deviations by Roles in the Church

Questions	PC		CENC		NC	
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>
General Evaluation						
1. Current System Best	3.01	1.38	2.85	1.22	2.62	1.26
25. Members-Any Conference	4.08	0.96	4.12	0.78	3.93	0.95
31. Members-Any Church	3.05	1.09	3.21	1.07	3.21	1.15

Note. PC = Professional Clergy, CENC = Conference-Employed Non-Clergy, NC = Non-Clergy.

for each of the demographic categories. No demographic appears to be so over-represented as to unduly skew the sample.

The answers to the opinion questions reflected both strong feelings and ambivalence. The means for 17 of the 36 questions (almost half) fell in the Neutral range, which indicated uncertainty by the sample concerning some of the issues that the instrument raised. For example, question 8 asked if the cultural dynamics of the early 20th century that contributed to the creation of regional conferences were still in force today. A mean of 3.12 demonstrates that as a group the respondents were not sure. On the other hand, some questions elicited a strong opinion. Question 2 asked for a response to the statement that there is only one correct way to conduct worship. The group mean of 1.86 was the lowest of all 36. Clearly there was a strong disagreement with this idea by the group.

When questions were analyzed by Primary Ethnic Background, Age, and Role in Church, the means for all sub-categories were all either Positive, Neutral, or Negative about 80% of the time. So often, when the means of sub-categories varied significantly, they were still grouped together as Positive, Neutral, or Negative. And never did the sub-categories for a demographic fall in both a Positive and Negative range for the same question. Thus it seems that the demographic sub-categories grouped themselves together on the Positive to Negative spectrum, but at times there were significant differences between them. Chapter 5 explores this in more detail.

CHAPTER FIVE

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

Summary

This study gathered the perceptions of Seventh-day Adventists in two conferences concerning race-based organizational segregation in the church structure. Members and clergy from a White conference and a Black conference responded to questions that probed their perceptions about whether this segregation is useful and desirable today.

Historical Overview

The Seventh-day Adventist Church in North America is organizationally segregated at the conference level. A concerted effort by African-Americans to bring full integration into the Adventist Church in the middle of the 1940s ended in the decision by denominational leaders to intentionally segregate the church at the conference level (Rock, 1996, p. 18).

The Seventh-day Adventist Church was officially organized in 1863 (Neufeld, 1996b, p. 262), the same year that Abraham Lincoln signed the Emancipation Proclamation which freed all slaves in the United States. But little work was done for Blacks in the South by the church, despite calls from Ellen White for such efforts (Graybill, 1971, p. 9). This was based in part on an eschatological teaching that saw the Second Coming of Jesus as the “true redress for social ills” (Chung, 2005, p.55), which

was interpreted to mean that the church should focus on evangelism rather than social issues. Finally, in 1891 Ellen White gave a strong appeal to the church for work to be done in the South for Blacks. This call precipitated a major move into the South spearheaded by her son Edson (Baker, 1993, p. 12). Although Ellen White strongly believed in integrated churches (White, 1898, p. 15), she realized that to push racial integration in the South at the turn of the 20th century would hinder the evangelistic work of the church (White, 1948c, p. 214). She therefore counseled that Blacks and Whites should have separate places of worship, not for racial segregation per se, but to allow the work of the church to move forward. This plan should be followed “until the Lord shows us a better way” (White, 1948b, p. 207), indicating that segregation would not be a permanent part of the church organization.

As the number of Black members and clergy grew over the years, there was a call for integration of Black and White Adventists, particularly pertaining to leadership positions above the local church level. Resistance to this call precipitated a petition in 1929 for church leaders to create “Colored conferences.” This idea was voted down (White and some Black leaders opposed it) (Rock, 1996, pp. 16, 17). The pressure for Blacks as denominational leaders continued, and finally the Byard tragedy brought the issue to a head. Mrs. Byard was refused service at an Adventist hospital because she was African-American and died before reaching another hospital. This event precipitated a strong appeal for Blacks to be integrated into all levels of church administration. Instead, the General Conference Committee voted to establish separate conferences for Blacks with Blacks also serving as leaders (Rock, 1996, pp. 135, 136). Beginning in 1945, several Black conferences were organized. Today there are nine regional (Black)

conferences in the United States. These conferences contain over one fourth of all Seventh-day Adventist members in North America ("Office for Regional Conference Ministry in North America: The black SDA 'United Nations' at a glance," 2005, p. 25).

The Civil Rights Movement and several discrimination lawsuits against the church elicited official action by the General Conference Committee in 1965 and 1970 that belatedly institutionalized integration into the church structure (Neufeld, 1996a, p. 725). But by then the regional conferences were firmly established and no serious attempt has ever been made to change this existing race-based organizational segregation.

In 1999 a Summit on Race Relations met for 3½ days to address race issues in the North American Adventist church. The published goals of the Summit can be summarized as a desire to identify racism and racial barriers in the division and to recommend methods and strategies to address these issues. The hope was that an ongoing effort could be sustained that would reach down to the local congregations in the division to bring about racial harmony and unity (Johnsson, 1999, p. 9). The delegates to the Race Relations Summit approved certain recommendations for the North American Division that included the planning of a second Summit in 2001, the creation of a vision for the church of integration and harmony, and the creation of a strategic plan to implement the vision, based on the moral imperative of Jesus for unity (Osborn, 1999, p. 11). Unfortunately, as of this writing, a second Summit has never been scheduled, nor have the vision and implementation strategy been born. Perhaps the current study can serve as a 10-year update on perceptions about race relations in the church.

So the church followed the lead of the general culture when segregation was the popular way for Whites to deal with race relations. But as the culture has moved to

integration, the church has been slow and lags behind when it comes to organizational integration.

Theological Approaches

Donald McGavran (1990) has proposed the homogeneous unit principle (HUP) as foundational for church growth among Evangelicals. “Men like to become Christians without crossing racial, linguistic or class barriers” (McGavran, 1990, p. 163). Therefore, McGavran suggests that local churches should be mono-cultural and focus their evangelistic efforts on their own ethnic group. The thinking is that the church should circumvent cultural barriers when evangelizing rather than seeking to overcome them.

Others consider multiculturalism at the local church level to be mandated by New Testament teaching. Croucher (2006), Moltmann (1973), Padilla (1982), DeYoung et al. (2003), Rosado (1998), Elliott (1981), and others oppose the HUP as unbiblical. McClintock (1988) opposes the HUP on missiological and anthropological grounds (p. 116). Marti (2008) found in two case studies of multiracial churches that churches can develop an “ethnic transcendence” when the members “co-construct” a new religious identity that supersedes ethnic identities (p. 13). Ethnic transcendence is based on the theory that race and religion are not bound to each other in such a way that one’s race will predict one’s religious behavior. Marti calls this “ethnic fluidity” (p. 12).

Although McGavran did not publish the HUP until 1955 (McGavran, 1990, p. ix), similar thinking seems to have influenced White leaders during the creation of the regional conferences in the Adventist Church in the mid-1940s. It would appear that these leaders did not think in terms of “ethnic fluidity” or the possibility of various races transcending their uniqueness to create a new identity that would bind them together.

Psychological and Sociological Dynamics

There are psychological realities that compel all people to seek relationships with other people who are similar to themselves (Miller, 2007; Tatum, 1997). Studies on social networks also clearly show that people naturally divide themselves into groups, with race or ethnicity serving as one of the dividing lines (McPherson et al., 2001; Schaller, 2003; South & Messner, 1986). Those who believe in the HUP would propose that the church use these dynamics in evangelism rather than going against them. On the other hand, those who believe in multiculturalism in the church would say that the power of God must overcome these tendencies and transcend them in the lives of believers.

Demographic Issues

The Seventh-day Adventist Church in North America today is experiencing growth in membership primarily through first-generation immigrants (Paulien, 2006). The ethnic makeup of regional and state (White) conferences is changing and becoming multiethnic in nature. Also, the culture at large in North America is much more diverse and integrated than it was 65 years ago. Particularly among the post-modern generations (those born after 1964) (Paulien, 2008, p. 49) integration is all that many have known outside of the church organization. These dynamics demand that the Seventh-day Adventist Church review the segregated organizational structure that we have in North America. Very little study has been done to determine how the members and clergy feel and think about our structure today.

Purpose

The purpose of this study was to describe the perceptions of Seventh-day Adventist clergy and members in the Southern Union concerning race-based

organizational segregation in the church. The goal was to describe the response of the members, and to compare the responses by ethnic background, age categories, and roles in the church (clergy and non-clergy). Was there a common view on the existing racial segregation or did the members vary in their views on this matter?

Later in this chapter I will discuss the meaning of the findings described in chapter 4 and make recommendations for further research. I will seek to discover the answers to the research questions and to identify which issues remain unresolved.

More specifically, this study asks two questions:

1. What do members believe about the usefulness and necessity of separate co-geographical conferences?
2. Are these perceptions identical across ethnic backgrounds, age groups, and status (clergy/non-clergy)?

Research Design

The population for this study was the English-speaking members of the South Atlantic and Georgia-Cumberland Conferences in the Southern Union of the North American Division. This study is a descriptive study that is largely quantitative in methodology, using a written survey that was distributed to clergy and laypersons in both conferences.

In the design phase of the survey, four focus groups were asked to identify the major issues related to the current organizational segregation at the conference level and attitudes and issues related to the possible elimination of this segregation. The four focus groups were composed as follows. In each conference (South Atlantic and Georgia-Cumberland) one group consisted of clergy and one of non-clergy members. Eight

persons were invited to each group with the actual number of respondents varying from three to five per group. A moderator led the discussion using open-ended questions. I took notes and observed.

The responses of the focus groups helped identify six major themes:

Effectiveness in Mission, Witness to the Culture-at-Large, White Flight, Efficiency and Cost Savings, Costs in Jobs and Opportunities for Clergy, and General Evaluation.

Effectiveness in Mission dealt with how respondents viewed the need for regional and state conferences in relation to the church's success in its mission. Witness to the Culture-at-Large dealt with how respondents viewed the impact regional and state conferences have on the church's witness to the wider culture. White Flight dealt with how respondents viewed issues that relate to the tendency for Caucasians to leave churches as they become the minority ethnic group in that congregation. These issues were worship, leadership, divine counsel, and decision-making. Cost Savings and Efficiency dealt with how respondents viewed the possible savings in money and increase in efficiency if regional and state conferences merged. Costs in Jobs and Clergy Opportunities dealt with how respondents viewed the possible loss of jobs and opportunities for clergy if regional and state conferences merged. General Evaluation dealt with how respondents generally evaluated the current system of regional and state conferences.

A quantitative survey of 36 questions was created using the six areas of concern identified by the focus groups (see Appendix B). The questions were answered on a 5-point Likert scale ranging from (1) Strongly Disagree to (5) Strongly Agree. The survey contained 36 content or opinion questions and 13 demographic questions.

The survey was administered in 2008 at the South Georgia camp meeting in Norman Park, Georgia, and the Collegedale camp meeting in the Georgia-Cumberland Conference. It was also administered at the camp meeting at Orangeburg, South Carolina, in the South Atlantic Conference. In the Adventist Church, camp meetings are annual gatherings of members and leaders of a conference for worship, teaching, preaching, and fellowship. Usually a broad representation of the conference membership attends these meetings. Surveys were distributed to all the clergy and to a random sample of the church members in attendance at the various camp meetings. In total, 740 usable surveys were received and analyzed.

Three demographic measures were used in the analysis of the data: the primary ethnic background, age, and the respondent's role in the church either as professional clergy, conference-employed non-clergy, and non-conference employed non-clergy. Using Statistical Package for Social Sciences (SPSS), the mean for each content question was determined for the respondents as a group and then for each of the demographic categories.

Findings

As far as I can determine, this is one of the first studies conducted to ascertain how Seventh-day Adventists in North America evaluate the current conference system. This is therefore an exploratory study that attempts to understand a phenomenon that has not been documented in this way before.

I will first identify the perceptions of the respondents as a group for each of the six study areas. Then I will indicate significant variation between demographic groups.

Perceptions of How Segregation Impacts Effectiveness for Mission

The respondents strongly supported joint youth programs and the merging of schools between regional and state conferences. They also strongly disagreed with the idea that the social dynamics that precipitated race-based organizational segregation in the Adventist Church are still applicable today. And they clearly believed that baptisms would not decrease if state and regional conferences merged, though there was uncertainty as to whether separate conferences are needed for effective evangelism. Thus, there was little positive indication that separate conferences were seen as necessary for the effective prosecution of the church's mission.

Perceptions on How the Segregation Impacts Witness to the Culture

Respondents agreed that removing segregation would strengthen the church's public image yet were uncertain if it currently damaged that image. They also agreed that segregation raises questions about the truth of the church's message yet were not sure if it has a strong influence on how the church is perceived by those outside its membership. When asked if they were proud of the segregation, they again were uncertain. So, respondents perceived that segregation does affect the church's witness to some degree but are unsure of the level of that influence.

Perceptions of White Flight

Respondents said they enjoy visiting worship services with styles different from their own and would gladly visit when invited. They also strongly disagreed with the statement that there is only one correct way to worship God. They were uncertain if the attempt to mix worship styles would end in the domination of one style over the other.

Divine counsel was perceived by the respondents as strongly supporting integration. They indicated that the Bible principles should be the basis of decisions, even if those decisions would be unpopular, but they were uncertain if people's comfort should be wholly left out of the decision-making process.

There was great uncertainty about whether African-Americans and Caucasians would be willing to serve under each other's leadership. So, the respondents indicated that leadership issues rather than worship style or divine counsel may be the primary cause of Caucasians leaving churches where they have become the minority.

Perceptions of How Integration Might Impact Economics

Respondents believed that merging state and regional conferences would save money and add efficiency to church operations. They were also willing to combine churches and church districts across conference lines for economic savings. There was uncertainty about the way funds would be redistributed. They were unclear if this could be done equitably. Thus, respondents perceived a real economic benefit in merging state and regional conferences.

Perceptions of How Integration Might Impact Clergy

The respondents were unsure about how merging conferences would impact clergy in the area of jobs and leadership opportunities. They were uncertain if African-American clergy have equal opportunity now (in levels of administration above the conference) or if they would have fewer opportunities to lead under integration. Thus, this is an area that certainly needs to be addressed in any dialogue about merging.

General Perceptions of Current Segregation

Respondents were unsure if the current segregated system is the best for today. They were also unsure about how members are accepted between state and regional conferences, though they perceived that all are free to join churches in any conference. There was no indication that respondents felt a need to hold strongly to the current system.

Summary of Perceptions on Segregation

Respondents indicated no support for the idea that separate conferences are necessary for the effective prosecution of the church's mission. They also perceived that segregation does affect the church's witness to some degree but are unsure of the level of strength of that influence. The respondents also indicated that leadership issues rather than worship style or divine counsel may be the primary cause of Caucasians leaving churches where they have become the minority. Respondents perceived a real economic benefit in merging state and regional conferences, though they were uncertain about the impact a merger of conferences would have on job opportunities for clergy. There was no indication that respondents felt a need to hold strongly to the current system.

Demographic Variations in Perception

There was significant variation in the responses of ethnic groups on slightly more than half of the 36 survey questions. Age was a factor in only six questions, while one's role in the church was significant less than a third of the time. In no instance did one demographic group agree while another disagreed on the same question. For example, not once did African-Americans agree on a point that Caucasians disagreed with. Variations were always about the degree of agreement or disagreement.

Variation in Perceptions—Effectiveness for Mission

1. African-Americans and Caribbean-Americans were more supportive of youth and educational ministries that cross conference boundaries than were Caucasians.
2. African-Americans were stronger than Caucasians in believing that the reasons for starting regional conferences still apply today.
3. African-Americans and Caribbean-Americans were stronger in seeing a need for separate conferences for effective evangelism than did Caucasians. However, as a whole, respondents were uncertain about this.
4. The 51-60 age group more strongly believed in sending their children to schools in the other conference than did the groups 18-40 and 41-50.
5. The 18-40 age group was less likely than the 61+ group to think that baptisms would decrease if conferences merged.
6. Those not employed by the church were consistently more supportive of cross-conference youth and educational ministry than were those employed by the church.

Variation in Perceptions—Witness to the Culture-at-Large

1. African-Americans and Caribbean-Americans felt more strongly than Caucasians that the merger of regional and state conferences would strengthen the witness of the Adventist Church.
2. In general, Caribbean-Americans felt more strongly than Caucasians, and at times, stronger than African-Americans, that the current system weakens the church's witness to the culture.

3. Age was not a factor in determining respondents' answers to questions concerning Witness to the Culture-at-Large, except for one question where the group 61+ was stronger than the group 18-40.

4. Those not employed by the church felt more strongly that the current system has a negative impact on the church's witness to the general culture.

Variation in Perceptions—White Flight

1. There was no difference in the responses of ethnic groups except that African-Americans felt more strongly that there is only one correct way to worship than did Caribbean-Americans and Caucasians.

2. African-Americans and Caribbean-Americans were slightly stronger than Caucasians in believing that divine counsel directs the church toward organizational integration.

3. Caribbean-Americans believed more strongly than did Caucasians that African-Americans would serve under Caucasian leaders, but Caucasians believed more strongly than did African-Americans or Caribbean-Americans that Caucasians would serve under African-American leaders.

4. The 51-60 age group was more likely than the 18-40 and the 41-50 groups to send their children to schools in the other conference.

5. The 61+ group was more likely to believe that baptism would decrease if conferences were merged.

6. One's role in the church made no difference for responses concerning worship and whether African-Americans and Caucasians would serve under each other's leadership.

7. Those not employed by the church consistently were stronger than employees in believing that divine counsel points the church toward integration.

Variation in Perceptions—Cost Savings and Efficiency

1. Caribbean-Americans were consistently stronger than Caucasians in believing that merging would save money and that funds would be equitably distributed.

2. There were no differences between African-Americans and Caucasians concerning merging districts and churches across conference lines to save costs.

3. Age was not a factor in how respondents answered the questions on Cost Savings and Efficiency.

4. Respondents not employed by the church felt stronger than conference employees that merging conferences would save the church money and make it more efficient.

Variation in Perceptions—Cost in Jobs and Clergy Opportunities

1. Caucasians felt stronger than African-Americans that everyone has an equal chance at leadership positions in all levels of the church.

2. African-Americans and Caribbean-Americans felt stronger than Caucasians that merging conferences would reduce leadership opportunities for African-Americans.

3. Age did not affect the answers of respondents on questions of job and opportunity loss for clergy.

4. Employment by the church had no influence on how respondents answered questions on job loss for clergy.

Variation in Perceptions—General Evaluation

Neither ethnic background, age, nor role in the church (clergy, conference employed non-clergy, or neither) had any impact on the way respondents answered the general evaluation questions, except that the 41-50 age group believed more strongly than the 51-60 group that members are accepted freely by both the regional and state conference.

Summary of Demographic Impact on Responses

The findings included the fact that demographics had less of an impact on responses than was expected. In particular, age was expected to have far more influence than it did. It was expected that younger members would vary significantly from older members, but generally this was not the case. On the other hand, non-employees consistently responded more favorably toward integration than did conference employees. Ethnic groups, particularly African-Americans and Caucasians, were much more in harmony than was expected. Though there were small degrees of difference, there was no sharp disagreement as might be expected for such a sensitive subject.

The lack of support for the idea that separate conferences are necessary for the success of the church's mission was general across ethnic and age groups, though non-conference employees were consistently less likely to agree with this idea than employees. Surprisingly, African-Americans and Caribbean-Americans indicated a stronger belief than Caucasians that the church's witness is hindered by its organizational segregation, while age and conference employment status had little impact. Concerning White Flight, all demographic groups were in general agreement in their openness to various worship styles, while African-Americans and Caribbean-Americans were slightly

stronger than Caucasians in believing that divine counsel directs the church toward organizational integration, and non-employees were stronger than conference employees. All demographic groups indicated that leadership issues are more likely a cause of White Flight. Caribbean-Americans and non-employees were somewhat stronger in perceiving the financial savings of merging conferences. Interestingly, there were no differences between African-Americans and Caucasians concerning merging districts and churches across conference lines to save costs. Caucasians perceived more strongly than African-Americans that there are currently equal opportunities for leadership for all ethnic groups in the current system, while African-Americans and Caribbean-Americans more strongly anticipated lost opportunities for African-Americans in the event of a merger.

In particular, ethnic background had minimal impact on responses concerning openness to various worship styles and on the belief that divine counsel points the church today toward organizational integration.

Conclusions and Discussion

The members of various ethnic backgrounds and ages are open to the idea of changing the race-based organizational structure in the Adventist Church. No matter what their role and position in the church, they are not comfortable with the current system. They strongly see God calling the church to integration, and they believe that the success of the church's outreach to its surrounding culture demands change. There are concerns about how the leadership positions would be equitably distributed in an integrated church, but those surveyed see the benefits outweighing these concerns.

One of the striking features of the data is that the ethnic groups varied only slightly from each other in their answers to some of the content questions. In almost half

of the questions there was no variation at all. The statistical variations that did occur were usually only small. One ethnic group never, for example, agreed with a statement that another ethnic group disagreed with. This is perhaps surprising. In my experience many Caucasians have thought that African-Americans are strongly wedded to the current system. The data indicate otherwise.

Another surprise from the data was how little age groups varied in answering the content questions. My expectation was that the younger age groups would be much more strongly inclined toward unity while the older groups would tend toward the status quo. But the data indicate very little statistical variation by age. Like the ethnic groups, the age groups, when they did vary, usually only significantly differed from each other slightly.

Those employed by the church (both clergy and non-clergy) and members not employed by the church followed a similar pattern. They also varied from each other only slightly. However, members not employed by the church consistently favored unity more strongly than did either group of church employees. This might be expected as some have postulated that employees might fear job losses if conferences were merged. But again, the distinction was probably less than many would expect.

The strongest points of unanimity among the respondents were in the area of worship services. The lowest and the highest mean for all 36 content questions were for questions about worship. The lowest mean (1.86) was for the question that asked respondents if there is only one correct way to conduct a worship service. The highest (4.54) was for the question asking if respondents would visit the worship service of another ethnic group if invited to do so. This clearly indicates that worship may not be as

large a barrier to unity as has been supposed. One study (Richardson, 1999) done among Adventists in North America found that 56% of respondents believed that Caucasians are either somewhat or very comfortable worshipping regularly in an African-American congregation. The same study also discovered that 67% of those surveyed indicated that African-Americans felt somewhat or very comfortable worshipping regularly in a Caucasian congregation. Certainly more research is needed to explore this area further, but the indications are that diversity of worship style may not be as large a barrier to unity as it has been perceived to be.

An area that indicated the strongest disagreement had to do with leadership issues if conferences were merged. Respondents were asked whether Caucasians would submit to leadership by African-Americans and vice versa. Caucasians were uncertain about either proposition, whereas Caribbean-Americans and African-Americans were much more certain that African-Americans would submit to Caucasian leadership but that Caucasians would not submit to African-American leaders. This finding indicates an area of difference that needs to be explored and addressed.

Another finding that perhaps defies conventional wisdom is that African-Americans along with Caribbean-Americans often indicated stronger support for unity than did Caucasians. For example, in response to the statement that Ellen White would today counsel integration in our church organization, both African-Americans and Caribbean-Americans were significantly in stronger agreement with the statement than were Caucasians. The same was true concerning statements about joint youth ministries and activities. In the past, many Caucasians have seen African-Americans as opposed to any kind of merger. The data indicate that this perception is not entirely accurate and

needs to be re-evaluated. Perhaps the root for this finding goes back to African-Americans in the Adventist Church prior to the establishment of regional conferences. Ricardo Graham (Rock, 1996, pp. 135, 136) reports that in 1944 Black leaders and members pushed hard for the full integration of the Adventist organization. Instead, the White leadership responded with the idea of creating Black conferences. Although this was less than what they desired, Black Adventists accepted this proposal as the best possible at the time. So, perhaps it is not surprising that African-Americans today still long for full integration in the church.

The current study indicates a significant degree of openness by Caucasians to integration at the conference level. This is obviously a change in attitude from the past. A similar trend was confirmed by Garces-Foley (2008, p. 17), who sees a growing desire for integration among Catholic and Protestant churches in North America. She sees the growing acceptance of integration by Whites as a key factor in this development. Marti (2008, p. 13) studied two multiethnic churches and found that both had created an “ethnic transcendence” when the members “co-constructed” a new religious identity that superseded their personal ethnic identities. But to do this, members had to abandon ethnic identity as the prime definer of their self-identity. The data from my study indicate that perhaps Whites and Blacks in the church are ready to move in this direction.

However, Edwards (2008, pp. 5,6) concluded from her study of multicultural churches that Whites would stay in that type of church only if the design of that church made them comfortable. She contends that churches with large numbers of both Whites and Blacks are similar in worship practice and congregational activity to Caucasian churches. On the other hand, Christerson and Emerson (2003, p. 177) studied a

predominantly Filipino multicultural church and found that while there were strong sociological pressures on the minority members to leave the church, they did not leave because they valued a diverse congregation even over the comfort and benefits of a homogeneous congregation. So, research, including my own study, confirms that Christians (including Whites) in North America have a growing heart for unity and may be willing to overcome the barriers to unity in order to experience reconciliation and to present a powerful witness to the community.

Gibson (2004, pp. 207, 215) studied reconciliation in South Africa and found that trust and understanding between racial groups (African, White, Colored, and Asian) was increased when there was meaningful interaction with individuals of the other groups. He found that Africans had not grown in their trust of the other three groups because there were few meaningful interactions with people in those groups. In North America, Blacks, Whites, Hispanics, Asians, and others do have meaningful interactions because they work, play, and serve in the military together. And many in the younger generations date and marry across ethnic lines. Though their parents and others are often wary of such relationships, there seems to be a growing acceptance of interracial romance (Zhang & Van Hook, 2009, p. 95). So, perhaps church members have gained enough trust and positive understanding of other ethnic groups in their secular relationships to warrant a serious consideration of developing those relationships within the church organization.

The findings of this study indicate that the respondents are generally uncomfortable with the current conference system. This trend may reveal an ambivalence toward the homogeneous unit principle espoused by McGavran (1990), Wagner (1979), and others, and may call for a reevaluation of that principle. The

respondents saw the Bible and Ellen White as directing the church toward integration. They also were open to diversity of worship styles within the church. Furthermore, the respondents indicated that they believe that the current system hinders the church's mission and its witness of the church to the surrounding culture. Respondents also indicated that merging conferences would save money. Thus, there seems to be at least a willingness to discuss the elimination of ethnic-based conferences (Black and White) and the formation of multicultural conferences. This study did not discover any strong opposition to the investigation of the idea of merging state and regional conferences.

In fact, I received many verbal comments from respondents of all racial backgrounds during the data collection phase of this study that indicated a desire for a discussion on this subject. In particular, a number of African-Americans expressed joy that someone was broaching the subject. One lady was in tears thanking me for conducting this study. Now it is probable that those with negative comments were less likely to speak directly to me. However, these comments combined with the data suggest that there is a longing in the heart of many of the church members for a discussion about the segregation in the church.

Implications for Practice

It may be that, despite the strong sociological and psychological dynamics (such as the niche edge and niche overlap effects (Christerson & Emerson, 2003, pp. 165, 166)) that push people toward segregation in voluntary organizations, the Spirit of God is creating in the hearts of believers a longing for unity that can transcend these pressures. Of course, we will not know which of these competing forces is stronger until actual

attempts at unification are made. But there seems to be enough interest and energy to at least put the idea on the table.

The election of President Barack Obama has caused some in the church to indicate that perhaps the time has come to review our conference system in North America. After the presidential election, a number of Seventh-day Adventists formed a group on Facebook called The Adventist Desegregation Coalition. On February 1, 2009, a draft of a letter to church leaders was posted, asking them to begin the process of merging regional and state conferences (*The Adventist Desegregation Coalition, 2009*). A perusal of the various postings indicates a strong interest in the organizational segregation in the Adventist and a desire for the church to at least discuss the issue. Others are giving a strong call to eliminate the segregation.

There is also a real possibility that a person of color will be elected as the General Conference President at the 2010 Session in Atlanta, Georgia. If this should happen, then we would have a Black as the top leader of the United States and of the world-wide Adventist Church. These developments could be interpreted as strong indicators that times have changed concerning race relationships inside and outside the Adventist Church.

Fredrick Russell, now the president of a regional conference, recently stated that in light of the political developments in the United States we need to revisit the organizational segregation in the church that “facilitates a racial divide” among us (Russell, 2008). Pastor Russell sums up well the crossroad that the church in North America faces today.

A new generation is emerging in the church, and old rationales as to why we do what we do will not hold. There’s a big country out there for us to reach for Christ. And it

will not be a Black Adventist church, a White Adventist church, an Asian Adventist church, or a Hispanic Adventist church that will reach our world. The Adventist Church together will do it. . . . If our church is going to reach this culture, we need to think well what we are presenting to the world, as well as to a new generation in this church. (Russell, 2008)

So perhaps the strongest finding of this study is that it is time to talk. Certainly we would need to create a safe “container” (Issacs, 1999, p. 243), where interested persons from all ethnic groups could come together for frank and open dialogue about the ethnic segregation in the church. Perhaps this “think tank” could begin to explore the idea of merging conferences and identify the issues for and against. Then the discussion could expand to larger venues and eventually include everyone. This process would have to be managed very carefully so that everyone would be heard and all views seriously considered. In the end, whether the church decided to merge or to modify or maintain the current system, this process of dialogue, if done properly, could greatly enhance the cross-cultural relationships in the church. Even if the idea of merger was finally rejected, increased cooperation in education, evangelism, youth ministry, community services, etc., could be generated that would draw all ethnic groups closer together in genuine Christian love and fellowship.

Regional and state conferences could also attempt joint experiments by creating new church plants that are multicultural and have leadership teams composed of members from both conferences. These experiments could test the HUP to see if evangelism is enhanced or hindered by the composition of the church membership. An attempt could be made to create ethnic transcendence based on “ethnic fluidity” (Marti, 2008, p. 12) so that the new identity as the multicultural Body of Christ would override the natural

homophily (McPherson et al., 2001, p. 415) that drives diverse people apart. The current study indicates that perhaps the Adventist Church is ready for such steps.

This study was designed before then Senator Barack Obama shocked the American public by winning the primary vote in the state of Iowa, which has a predominately White population. Furthermore, the data for this study were collected several months before the 2008 presidential election in the United States. But the fact that an African-American was elected as president by a country that is over 70% Caucasian (*U.S. Summary: 2000, 2002*, p. 2) highlights the need for such a study. If the country at large is ready to set aside ethnic background as a primary issue when leaders are chosen, then maybe it is time for the Seventh-day Adventist Church to consider the same when it comes to church organization. Certainly we need to take a hard look at our conference system in North America in light of this political change in the secular culture. If not, we run the risk of looking archaic and out of date compared to the ethnic reconciliation that seems to be growing in this nation. We may also sound hollow when we proclaim a message of love and reconciliation while at the same time appearing to have unresolved issues of our own.

Recommendations for Research

1. This study should be followed by several other studies to confirm or deny my findings, since I have no other comparable study to review. It is recognized that this study is exploratory and there should be further studies done in this area. Respondents from various conferences around the North American Division should be surveyed. Other geographic areas need to be sampled to see if the data from these areas are compatible with that of the current study.

2. This study asked members how they felt the public perception of the church's segregated conference structure impacts the community outreach and evangelistic efforts of the church. No actual study has been done on how the general public or people who know the Adventist church, but are not members, are viewing the segregated conference structure of the church. Such a study would be important to speak more clearly to Adventist leaders weighing future directions in the light of actual public perception rather than subjective impressions.

3. Respondents indicated a strong feeling that there is more than one correct way to conduct a worship service. They also indicated a high degree of willingness to visit worship styles different from their own. A study could be done to measure the frequency of cross-conference visits to worship services in the other conference in the same geographic area.

4. If it is believed (as this study indicates) that merging would enhance the fulfillment of the church's mission, and that such a merger would also improve its witness to the culture-at-large, are there clergy and members who would be willing to merge on the congregational level to test this out? Are there administrators who would support this first step toward conference merger? Such experimental moves should be accompanied by evaluative research to learn as much as possible from the actual experience of leaders and members and to gauge the willingness of leaders and members to support such experiments.

5. A study should be done of the number of meaningful contacts and relationships that members have with persons from other ethnic groups, both outside and

inside the church. These data would be valuable in predicting the success of any attempts at integration at the congregational and conference level.

APPENDIX

APPENDIX A

SAMPLE QUESTIONS FOR FOCUS GROUPS

Questions for Focus Groups
Penno Dissertation

1. What is your evaluation of how conferences are organized in the Southern Union?
2. What reasons would you give to support the present conference system in the Southern Union where more than one conference covers the same geographic area?
3. What reasons would you give to not support the present conference system in the Southern Union where more than one conference covers the same geographic area?
4. What impact (positive or negative) does the conference organization in the Southern Union have on the accomplishment of the mission of the SDA Church?
5. Do you think that the reasons for starting the regional conferences that existed in the 1940's still apply to the Adventist Church today?
6. If you wanted to improve the cross-cultural relationships among Adventists in the Southern Union, would you change or maintain the current conference organization in the Union?
7. What influence, if any, does the ethnic-based conference structure in the Southern Union have on how your non-SDA friends perceive the SDA Church?
8. Are you comfortable with the current organizational structure of conferences in the Southern Union?
9. Do you see the SDA Church in the Southern Union as ethnically integrated, segregated, or something in between?
10. Are you comfortable or uncomfortable when you share with your non-SDA friends how the Southern Union conferences are structured?

APPENDIX B
QUANTITATIVE SURVEY

Andrews University

School of Education Leadership Department

Informed Consent Letter

Title: The Perceptions of Ministers and Church Members Concerning the Regional and State Conferences in the Southern Union

Purpose of Study: I understand that the purpose of this study is to assess the perceptions of the clergy and members of the Georgia-Cumberland and South Atlantic Conferences concerning the current conference system (definition on page 2) in the Adventist Church in North America.

Inclusion Criteria: In order to participate, I recognize that I must be an adult at least 18 years old and must currently be an active participant in a Seventh-day Adventist congregation in either the Georgia-Cumberland or South Atlantic Conference. I must also be fluent in English.

Benefits/Results: I accept that I will receive no remuneration for my participation, but that by participating, I will help the researcher and the Seventh-day Adventist Church in the ongoing discussion about how best to organize a multi-ethnic church for effective ministry in today's culture.

Voluntary Participation: I understand that my involvement in this survey is voluntary and that I may withdraw my participation at any time without any pressure, embarrassment, or negative impact on me. I also understand that this survey will be completed anonymously.

Contact Information: In the event that I have any questions or concerns with regard to my participation in this research project, I understand that I may contact either the researcher, David Penno, at penno@andrews.edu [Tel: (770) 401-5252], or his adviser, Dr. Erich Baumgartner, professor in Leadership at baumgart@andrews.edu [Tel: (269) 471-6580]. I have been given a copy of this form for my own records.

I have read the Informed Consent Letter and recognize that by completing and returning this survey I am giving my informed consent to participate. I also understand that every attempt is being made to keep my answers anonymous. (**Please circle one answer**)

Yes No

I have **not** filled out this survey before.

True False

Introduction

The purpose of this survey is to collect data for a PhD dissertation. Please answer the questions honestly and frankly. The more accurate your responses are, the more valuable the research results will be.

Do NOT put your name on this survey. We want your answers to remain anonymous so that you will have the freedom to express yourself fully and accurately.

Definitions

1. Regional conferences: the nine conferences in the North American Division of Seventh-day Adventists that were originally created “to provide for the organization of black-administered conferences where membership, finances, and territory warranted.” (NAD Working Policy)
2. State conferences: All other conferences in the North American Division except the Regional conferences. The term “state conference” is not an official designation for these conferences. There is no official term other than simply “conference.” For the purposes of this survey, the term “state conference” will be used to distinguish those conferences that are not regional conferences.
3. Current conference system: the combination of regional and state conferences which is currently part of the organizational structure of most Union Conferences in the North American Division.

SURVEY QUESTIONS

This survey asks your opinion about specific aspects of the current situation of the regional and state conferences. Give the response that most accurately fits your thoughts or feelings about the question. Use the following scale to indicate to which extent you agree with the statement. **Circle only one response for each item.**

- 1 = Strongly Disagree
2 = Disagree
3 = Not Sure
4 = Agree
5 = Strongly Agree

1. I see the current conference system as the best possible system at this time.
1 2 3 4 5

2. There is only one correct way to conduct a worship service in the Adventist Church.
1 2 3 4 5

3. There are biblical principles that demand that the Adventist Church should not have conferences based on race.
1 2 3 4 5

4. Leaders in the Adventist Church should make decisions concerning the current conference system based on what is biblically correct, even if the majority of the people disagree.
1 2 3 4 5

5. If your local church's building was destroyed by a tornado and there was no insurance money to rebuild, would you support the idea that your congregation should merge with a nearby congregation from the "other" conference to save money and build a stronger program?
1 2 3 4 5

6. Regional and state conferences are necessary for effective evangelism among various ethnic groups.
1 2 3 4 5

7. The Adventist Church's witness to the general public would be strengthened if the regional and state conferences were merged.
1 2 3 4 5

8. The cultural dynamics of the early 20th century that prompted the creation of regional conferences are still in force today.
1 2 3 4 5

9. I feel proud when I talk to my friends outside the Adventist Church about the current conference system.
1 2 3 4 5

10. Baptisms would decrease if regional and state conferences merged.
1 2 3 4 5

11. The ethnic-based conference structure in the Southern Union has a strong influence on how my non-Adventist friends perceive the Adventist church.
1 2 3 4 5

12. If Ellen White were alive today, given the current trends toward integration in our culture at large, she would move the Adventist Church toward integration in all our organizations.
- 1 2 3 4 5
13. If the only Adventist school in my area was operated by the "other" conference, I would send my child there rather than to public school.
- 1 2 3 4 5
14. I would visit the worship service of an ethnic group other than my own if invited.
- 1 2 3 4 5
15. It is generally believed that African-American Adventists are willing to serve under Caucasian leaders at all levels of the church organization.
- 1 2 3 4 5
16. It is generally believed that Caucasian Adventists are willing to serve under African-American leaders at all levels of the church organization.
- 1 2 3 4 5
17. If you try to merge two worship styles into one new style, one culture will eventually dominate and overpower the other.
- 1 2 3 4 5
18. The reasons for starting regional conferences that emerged in the 1940's still apply to the Adventist church today.
- 1 2 3 4 5
19. I believe the New Testament demands that the church be multi-cultural at all levels of operation.
- 1 2 3 4 5
20. Any decisions made about merging a regional and state conference should be made on the basis of what will make people the most comfortable.
- 1 2 3 4 5
21. I believe that merging regional and state conferences would save the Adventist church a large amount of money.
- 1 2 3 4 5
22. Joint youth programs and events would be a great blessing to Adventist youth in both the regional and state conferences.
- 1 2 3 4 5

23. In a small rural town there are two small, struggling churches, **one from each conference**. The pastors of both churches each serve two other churches and only come to this town one Sabbath a month. It would be best if these churches were combined into one district with one pastor.

1 2 3 4 5

24. The Bible gives us counsel concerning ethnic separation in church organization.

1 2 3 4 5

25. With the current conference system, members are free to exercise their choice as to which conference (regional or state) they would like to identify with.

1 2 3 4 5

26. One hindrance to merging the regional and state conferences is the loss of jobs for some of the pastors, administrators, and departmental leaders.

1 2 3 4 5

27. If the state and regional conferences were merged, it would increase the efficiency of the church organization in North America.

1 2 3 4 5

28. There is currently equality in leadership opportunities for all ethnic groups at the Union and Division levels of the North American Division.

1 2 3 4 5

29. I enjoy visiting churches that have a worship style different than that of my home church.

1 2 3 4 5

30. If the state and regional conferences were merged, it would be easy to reallocate funds in a fair and equitable way.

1 2 3 4 5

31. With the current conference system, members are accepted with open arms in congregations of both conferences (regional or state), regardless of the members' ethnic backgrounds.

1 2 3 4 5

32. Ellen White's counsel that African-Americans and Caucasians should worship separately is still applicable to the Adventist Church today.

1 2 3 4 5

33. Merging Adventist schools in a geographic region would create larger schools that could offer more programs and options for students from both conferences.

1 2 3 4 5

1 = Strongly Disagree 2 = Disagree 3 = Not Sure 4 = Agree 5 = Strongly Agree

34. The public image of the Adventist church is damaged by the current conference system.

1 2 3 4 5

35. When non-Adventists see our conference system, it raises questions in their minds about the truth of our message.

1 2 3 4 5

36. If the state and regional conferences were merged, African-American clergy would have fewer leadership opportunities than they do now.

1 2 3 4 5

Please turn the page to answer a few more questions about yourself ►►

A FEW QUESTIONS ABOUT YOURSELF

Please **circle** the appropriate answers.

37. I am a member of the Seventh-day Adventist Church.

Yes No

38. I have been a member of the Adventist Church for (**fill in number**) _____ years.

39. I was born and raised in an Adventist home.

Yes No

40. I am currently a member of the following conference (**circle one**):

South Atlantic
Georgia-Cumberland

41. My role in the church can be defined as:

Professional Clergy
Conference Employed Non-Clergy
Non-Clergy

42. My local church has a membership of:

Less than 100
101-250
251-500
501-1000
More than 1,000

43. At different times in my experience as an Adventist, I have been a member of a regional conference and a member of a state conference.

Yes No

44. Gender:

Male Female

45. Primary Ethnic Background:

African-American
Asian-American
Caribbean-American
Caucasian
Native African
Native American
North American Hispanic
Non-North American Hispanic
Multi-Ethnic
Other (specify) _____

46. Age:

18-30	61-70
31-40	71-80
41-50	81+
51-60	

47. Annual Household Gross Income:

\$0-\$20,000	\$60,001-100,000
\$20,001-40,000	\$100,001-150,000
\$40,001-60,000	More than \$150,000

48. Highest level of formal education:

8th grade
High School/Academy
Associate Degree
Bachelor Degree
Master Degree
Specialist Degree
Doctoral Degree

49. Before completing this survey, I was aware of the distinction between regional and state conferences in the Adventist Church.

Yes No

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VITA

MISSION: My Mission is to equip, nurture, and empower servant-leaders in the Church, who are fulfilling the Gospel Commission, particularly in cross-cultural and multi-cultural ministry.

QUALIFICATIONS:

Spiritual Gifts Teaching, Knowledge

Education Ph.D. in Leadership, Andrews University (2009)

Master of Arts in Religion with emphasis in Homiletics and Church Growth from Southern Adventist University (2000)

Bachelor of Arts in Theology with a minor in Biblical Languages from Southern Missionary College (1980)

High School diploma from Hazelwood West Senior High School, Hazelwood, Missouri USA (1975)

Ordination Ordained to the gospel ministry by the Iowa-Missouri Conference in 1986

Teaching Guest presenter for DMin intensives 2005-present

Guest presenter for the Christian Leadership Center 2004, 2007

Adjunct professor at Southern Adventist University 2007

Organizations Assistant Director of Associate Development for the Christian Leadership Center, Seventh-day Adventist Theological Seminary 2005-Present

EMPLOYMENT HISTORY:

2005-Present Evangelism Coordinator for the Georgia-Cumberland Conference

1993-2004 Pastor in the Georgia-Cumberland Conference

1980-1993 Pastor in the Iowa-Missouri Conference