2021

Religious Racial Socialization: The Approach of a Black Pastor at an Historic Black Baptist Church in Orange County, California

Shandell S. Maxwell
Antioch University - PhD Program in Leadership and Change

RELIGIOUS RACIAL SOCIALIZATION: THE APPROACH OF A BLACK PASTOR AT AN HISTORIC BLACK BAPTIST CHURCH IN ORANGE COUNTY, CALIFORNIA

Presented to the Faculty of

Graduate School of Leadership & Change

Antioch University

In partial fulfillment for the degree of

DOCTOR OF PHILOSOPHY

by

Shandell Maxwell

ORCID Scholar No. 0000-0002-1007-5239

September 2020

RELIGIOUS RACIAL SOCIALIZATION: THE APPROACH OF A BLACK PASTOR AT AN HISTORIC BLACK BAPTIST CHURCH IN ORANGE COUNTY, CALIFORNIA

September 2020

This dissertation by Shandell Maxwell has
been approved by the committee members signed below
who recommend that it be accepted by the faculty of the
Graduate School of Leadership and Change
Antioch University
in partial fulfillment of the requirements for the degree of

DOCTOR OF PHILOSOPHY

Dissertation Committee

Elizabeth Holloway, PhD, Chairperson

Laura Morgan Roberts, PhD

Carol Baron, PhD

Margaret Moodian, EdD

ABSTRACT

RELIGIOUS RACIAL SOCIALIZATION: THE APPROACH OF A BLACK PASTOR AT AN HISTORIC BLACK BAPTIST CHURCH IN ORANGE COUNTY, CALIFORNIA

Shandell Maxwell

Graduate School of Leadership & Change

Antioch University

Yellow Springs, Ohio

This case study explored and developed the religious racial socialization (RRS) approach of a Black Baptist pastor in Orange County, California. The aim was to assess how the pastor's direct messages about race influenced and transformed members' racial and social views and actions and examined the message alignment between what the pastor said and what church members and the leadership team heard. This study took a multimethod exploratory approach, examining multiple sources of data gathered from a Likert scale members' survey, leadership team interviews, and archival materials. To support triangulation of the data, a word query and emergent thematic analysis was conducted on all qualitative data and a descriptive analysis based on closed-ended questions from the member survey. Results indicated that members perceived the pastor as a *Coach* when talking about racial and social justice matters and an *Inclusive Leader* because of his encouragement to love everyone. Additionally, archival findings revealed the church culture as *Righteous* because of the pastor and members' desire for morality and justice. Moreover, findings suggest that a Pastor who *coaches* and *educates on racial matters,* and *advocates* for justice in and outside of the church, is progressive and effective in transforming how members respond to racism and social injustice. The study provides examples on how to approach and manage racial discussions in the church, how to create an inclusive environment where diverse groups feel safe to talk about race, and how to prepare for and

manage cultural change. This dissertation is available in open access at AURA: Antioch University Repository and Archive, http://aura.antioch.edu/ and OhioLINK ETD Center, https://etd.ohiolink.edu/

Keywords: Black, Church, Civil Rights Movement, Coach, Culture, Inclusive Leader, Leadership Progressive, Racism, Racial and Social Matters, Religiosity, Religious Racial Socialization, Social Justice

Acknowledgements

I would like to thank my family and friends for their support and encouragement. To my mother Sharon, my sisters, Mashawnna and Lavon, and my cousins, Shunetta and Deondre, thank you for keeping me focused. This has been a long journey, but you all have helped to make the destination of completion possible. To Joseph Jackson Jr., thank you for helping me connect the past to the present. I am forever grateful for your mentorship. To my daughter, Amadi, follow your dreams but also seek guidance from God. When the journey seems too hard to bear, do not hesitate to look for alternative routes to reach your goals. It is your choice to struggle or not. You are a gift from God and therefore a gift to this world! Carry yourself with grace, honesty, and humility. To my tribe C14, thank you for cheering me on! To my dissertation committee, thanks for believing in me and my vision! Remember these words, change is good, but change without a change of mind is unfulfilled. Allow change to transform you into a better version of yourself and don't be afraid to evolve with the times. Finally, I leave you with a message from my mentor in civil rights, Mr. Joseph Jackson Jr. who led the 1961 Tougaloo-Nine library read-in in Jackson, Mississippi. In response to the 2020 election of Joseph Biden as President-elect and Kamala Harris as Vice President-elect, Mr. Jackson Jr. stated, "We are now beginning to heal this division that exists in our country at the present time. We will be able to come together as a people and to implicate the moral laws of God that is Justice, Love, Empathy, Compassion, Kindness, and Love again, We Will Overcome!"

Table of Contents

List of Tables

List of Figures

Prologue

During the research of this case study, the occurrence of police brutality against African Americans continued and became more visible to everyday people who were able to capture incidents using their cellular phone cameras or viewed incidents on social media outlets like Facebook. The tension between Blacks and the police became apparent after the widely known killings of Mike Brown in 2014, Tamir Rice in 2015, and Philando Castile in 2016, to name only a few. The tension reached its climax in May 2020 after the killing of George Floyd in Minneapolis. In this case, Mr. Floyd died because a police officer kneeled on his neck for an extended time (Graves, 2020). The recorded killing seen across the world showed that the officer gave no mercy to Mr. Floyd's plead to breathe and for his mother. The reaction to Mr. Floyd's killing was known around the world. People from different ethnic groups and religious backgrounds, within and outside of the United States, protested and stood in solidarity with Black Lives Matter[1] in demanding that the officers involved be prosecuted, in the name of justice ("George Floyd," 2020; "Protest Across," 2020).

Amid the civil uprising was the coronavirus outbreak, which had spread worldwide. Despite the risk of contracting the virus, protests and riots persisted creating an opportunity for public discourse about the country's history of system racism and the need for accountability and change. In response to the public outcry for empathy and justice, Pastor Boseman, the selected pastor for this case study, publicly vocalized his questions about the role of faith leaders in recognizing and addressing societal issues, and the need for racial reconciliation, particularly with White Evangelicals.

[1] The Black Lives Matter movement has come to be known very widely as "BLM." In this dissertation, both are used synonymously.

Chapter I: Introduction

This single-case study explores the religious racial socialization (RRS) practices by a pastor who leads an historic Black Baptist church in Orange County, California. I submit that RRS describes the process in which a religious leader socializes members about racial matters using clear and direct communication within and outside of the church. This study was inspired by the research on racial socialization which explores how African American parents empower their children and prepare their children for racial biases (D. Hughes et al., 2006). The official name of the church, pastor, and all other participants are anonymous in this study. Instead, he is referred to as either just "the pastor" or "Pastor Boseman" (a pseudonym) throughout the study. He was one of three pastors identified as direct religious racial socializers through a preliminary study I conducted. It is my belief that his leadership and approach to addressing topics about race are characteristics of a progressive Christian leader. In this study two perspectives on the legacy of the Protestant Christian Church are discussed to help today's leaders understand the implications of addressing and not addressing societal issues such as racism.

Statement of the Research Problem

As a former resident of Orange County, I have often wondered how its small African American community has managed to survive in a place where they are the most frequent targets and victims of hate crimes (Orange County Human Relations, 2016). In 2013, the Orange County Human Relations Department, an organization that monitors hate crimes in the county, reported that the most common complaint by the African American community was about, "harassment by law enforcement, prejudice/mistreatment in schools, employment and housing discrimination, ignorance and fear, and institutional racism" (Orange County Human Relations, 2013b, p. 3). In total, there were 300 incidents reported during listening sessions held by local

Black churches in Yorba Linda, Westminster, and Irvine. The most frequent complaint was harassment by law enforcement (Orange County Human Relations, 2013a).

Since the Black church is frequently used to facilitate community discussions about racial matters, I wondered how pastors have contributed to the resiliency of the Black community. As of 2010, the Black Protestant group, which includes the African Methodist Episcopal Church, Baptist Church, and Church of Christ accounted for 2,424 (0.1%) of the total 1.37 million church parishioners in Orange County (The ARDA, 2010). What has compelled this subgroup of Black parishioners to share their stories about discrimination and racism? My curiosity has led me to research the role that Black pastors play in the community as agents of socialization and religious racial socializers.

Agents of Socialization

In the field of socialization, parents, teachers, pastors, and peers are examples of agents of socialization. Agents of socialization can vary but in general they consist of "groups, individuals or circumstances that socialize the individual" (Brent & Lewis, 2015, p. 109). The most influential are "major agents of socialization [that] include family, the neighborhood, religion, daycare, schools, peer groups, and the workplace" (Fowler, 2013, p. 2). The agent chosen for the purpose of this study is a Black Baptist pastor.

There are several ways in which agents of socialization are categorized; for example, Mead (2015) defined the groups of agents as either generalized other or significant other. The *generalized other* includes behavioral influences outside of the home, such as the community and religious and educational institutions. Family is defined as a significant other because of their immediate impact on the emotional and psychological well-being on an individual (Brent & Lewis, 2015). Therefore, and in theory, pastors represent a generalized group of influence,

whereas the family would represent a significant group of influence because of their emotional connection to the individual. However, this study submits that, like parents, pastors should also be considered significant agents of socialization.

In terms of institutions, the Black family and the church are also agents of socialization. It is within these institutions that the individual's social, cultural, and spiritual identity are formed. "The Black church continues to hold the allegiance of large numbers of African Americans and exerts great influence over their behavior" (Billingsley & Caldwell, 1991, p. 428). Contemporary research on racial socialization highlight the church as a place where parents learn how to talk to their children about race and racial identity (Lincoln & Mamiya, 1990; Mitchell & Thomas, 1994; Paris, 1985). Additionally, Martin and McAdoo (2007) suggested that racial and religious orientation during childhood influences how children perceive their parent's racial socialization practices (p. 137).

Although it is agreed that parents and the church are important racial socializers, this study submits that it is the leaders or authority figures within these institutions that determine how children and members will be racially socialized. As authority figures, parents decide how the family will operate and what values and belief systems their children should follow. The same holds true for pastors regarding members. Therefore, it is important to discuss the implications of RRS by looking at the history of the Protestant Christian church and how its legacy informs religious leadership today. The concept of agents of socialization will be used throughout this study to reinforce the level of influence that religious leaders have in the church and society.

About the Location: Orange County, California

As a former resident of Orange County, I thought it fitting to research how religious leaders responded to acts of racism and injustice. Orange County is one of the most expensive counties to live in the United States (Theiss, 2020). Orange County has three million citizens with immigrants accounting for one-third of the county's population. In 2010, the population size of racial groups was 43% White, 34% Latino, 19% Asian or Pacific Islander, and 4% for all other groups, including African Americans at 2.1% or 63,000 (Waheed et al., 2014).

As the immigrant population increases, changes to the county's political, social, and economic climate are expected. For example, in 2016, the registered democratic party was 6% of the population, it is expected to exceed the longstanding republican presence by 2027 (Wisckol, 2017). Then in 2020, Orange County residents were asked if they think the country is headed in the wrong or right direction "Eighty-one percent (81%) of Republicans said the country is headed in the right direction, while 86% of Democrats say the country is headed in the wrong direction" (Smoller & Moodian, 2020, p. 4). These changes are also influenced by voter education facilitated by community advocate groups.

Regarding the African American population, there are about 2,424 Black Protestants, this suggests that less than 1% of the Orange County population are African American Protestant Christians. Although the African American community is small, it has been the target of the highest rate of hate crimes reported in the county. A *hate crime* is described as a criminal act against a person because of their religion, ethnicity, disability, nationality, race and ethnicity, or sexual orientation (Orange County Human Relations, 2013, p. 3).

The economic survival of minority groups living in the county may rely on their ability to collaborate on intersecting issues such as housing discrimination, income inequality, and lack of

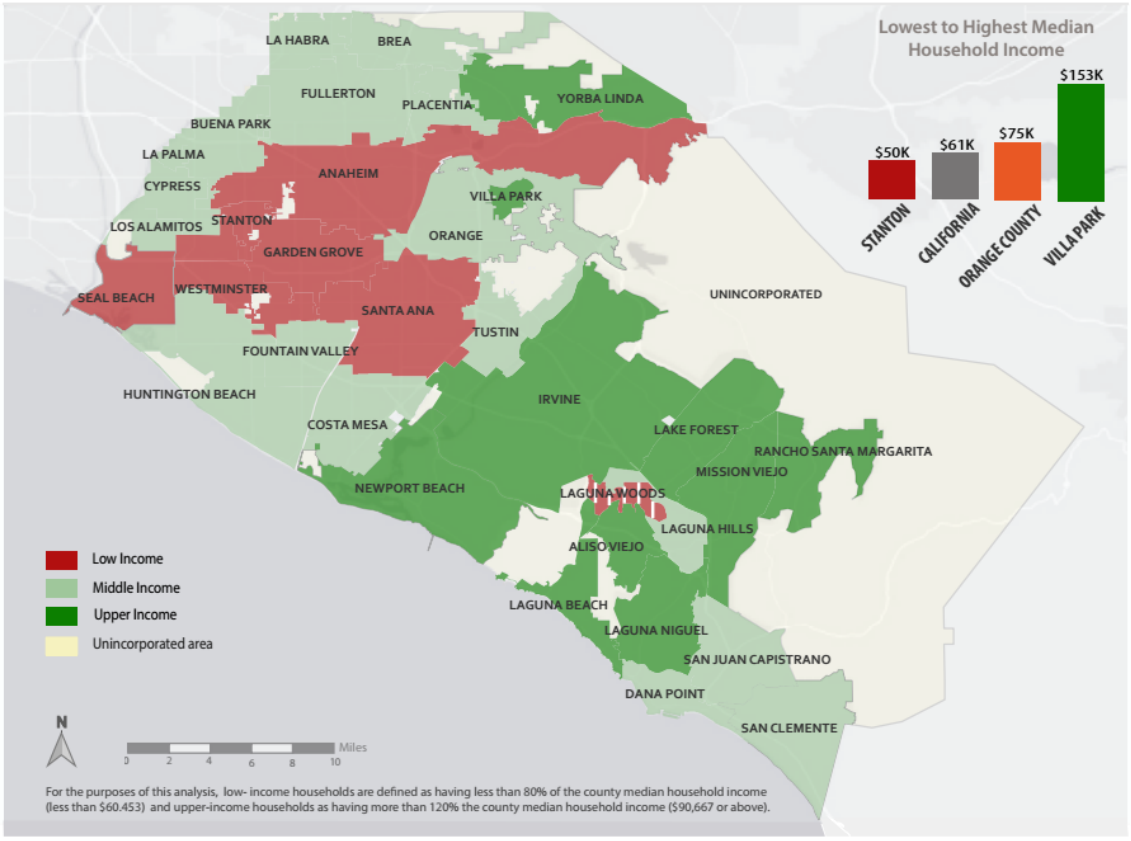
access to quality education and jobs. Most Orange County minority groups live in low and middle-income cities at the northern and central areas of the county. These cities include Westminster, Anaheim, Fullerton, and Santa Ana (see Figure 1.1). In comparison, the upper-class White communities reside in the southern areas and the beach cities of Orange County. The changes in Orange County's social systems and disbursement of groups provide an opportunity for religious leaders to engage in positive discourse on ways to support the Black community such as focusing on constructive strategies in dealing with social matters (Waheed et al., 2014).

Hate Crimes and Hate Incidents

In 2012, 13 hate crimes were reported; the number decreased in 2013 to 11 (Orange County Human Relations, 2013). One of the most notable hate crimes in late 2012 involved a Black family living in Yorba Linda. The husband and wife, who work in law enforcement outside of Orange County, reported being victims of racial targeting that involved their tires being slashed, acid pellets being shot in their garage and damaging their car, and their children being told by classmates they cannot play with Black people (Cruz, 2012). For another example, in 2019, while visiting a park in Yorba Linda with my 3-year-old daughter, a young White girl approached me and said she was not allowed to play with Black people. It took me by surprise until I realized my daughter, the social butterfly that she is, was trying to play with her. Other groups that have experienced racial discrimination include the Muslim community, which escalated after the events of 9-11. Young (1990) stated, “Justice is primarily the virtue of citizenship, of persons deliberating about problems and issues that confront them collectively in their institutions and actions, under conditions without domination or oppression, with reciprocity and mutual tolerance of difference.” (p. 35)

Figure 1.1

Orange County Median Household Income



Note. From Orange County on the Cusp of Change, by S. Waheed, H. Romero, & C. Sarmiento, 2014, p. 12. Copyright 2014 by the UCI Community & Labor Project & UCLA Labor Center. Used with permission.

Implications of Social Disparities

The social changes in the county have implications on the disparities between majority and minority groups. According to Waheed et al. (2014), "Emerging communities tend to be lower income and face educational attainment challenges and language isolation" (p. 29). The economic and social challenges faced by minority groups also have health implications. Inadequate access to financial, health, and nutritional resources can result in exposure to psychosocial illnesses by minority groups. In contrast, adequate wages and working conditions

can have positive impacts on the health and welfare of privileged majority groups (Laverack, 2013). As a pillar in the community, church leaders have an opportunity to lessen the impact of racism and social disparities by taking a direct and public stance against these issues.

Purpose Statement and Questions

The purpose of this case study was to identity the RRS practices of a Black pastor at an historic African American Baptist church in Orange County, California. My theory was that an effective RRS can transform the church culture by changing how the members view and participate in racial and social justice matters. The implications of their practices could lead to developing programs to help minority communities cope with racial stressors in a multicultural society and could bring a clearer understanding on the role that religious leaders play as social influencers through their ability to talk about racial matters. The research questions were the following:

1. What are the characteristics of the pastor's RRS approach?
2. What words or phrases are most frequently heard from the pastor regarding racial and social justice matters?
3. How has the pastor's RRS approach influenced the members' racial and social views and involvement in the community?
4. What are the characteristics of the pastor's leadership style?

Significance of Study

This study is significant because it connects the individual and biblical source of motivation for social reform from the creation of the Protestant Christian Church in the 15th century to social movements of the 20th and 21st centuries in the United States. Understanding the legacy of protest and social justice in the Protestant Church may help guide religious leaders

who are conflicted about addressing racial matters in the church. Additionally, this study presents an opportunity for members to reflect on their personal experience with injustice, how their pastor responds to injustice and assess where values are aligned between themselves and the pastor.

The years 1961 through 2015 represented over 50 years of historic social events such as the 1961 Affirmative Action enactment, the 1963 March on Washington, the 1964 Civil Rights enactment, and the 1965 Voting Rights Act. The commonality between these events was the presence, influence, and involvement of Black clergy. Another commonality was the fight for social, economic, and political justice for Blacks and other minorities. The intentions of the laws were good, but they did not stop the perpetuation of racist beliefs and attitudes.

During President Barack Obama's second term beginning in 2012, social chaos erupted between the Black community and law enforcement because of the perpetual and highly publicized viral videos of Black men being killed by police and people of authority. These killings occurred during a time when many people thought racism, discrimination, and stereotyping were over because there was a Black president in office. Since 2012, injustice against African American men, women, and children, along with civil unrest, has become a common headline in mainstream media. The most publicized stories are those of Trayvon Martin, Mike Brown, Eric Garner, Tamir Rice, Freddie Gray, Sandra Bland, Philando Castile, and George Floyd, all of whom were violently killed by authority figures. The public's outcry for justice has given birth to social movements such as Black Lives Matter*,* which was created to bring the grievances, inequalities, and perceived threats against the African American community to international attention.

Not surprisingly, the public's outcry for justice mimics that of the civil rights era. During the mid-20th century, it was common for Black people to gather at church to discuss topics about race, economics, and equality. Traditionally and currently the church and its clergy have served as the mobilizing point for confronting African Americans' racial injustices and inequalities. Just as in the past, the church, as an institution, and church leaders currently played a major role in how believers are racially socialized. "Human beings learn how to think, behave, and act through agents of socialization—those people or groups that influence our self-concept, attitudes, behaviors, or other orientations toward life" (Fowler, 2013, p. 2)

Over the past 50 years, the United States still lacks an immunity to racism. The laws enacted during the civil rights era did not eradicate racism, instead most Americans adopted a colorblind ideology by choosing to judge a person based on their character, as Martin Luther King Jr. submitted. The issue with colorblindness is that racism exists irrespective of a person's decision not to judge another person based on their race or ethnicity. To be colorblind "is to ignore what one has already noticed" (Gotanda, 2013, p. 36). Colorblindness is a delusion and a temporary topical treatment for racism. It cannot cure racism because the root of racism is deep seated in American culture, both religious and societal.

No more apparent is this delusion of colorblindness than during the election of Donald Trump and his campaign slogan of "Let's Make America Great Again," which may be a reference to the pre-civil rights era in White America (Baker, 2016). Consequently, racism has become overt and it can no longer be denied that Blacks and other minorities are still fighting for equal rights and justice (Stein & Allcorn, 2018). These trying times provide an opportunity to reset history by revitalizing institutions like the Protestant Christian church and its progressive

legacy of reform and justice to support the Black community through direct discourse about the state of race relations and solutions, just like during the civil rights era.

Description of Terms

To ensure clarity in how the reader interprets this study, definitions of the key terms used are summarized in Table 1.1

Table 1.1

Key Terms and Definitions

Term(s)	Definition
African American/Black	Ethnicity is of African descent
Clergy/Pastor	Religious leader of a church
Evangelical	White Christian pastor
Members/Parishioners	Members of a church
Racial Socialization/Ethnic Racial Socialization	The transfer of messages from adults to children about race, race relations, and ethnicity (D. Hughes et al., 2006).
Religiosity	Source of religious beliefs and practices
Religious Racial Socialization	A religious leader that directly engages in racial discourse with parishioners.

Preliminary Study on Orange County's Black Christian Pastors

To assist with identifying pastors in Orange County who talked directly about race, I conducted a preliminary study in which churchgoers were questioned about the types of messages they received from their pastors about race and racial matters. The results revealed that their pastors were either direct, indirect, or passive in transmitting messages about race. Based on the results of the preliminary study, I concluded that an effective religious racial socializer is a pastor who can transmit direct and transformative messages about racial matters in a religious

setting (Maxwell, 2017). Further discussion about the preliminary study is provided in Chapter II after the literature review.

Researcher Background

My interest in RRS practices comes from a desire to produce a useful study to help guide pastoral leadership in Orange County, and, where applicable, to the United States of America. Since the church is consistently used to facilitate community discussions about racial matters in Orange County, I felt it appropriate to explore the discourse between religious leaders and members to determine how RRS occurs, what members interpret from the messages, and how they respond.

Research Design and Rationale

The research design chosen for the study is an intrinsic single-case analysis with embedded subunits. The process of studying a case includes identifying the entity, understanding the case, and examining its functions, activities, and cross-case relationship; the latter if it is a multiple case design (Stake, 2006). The participants in the study include church members, the leadership team and the pastor. Majority of the churchgoers are African American; therefore, the participants represent the majority. A single-case design is appropriate because it allows the researcher to examine and understand how the pastor functions in the context of being a religious racial socializer. The rationale for this study is common and revelatory based on the prevalence of racism and the sensitive process of discussing race in a religious environment. Additionally, the inclusion of subunits creates an opportunity to analyze multiple sources of data through triangulation to enhance the discovery and validity of the case. More details about the case design and rationale are provided in Chapter III.

Research Methodology

The research methodology is a case study using quantitative and qualitative analyses on church member survey response data; interviews with the church leadership team, including the pastor; and a content analysis on archival material (i.e., news articles, transcribed sermons). Qualitative data gathered were analyzed in two parts: word frequency and emergent thematic analysis. The survey of church member included narrative responses to open-ended questions as well as numeric responses to closed-ended questions with pre-coded response options. A descriptive quantitative analysis was performed to further enrich the data collected from church members. The inclusion of multiple forms of data resulted in an analysis within and across all groups.

Research Limitations

There are four limitations to this study. The first limitation is in having only one pastor studied thus limiting the possibility for comparison and diverse case examples. The second limitation was the lack of diversity in participants race, age, and gender. The third limitation was the uncertainty about members' education level. Lastly, the fourth limitation was inherent in the nature of a single case study; although findings may be transferable to other like situations, the findings are not generalizable.

Organization of the Study

Chapter I includes an overview about the study and its relevance to the field of racial socialization. It also included my perspective on why the subject is important and my interest as a scholar practitioner. For geographic context, Chapter I provided information about Orange County's changing demographics and the role that local churches have played in helping the Black community cope with social changes.

Chapter II comprises the literature review as well as an overview of a preliminary study undertaken prior to the main study. The literature drew from the fields of sociology, psychology, theology, and African American studies. The chapter provides context for my research questions by examining research that contributed to the study of RRS: the source of Black Christian religiosity in America, racial socialization, and contemporary leadership theories.

Chapter III outlines the single-case design, procedure, and methodology used in this study. The chapter includes a purpose statement detailing the reason for the study in addition to detailing the central research questions that assist in exploring the process or RRS. Additional items covered in Chapter III include background information about the pastor, the research design, data-collection procedure with examples, and the data-analysis process.

Chapter IV provides findings from the members survey, leadership team interviews, archival materials, and direct observations. It starts by describing the participants of the study and then presents results from the word frequency and thematic analysis. Lastly, a display of descriptive data from the members survey is provided. The findings presented in this chapter influenced the discovery of conclusions and implications in Chapter V.

Chapter V reviews the study's implications, limitations, and overall contribution to the field of racial socialization. I also provide a personal reflection and offer suggestions for future research.

Chapter II: Review of Literature

The literature review provides a historical and modern perspective on the Protestant Christian Church and how its progressive legacy of protest, social reform, and action can inform today's religious leaders. This study provides historical context on the relationship between religion and race. It covers some of the racial socialization practices that have been used by religious leaders in the past and highlights the tensions among religious leaders about whether to directly engage racial issues as a part of ministry. The first section discusses the progressive and conservative legacies of the Protestant Christian Church followed by the source of Black Christian belief in America from the 16th century to the 19th century.

In this study, Black Christian religiosity describes the source or origin of Christian belief in the African American community. This review is important because it provides a historical perspective of how and why slaves were introduced to Christianity during the early colonial era in America. Within this history, scholars have identified factors that influenced religious conversion among enslaved Africans, as well as the motivation for slave rebellion. The following section of this literature review will detail the formation and legacy of Protestant Christian belief, factors that have contributed to Black religiosity such as the religious socialization of early slaves, and the issue of race and the church.

Protestant Reformation Movement: 16th Century

The Protestant Reformation was a religious, social, and political movement against the Roman Catholic Church during the 16th century. The movement was motivated by leaders such as Martin Luther who held the church in contempt for using their religious and political power to oppress commoners (Somervill, 2006). Martin Luther was a priest and professor. He is known as the first person to translate the Bible into standard German language, thereby making its

teachings accessible to everyday people in his country. His interpretation of sanctity differed from the Roman Catholic Church. He believed that an individual relationship with God and faith were key to entering heaven, whereas the Roman Catholic Church practiced the selling of indulgences for forgiveness and access to heaven. In part, Martin Luther's rediscovery about the availability of salvation to everyone motivated him to act against the Roman Catholic Church by nailing 95 complaints about the hypocrisy of the church on the door of a Catholic Church in Germany (Metaxas, 2017; Somervill, 2006). His radical and rebellious act contributed to the separation of Protestant Christians from the Roman Catholic Church.

The Protestant Reformation represented an opportunity for Henry VIII to also break away from the Roman Catholic Church (Smith, 1910). However, his motivation was more self-serving and political than morally or biblically focused. For Henry VIII, displeased with his first wife not having a son, reformation was a means for him to select himself as the head of the Church of England and thereby dictate religious laws that allowed him to divorce and remarry (Elton, n.d.). For Martin Luther, the movement benefited the greater good by making the Bible legible to commoners and by publicly challenging teachings by the Roman Catholic Church.

I submit that it is within these legacies many of today's religious leaders can be categorized as socially progressive, inward focused/conservative, or a combination of both. Nevertheless, this historical context provided insight on how Protestant Christianity could be used to promote freedom and conversely bondage based on the interest of the evangelist. Examples of this can be seen in the religious socialization of enslaved Africans and Freedmen.

Religious Socialization of Enslaved Africans and Freedmen: 17th Century

Slavery in early the early American colonies lasted for over 200 years, starting in 1619 until the signing of the Emancipation Proclamation in 1863 by President Abraham Lincoln. For

enslaved Africans, the religious experience during and after legalized slavery entailed a series of stages that included "prohibition, the underground church, the Southern codes that provided three different modes of worship, the Sunday School movement and, after Emancipation, the proliferation of denominations along with the beginning of church supported schools and colleges" (Sherman, 2015, p. 9). These stages serve as a road map for the exploration of Black Christian religiosity in early America.

Religious Prohibition and the Underground Church

The word *prohibition*, in the context of religious involvement of slaves in the 17th Century, described the exclusion of early African slaves from religious activities (Sherman, 2015). Slaves were primarily prohibited from worship because they were viewed as inferior by slaveholders. Additionally, many slave owners rejected religious involvement in fear that it might give their slaves courage to rebel and interrupt labor productivity. Despite these barriers, many slaves continued to practice their beliefs, be it Christianity, Islam or the Old-World religion consisting of African rituals such as "Voodoo," or a combination of these beliefs (Gehman, 2005; Maffly-Kipp, 2001; Sambol-Tosco, 2004).

The Underground Church. The enslaved Africans were able to practice their beliefs in secrecy at gatherings called the Underground Church or the Invisible Institution (Maffly-Kipp, 2001; Sambol-Tosco, 2004; Sherman, 2015). The Underground Church was a place of refuge and escape from slavery. Information about the secret services were transmitted through code words embedded in the lyrics of Negro Spirituals like "De gospel train is a coming" (Sherman, 2015). Additionally, the Negro Spirituals, "often reflected the social conditions under which Blacks were forced to live" (Fisher, 1953, p. 189). For example, lyrics to the song "swing low, sweet chariot, comin' forth to carry me home" was a secret message to slaves to use the

underground railroad to escape slavery by traveling to the northern states or Canada ("Hidden Messages," n.d.). Negro spirituals were often sung in syncopation and accompanied by rhythmic foot stomping such as in African traditions (Caldwell, 2003).

> Sprung from the African forest, where its counterpart can still be heard, it [the Negro spiritual] was adapted, changed and intensified by the tragic soul-life of the slave, until under the stress of law and whip, it became the one true expression of a people's sorrow, despair, and hope. (Du Bois, 1903/1994, p. 116)

Many traditional African religious and cultural beliefs were preserved because of the Underground Church. However, when the slave trade ended, the remembrance of African tradition also declined. In short, the Underground Church provided slaves with a source of spiritual and social empowerment (Maffly-Kipp, 2001; Sambol-Tosco, 2004; Sherman, 2015). Consequently, it also served as the foundation for future Black Churches. However, to control slave worship and behavior, many slaveholders taught their slaves a perverted version of the gospel as endorsed by the Church of England (C. C. Jones, 1842). The next section provides examples on how scripture was used to control and oppress enslaved and freedmen.

Spreading the Gospel. At the beginning of the 18th century, the Church of England created the Society for Propagation of the Gospel in Foreign Parts. The purpose of the society was to provide supplies and rights to religious institutions and plantations owners in the North American colonies who were under British rule. Additionally, their purpose was to convert Africans and Indians into Christians to save their souls (C. C. Jones, 1842; Woodson, 1933). In 1711, the Bishop of St. Asaph, preached a sermon about the urgent need to teach African slaves about Christianity. His sermon was a call to action for slave owners. This sermon was printed and distributed in 1711 and then again in 1725 because of the low religious conversion rate for slaves.

Then in 1727 the Bishop of London, who was appointed to manage the religious affairs of plantations overseas, further pushed for the instruction of the gospel onto slaves. The Bishop of London forced slave owners to make time to instruct their slaves, despite any reservations they held. The Bishop of London used the scripture "Each person should remain in the situation they were in when God called them" (King James Bible, 1 Corinthians 7:20); to justify why Africans were chosen to be slaves because of their connection to Ham and Canaan, who were of African descent. This interpretation of scripture and validation by the church was interpreted as justification for slavery. Additionally, the slave owners were convinced by the church that it was their duty to provide salvation to their slaves because they were ultimately God's creation. With this, the church permitted the slave owners to reprimand slaves as needed to control their behavior for the purpose of maintaining their salvation (C. C. Jones, 1842).

Subjugated by Scripture. According to Sherman (2015) the two scriptures most frequently used to justify slavery and control slave behavior were Noah's curse on his son Ham, who was of African descent, and "thou shalt not kill" and "thou shalt not steal" (Exodus 29: 13-15). Noah's curse on Ham speaks to an event in which Ham found his father Noah naked and drunk from wine. Instead of covering his father, he told his brothers. His brothers responded by covering Noah with a cloth without peering at his naked body. Their actions were perceived as respectful whereas Hams' were not. When Noah realized what Ham had done, he cursed Ham's son Canaan, stating "a servant of servants shall he be unto his brethren" (Genesis 9:25).

This scripture was interpreted as Africans being beneficiaries of slavery because of Noah's curse on Ham. However, the passage does not reference Ham or Canaan as inferior nor does it say that Ham was cursed (Price, 2001). This is an example of how scripture and language was used to manipulate some White ministers and slave owners into thinking that Blacks were

cursed to be a slave from posterity. Cameron and Saunders (1977) defined language as "the sum total of explicit and implicit systems used by individuals to structure the environment" (p. 1). Therefore, language can be used to create, sustain, and reshape a culture or belief system. Although many evangelicals in the Methodist and Baptist church endorsed the conversion of slaves to Christianity during the 1770s Great Awakening, many White plantation ministers opposed the conversion and instead manipulated the gospel for the purpose of controlling slaves. These ministers operated under a system of belief called antinomianism which meant they believed their actions were justified by the bible and they were infallible because of their faith in God (C. C. Jones, 1842; Maffly-Kipp, 2001; Sambol-Tosco, 2004).

Consequently, many enslaved Africans willingly embraced Christianity during the Great Awakening revivals of the 1740's. It was at these revivals that messages about spiritual transformation and its availability to everyone convinced many enslaved-African to convert to Christianity. However, to control slave religious involvement and potential rebellions, three states in the south enforced the Christian Southern Codes in 1724 which were influenced by the preceding 1685 Code Noir by the French in Louisiana.

Christian Southern Codes: 18th Century

The Christian Southern Codes, also known as the Louisiana Black codes or Black Codes, consisted of 54 laws imposed on slaves and freed Blacks to control their behavior and social conduct. This again is an example of how language was used to structure the environment. The enforcement of the codes was influenced by the church's push for slave instruction in the gospel and the abolition movement (Palmer, 1996; Morris, 1996; Sherman, 2015). In terms of religious involvement, the main three modes of worship allowed by the codes included worship services monitored by Whites, worship services led by a White minister, and attendance at a White

church with seating in the balcony. The three states that enacted the codes were Alabama, Mississippi, and Georgia (Sherman, 2015). In short, the codes were not entirely in favor of slave worship, instead the codes were used as an opportunity to further control slaves and freed Blacks, before and after Emancipation.

Slave Rebellion of 19th Century

Although the codes were in effect prior to the signing of the Emancipation in 1863, they did not prevent the uprising of three prominent Black Christian ministers who led rebellions against slavery in the early and mid-19th century. The leaders of rebellions included Gabriel Posser in Virginia in August of 1800, Denmark Vesey in South Carolina in July of 1822, and Nat Turner, August of 1831 in Virginia. These leaders used their influence and ability to read and interpret scripture to fight against the injustice of slavery (Sherman, 2015). The rebellious acts of these early leaders and the abolition movement helped to change the way Blacks were viewed in society. As a result, some members of the abolition movement and religious sectors, such as Methodist and Quakers, sought to educate Blacks by way of the Sunday School Movement.

Sunday School Movement

The concept of Sunday School started in the 1780s in England by Robert Raikes who created the Sabbath Day School to educate and train poor working children. The concept expanded to Northern America in 1824 through the American Sunday School Union. The expansion eventually resulted in the Sunday School Movement in the south. The purpose of the Sunday School Movement was largely to educate poor Black and White slaves to read, spell, write, and instruct them in the gospel. The movement was largely led by Quaker and Methodist abolitionists and women (Kurian & Lamport, 2015).

The Quakers were also under the protestant denomination. They separated from the Church of England in the 17th century. The Quakers were anti-slavery, unlike the Church of England. They believed that slaves should be taught how to read in general in addition to reading the Bible. Their mission to educate Black slaves and freedmen was radical, especially in the south. Because of their efforts, Black leaders like Nat Turner received formal instruction on how to read and interpret the Bible in its purest form (Kurian & Lamport, 2015). Additionally, the Methodist and Baptist churches grew with the help of White believers who spoke against slavery and challenged its morality. The Sunday School Movement was an important catalyst to the development of Black churches and schools. The leaders of the movement understood the influence that education and religious instruction had on the wellbeing of a person.

Unfortunately, slaveholders who opposed abolition tried to silence the Quakers antislavery rhetoric through protest. Nevertheless, some Baptist and Methodist churches still supported the development of Black clergy and Black churches despite opposition from slaveholders (Weisenfield, 2015). To continue providing education, the leaders pushed to have churches and schools created for Blacks and led by Black ministers and educators. This expansion of the Sunday School movement and continual resistance of southern White Evangelicals in the instruction of the gospel contributed to the proliferation of Black Christian churches and colleges (Woodson, 1933; Kurian & Lamport, 2015; Sherman, 2015).

Summary of the 16th to 19th Century

The Church of England played a huge role in how early slaves and plantation owners were religiously socialized. Although religious conversion appeared to be the main goal of the church, the dilemma was in the way the gospel was used to justify slavery and control slaves. Moreover, this review described how language was used as a tool to reprogram slave religiosity,

behavior, and identity. Nevertheless, many enslaved Africans and freed Blacks managed to maintain their beliefs by incorporating the gospel into their sacred religious practices. Additionally, it is evident that the Underground Church was transformational in the way it produced some of the first Black revolutionary religious leaders who were passionate about justice--like Jesus Christ. Finally, support from abolitionist hugely contributed to the religious and personal development of enslaved and freedmen. These progressive people and events were foundational to the creation of Black led churches and schools.

The Black Protestant Church in the 20th and 21st Centuries

In the United States, many African Americans worship in Protestant denominations, such as the Methodist and Baptist denominations. The first institutionalized African American Christian churches included the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, and the National Baptist Convention (Weisenfield, 2015). In 1777, the First African Baptist Church in Savannah Georgia became the first Black Baptist church in the United States ("The Oldest Black Church," 2020) followed by the African Methodist Episcopal Church established in 1816. In 1821, the African Methodist Episcopal Zion church established itself as a separate denomination consisting of independent Methodist congregations in New York. Finally, in 1895 the National Baptist Convention (NBC) was formed and consisted of independent Black Baptist churches in Atlanta, Georgia. Because the NBC brought together independent Baptist congregations and educational societies, Weisenfield (2015) stated, "the [formation of the] National Baptist Convention (NBC) was perhaps the most significant institutional development in the post-Reconstruction Black religious life" (p. 2).

Historically Black churches served as public spaces in which African Americans could organize community needs and discuss pertinent issues such as economics, politics, and

community needs and to gain spiritual support. These historic houses of worship gave rise to some of the most profound pioneers of the Civil Rights Movement, such as Martin Luther King Jr. and Reverend Jessie Jackson who found their voices as social leaders and luminaries of social equality. Alongside the support of the church was the development of the Black Studies programs in higher education during the mid-1960s to early 1970s. The programs were a byproduct of a social movement that promoted social consciousness and empowerment such as the Civil Rights and Black Power movements between the years of 1955 and 1975 (Colón, 2008). With regards to religious leaders, the question was not solely about the role of the church as a general socializer but rather the RRS practices enforced by those who led the church.

Historic and Modern Religious Civil Rights Leaders

For almost 200 years, the church has served a pivotal role, providing African Americans a central location to assemble and strategize. The following section describes the motivation, messages, and mode of communication about civil rights used by religious leaders within the historic Southern Christian Leadership Conference, specifically Rev. Dr. Martin Luther King and modern religious leaders who support the Black Lives Matter movement. These two organizations were chosen because they symbolize the power that agents of socialization have in raising social consciousness through messages of collective action.

Southern Christian Leadership Conference (SCLC)

The SCLC was founded in 1957 in response to the need for organized nonviolent protest against segregation and discrimination. The headquarters for the organization were located in Atlanta, Georgia. The SCLC worked in collaboration with independent Black churches and organizations to support their initiatives. It was at the SCLC that King served as president and was supported by other ministers and non-clergy individuals. It is worth noting that Martin

Luther King Jr. was born Michael King Jr. His name was changed after his father visited Germany and learned about Martin Luther and the Protestant Reformation Movement (Klein, 2013).

In short, the goal of the SCLC was to lead non-violent protests throughout the South, therefore appealing to the Christian values of southern voters. The SCLC also had the support of many Black churches and religious leaders in the South. According to Morris (1984) the SCLC "was the force that developed the infrastructure of the Civil Rights Movement and…it functioned as the decentralized arm of the church" (p. 77). Additionally, Morris contended that the church was the driving force behind the organization because it was there that ministers learned how to lead, manage resources, and develop a nonviolent approach to activism. Moreover, the Black church provided ministers with the resources to become leaders. These resources included access to a formal education, well-paying salaries, and experience with leading members and managing an organization (Morris, 1984).

The 1950s Civil Rights Movement consisted of protests against segregation and discrimination and for the right to vote. As a result, one of the most important goals of the SCLC was to help southern Blacks gain voting rights (King, 1968). In 1957, the Civil Rights Bill was under review by Congress. The bill would protect the voting rights for all American citizens, no matter their race. Therefore, the SCLC sought to capitalize on the bill by organizing mass movements in the south to increase Black voter participation in the 1958 and 1960 elections. The SCLC's strategy was to use mass activism and the same non-violent approach that had proven to be successful in the Montgomery Bus Boycott in the movement to vote. The movement was called the "Crusade for Citizenship" launched on February 12, 1957.

In addition to voting rights, the campaign also focused on liberating all Southerners and equalizing the democratic process (King, 1968). A major obstacle of the SCLC was to convince disenfranchised Southern Blacks to vote, and to communicate the significance of their voting power, could yield. In short, the ministers sought to socialize potential voters on their moral and political right to vote. “The SCLC leaders believe that the only force capable of liberating Blacks was the Blacks themselves rather than the courts, Congress, or the executive branch of government” (Morris, 1984, p. 108). King took on the role as spokesman for the organization and used his oratory skills, religious beliefs, education, and charisma to gain the attention of southern churches and disenfranchised Blacks. Just like Martin Luther, King was passionate about reform and social justice.

Socializing Southern Blacks

King was very direct in his order for southern Blacks to be socialized on the benefits of voting. At the launch of the Crusade, King stated that “Negroes must demand the right to vote. And that these qualities of courage, perseverance, unity, and sacrifice, plus a non-violence spirit are the weapons we must depend upon if we are to vote with freedom” (King, 1958, para. 5). The message of hope and loving one’s neighbor, were at the bedrock of Dr. King’s message to the masses. Regarding the right to vote, King proposed that civil changes would and must occur. These civil changes would result in no more segregation aboard buses and issues involving wage theft would be redressed and protection put in place to ensure no further infractions. He foresaw that police brutality would cease and desist along with the demilitarization of law enforcement. Ultimately, the SCLC saw the crusade as an opportunity to bring attention to the unjustness happening to Black voters in the south and gain voter protection from the Department of Justice.

With this, Southern Blacks would be protected by law; therefore, galvanizing the Jim Crow Laws that had prohibited equal rights.

As an agent of socialization, King proved to be a significant force. He managed to socialize Black and White southerners on the issues of race, spirituality, and politics by refocusing their perspectives. With regard to racial socialization, he encouraged Black Southerners to consider their dignity, history of oppression, and human rights as motivation for freedom. Spiritually, King spoke to the moral and God given right for freedom, and even challenged the nature of religion. King stated the following to oppressed citizens:

> But a religion true to its nature must also be concerned about man's social conditions. Any religion that professes to be concerned with the souls of men and not concerned with the slums that damn them, the economic conditions that strangle them, and the social conditions that cripple them is a dry-as-dust religion. (as cited in Morris, 1984, p. 97)

Politically, King socialized southern Blacks by alerting them to their legal rights and informed them about corruption in the political system. He was very methodical and strategic in delivering messages. His approach was rooted in the teaching of the "'social gospel' movement" (Morris, 1984, p. 87) This doctrine is traced back to the militant view of religion whereas preachers would choose specific songs, hymns, and biblical passages to indirectly transmit revolution provoked messages (Morris, 1984). As a graduate student, King learned about the social gospel movement and how to use its tactics to promote equality for all of God's children. "King was using religion as a key to inspire a perception which moved the masses in what could be conservatively considered the direction of revolution" (Morris, 1984, p. 99). Although the Crusade produced a less-than-anticipated increase of 160,000 Black registered voters (Newman, 2004), the effort to racially, politically, and spiritually socialize southern Blacks served as the long-term objective for future non-violent movements leading up to the signing of the Civil Rights Act of 1964.

Religious Leaders of the Black Lives Matter Movement

The Black Lives Matter (BLM) movement emerged in 2012 in response to the killing of Trayvon Martin and a sentiment of anti-Blackness permeated by the media. Over the past five years, the words "Black Lives Matter" have become nationally known, endorsed, criticized, and scrutinized by clergy and non-clergy Blacks. The goal of BLM is to rebuild the Black liberation movement and to give voice to marginalized groups within the existing oppressed Black population. These groups consist of "Black queer and trans folks, disabled folks, Black-undocumented folks, folks with records, women and all Black lives along the gender spectrum" ("BlackLivesMatter," n.d.). Unlike the SCLC, the BLM's leadership is decentralized, female oriented, and not an extension of the church. In short, the organization offers ideological and political interventions to support disadvantaged Blacks. According to Lee (2016), BLM activist Michelle Higgins stated that

"Black Lives Matter is not a mission of hate. It is not a mission to bring about incredible anti-Christian values and reforms to the world" (para. 4). Rather, BLM is a movement on mission in the truth of God. Higgins directs worship and outreach at South City Church, a Presbyterian Church in America congregation in St. Louis, Missouri.

Much like the SCLC, the BLM's effort to politically intervene speaks to their knowledge about civil and state legislature. However, BLM does not explicitly mention the availability of religious or spiritual interventions for Blacks. Instead, the word ideological is used, and although board it could encompass religious interventions. Nevertheless, some religious leaders have managed to inject the movement with the word of God; therefore, carrying on the Social Gospel Movement of prior generations.

Socialization by BLM Religious Leaders

As agents of socialization, religious leaders that support the Black Lives Matter movement play a significant role in determining the evolution of the Christian church in civil affairs. In 2016, a survey asking one thousand multicultural Christian evangelicals about the church's role in the BLM movement, the majority believed that the church plays a critical role in race reconciliation. However, only a few of the evangelicals surveyed indicated they supported BLM ("Barna Group," 2016; Oppenheimer, 2016).

Among those supporters are liberal Christian evangelicals who are willing to publicly support the Black Queer and Transsexual community. Whereas most conservative Christian evangelicals avoid the movement because their support may inadvertently affirm lifestyles that they believe the bible condemns. Additionally, Oppenheimer (2016) stated, "The discomfort evangelicals have about Black Lives Matter goes beyond specific policies. Many believe that the church should not be intimately involved with politics" (para.17). Therefore, the decision to support the BLM movement by clergy, appears to be based on their personal theological philosophy and biblical interpretation.

As the role of the church in the BLM movement is questioned, some Christian religious leaders have found ways to give their support. For example, in Chicago Illinois, Pastor Chris Harris, senior Pastor of Bright Star Church of God in Christ, encourages his parishioners to think positive about the future of the Black community. His ministry is also action based. They participate in local BLM protests and they provide counseling programs in the Black community (Hood, 2016). His actions are direct evidence of his commitment to healing the community and manifesting a better future. Unlike the SCLC, Pastor Harris's approach is solely community based, as he does not address politics.

In Denver Colorado, Reverend Tawana Davis supports the BLM movement by walking in solidarity against Black injustice. Her ministry is focused on helping the Black community thrive, irrespective of their gender or sexual orientation. When asked about how her denomination supports her stance, Reverend Davis referenced her experience in the African Methodist Episcopal Church and her belated father as sources of motivation, adding that the African Methodist Episcopal Church is rooted in teachings that promote liberation, which is a value she holds in high regards.

Like Dr. King, Davis' theological approach centers around raising social consciousness and liberating the whole person, spiritually, politically, and racially. Politics is interwoven in Reverend Davis' messages. She stated that there is "power in rights if we enforce and demand humanity, dignity, and spirituality. It is difficult to exclude politics from the gospel. If the law of the land is not supporting us it will take the church to gather the masses to make change" (T. Davis, personal communication, March 22, 2017). Therefore, her messaging to the Black community is one of justice, liberation, and spiritual healing.

The differences in the approach between modern religious leaders and historic leaders appears to be based on the relevance to the time and civil conditions. Nevertheless, the messenger's beliefs, values, and experiences dictate the types of messages transmitted to the masses about race relations. "Whatever one's ultimate concern is becomes one's religion, and religion tells people what they should ultimately be concerned about" (Wielhouwer, 2004, p. 770). This body of research suggest that concerns can be delivered directly, whereas the leader advises the masses to create and accept change, indirectly whereas the leader's actions or scripture is used to encourage change, or passively, in which the leader tells the masses to pray and rely on God.

Legacy of the Protestant Christian and Racism

The legacies of the Protestant Christian Church appear to be either progressive or conservative. A progressive protestant Christian leader takes a bold stance against injustice and is in favor of social and religious reform. Whereas a conservative leader may not share the same social concerns and therefore inadvertently or purposefully reinforce recessive societal attitudes and behaviors toward marginalized groups; therefore, hindering progress. These legacies are woven into the fabric of Christianity in America. Further discussion on the implications of these approaches are provided later in this section of the literature review.

Racism and the Church

The issue of race and the church is still a relevant topic because of how scripture wasused to justify slavery and Black inferiority. Since slavery, biblical messages of race inferiority have been passed down from generation to generation, knowingly and unknowingly. Notes in *The Scofield Reference Bible* stated, "A prophetic declaration is made that from Ham will descend an inferior and servile posterity" (as cited in Price, 2001, p. 111). Then in 1963, Dake's *Annotated Reference Bible* noted 30 reasons for segregation based on scripture (Dake, 1963/2015). Examples of these reasons include: "sowing mixed seed in the same field was unlawful;" (Lev. 19:19) "God told Israel to be separated;" (Lev. 20:24; Num. 23:9; 1 Ki. 8:53) and "Christians and certain people of the same race are to be separate" (Mt. 18:15-17; 1 Cor. 5:9-13; 6:15;2 Cor. 6:14-18; 2 Th. 3:6, 14; 1 Tim. 6:5; 2 Tim. 5:5); (Price, 2001, pp. 100–101).

Consequently, Drake's reference bible was actively circulating during the Civil Rights era. Because of the perpetuation of racism inside and outside of the church, modern leaders of the church such as Pastor Fred Price (2001) and Pastor Kenneth Copeland (2016) wrote books exposing the existence of racism in the church and encouraging Christian believers to embrace

differences, love one another, and to be an example for the world. Although Black and White communities are largely affected by the legacy of racism in the church, this study seeks to examine the ways in which a Black Christian pastor discusses racial matters, racial reconciliation, Black heritage, and Black pride. These practices are informed by the study of racial socialization.

Racial Socialization

Racial and ethnic-racial socialization represent the transfer of messages from adults to children about race, race relations, and ethnicity (D. Hughes et al., 2006). Although the meaning of each term is similar regarding the transmittance of messages; historically, the purpose for the message was relative to the groups' need. For example, racial socialization is primarily used by researchers in the United States to describe how African American parents emotionally prepare their children for societal racism, discrimination, and injustice. Whereas ethnic-racial socialization is a cross-cultural perspective on how Asian, Latinx, and some Afro-Caribbean immigrants perpetuate cultural beliefs, identity appreciation, and collectiveness in a White dominant society. It is also important to note that socialization can happen through implicit and explicit actions by agents of socialization such as caregivers, teachers, and peers. In recent years, researchers have found an overlap in the racial and ethnic-racial socialization terms and therefore, the two terms can be used synonymously when referring to the racial socialization practices by diverse groups (D. Hughes et al., 2006).

Research on the practice of racial socialization in African American families has become a topic of interest since the mid-20th century. The most well-known research dates back to Kenneth and Mamie Clark's studies on racial identity and self-appreciation in African American children using the White doll and colored doll experiment (Clark & Clark, 1950; see also Hill,

2006). In this study, African American children consistently identified the White doll as more favorable, which helped to expose the negative effects of segregation and the development of internalized racism in African American children (American Psychological Association, 2012) This phenomenon was labeled *race dissonance*, which "refers to the White preference behavior of Black children" (Spencer, 1987, p. 103).

In 1950, research on the structure of African American families and the impact on the emotional health and wellbeing of the youth suggested that economic factors, the lack of a positive self-image, and matriarchal households contributed to disorganization within the family unit (Clark & Clark, 1950; Frazier, 1950). This early research suggested that, "as the result of family disorganization a large portion of Negro children and youth have not undergone the socialization which only the family can provide" (Frazier, 1950, p. 276). Subsequently, this research was challenged for its negative generalizations and lack of empirical evidence. Nonetheless, this theory was used to support social policy changes based on the grounds that the matriarchal structure was the cause of dysfunction in the African American family (Jewell, 2003).

In the 1970s, scholars researched factors that impacted racial identity, culture, and education. This sociological research is found in the field of Black Studies, which Jackson (1970) defined as "the systematic study of Black people" (p. 132). Because of this advancement in research on racial identity and cultural identity, the process of racial socialization, specifically in the way parents educate their children about racial issues, has become a prominent field of study. Researchers Boykin and Tom (1985) contended that the Freudian-Anglo-Behaviorist approach toward understanding behavior was not designed to capture complexities in the structure of African American families. Moreover, "it simply was not conceived with the

distinct, if not unique socialization agenda of Black families in mind" (Boykin & Tom, 1985, p. 35). The field of Black Studies filled this void by providing published work by Black writers such as Alice Walker (1973), Angela Davis (1974), Maya Angelou (1969), and James Baldwin (1963) to name a few (Boyd, 2016; Griffin, 2004).

Modern empirical research conducted in the 1990's and mid 2000's has advanced the science of racial socialization in African American families, as a process in which parents teach their children to possess "positive self-concepts in an environment that is racist and sometimes hostile, and includes exposure to cultural practices, promotion or racial pride, development of knowledge of African American culture, and preparation for bias and discrimination" (Thomas & Blackmon, 2015, p. 76; see also Lincoln & Mamiya, 1990; Martin & McAdoo, 2007; Mitchell & Thomas, 1994; Paris, 1985; Stevenson, 1994).

This empirical research has used both qualitative and statistical measurements. For example, Stevenson (1994) conducted a study on the development of racial socialization in children using the Scale of Racial Socialization for Adolescents. The 45-item scale developed by Stevenson (1994) assessed "the degree of acceptance of racial socialization attitudes or race related messages of child rearing in a number of domains of central interest within African-American culture" (p. 450). In the study, demographic information, family communication about racism, and perception of skin color were measured. Results of the research revealed additional factors that contribute to racial socialization in adolescents, including spiritual and religious coping, cultural pride, extended family caring, and racism awareness and messaging. This discovery led to the beginning of a multidimensional view of childhood racial socialization. Stevenson's work has been key to validating the historical research on racial identity and the overall transfer of culture by providing statistical evidence.

Religion and Liberation

A key factor missing from the study of racial socialization, is the role of African American pastors as racial socializers. I describe the process as religious racial socialization or RRS. Early researchers such as Du Bois (1903), Woodson (1933), and Cone (1969) are some of the most well-known Black writers to describe the state of the Black church during the early 19th century, as well as the benefits of educating and empowering the Black community.

In the 1960s, James Cone, a Black theologian, who was highly influenced by Martin Luther King Jr. and the Civil Rights and Black Power movements, wrote about and promoted the concept of liberation theology. In *Black Theology and Black Power*, Cone (1969) described liberation theology as the process of liberating Blacks from White evangelical gospel teachings by empowering them with Christian teachings that emphasized justice for all in support of Black empowerment (Cone, 1969; Richie, 2010). Liberation theology was built on the concept of God's compassion for marginalized people based on the teachings of the Beatitudes by Jesus from the Sermon on the Mount (*King James Bible*, Matthew 5:1–12). The interpretation of the Beatitudes is that people who are less fortunate and strive for justice are blessed and will be rewarded in heaven. Cone (1969) went further asserting that, based on God's compassion for marginalized people, God is Black, and that liberating oppressed people is the basis of Christianity (Cone, 1969; Richie, 2010).

Cone (1969) attested, "Black religionists must begin seriously thinking about the meaning of Christian obedience in an age of black revolution. We need a theology for the oppressed black people of America aimed at the destruction of racism in the society" (p. 116). This call to action is not without its challenges. For example, Ingram (1989) highlighted the democratic structure of the Southern Baptist church as a cause for ambiguity in role and

influence of the pastor. The pastoral influence is usually contingent on what the congregation deems acceptable. This structure is an example of the Protestant progressive influence in the church that supports democracy over authoritarian views. Inspired by liberation theology, Harris (1991) stressed the need for Black pastors to "reexamine the gospel message in light of the enigmatic social reality that constantly stares Blacks and the poor in the face" (p. 4), thereby taking responsibility in how they transform and empower the Black church.

In this study, I submit that as a significant agent of socialization, religious leaders must be conscious of how they directly or indirectly socialize parishioners about race and racial matters. Cone's (1969) mission with liberation theology is a great example of what it means to be a religious racial socializer. Martin and McAdoo (2007) noted that more research was needed on how messages are transmitted to parents and children. This study is intended to provide insight on the transference of messages to parents by exploring the racial socialization process by African American pastors in the 21st century.

Implications of Leadership by Religious Leaders

The Black family and the church serve as agents of socialization. It is within these institutions that the individual's social, cultural, and spiritual identity are formed. "The Black church continues to hold the allegiance of large numbers of African Americans and exerts great influence over their behavior" (Billingsley & Caldwell, 1991, p. 428). Modern research on racial socialization suggest that the church is where parents learn how to talk to their children about race and racial identity (Lincoln & Mamiya, 1990; Mitchell & Thomas, 1994; Paris, 1985; Wielhouwer, 2004). Additionally, Martin and McAdoo (2007) found that the connection between racial socialization among parents and children and racial socialization mediated by the church depends on religious orientation. Such orientation is a strong predictor of the adolescent's initial

perception of "their parents' race-specific socialization practices, such as imparting racial pride and racial barrier messages" (p. 137).

Although it is clear that parents and the church are important racial socializers, this study submits that it is the leaders or authority figures within these institutions that determine how children and parishioners will be racially socialized. As authority figures, parents decide how the family will operate and what values and belief systems their children should follow. The same holds true for religious leaders regarding parishioners. Therefore, it is important to discuss the implications of pastoral leadership. The following section will describe characteristics of transformational, transactional, and laissez faire leadership and their effect on racial socialization practices by religious leaders.

Transformational, Transactional, and Laissez Faire Leadership

The theory of transformational leadership describes the process of empowering and guiding followers through change. Downton (1973) coined the term *transformational leadership* in his book *Rebel Leadership: Commitment and Charisma in the Revolutionary Process*. Burns (1978) further developed the concept by highlighting the connection between leadership and followership. Burns recognized transformational leaders as having the ability to inspire followers to take action in meeting an intended goal of mutual benefits (Northouse, 2013).

Burns (1978) also described the difference between transactional, transformational, and laissez faire leadership. *Transactional leadership* describes an incentivized relationship between leaders and followers where rewards are based on performance. With *transformational leadership*, the relationship is symbiotic and supported by true engagement between the leader and follower. The goal of a transformational relationship is to support the development of followers and guide them toward self-efficacy. In *laissez faire leadership*, the leader does not

interfere with their followers decisions; instead, decisions made by followers are self-guided because of the leaders non-directive approach (Northouse, 2013).

The theory of transformational, transactional, and laissez faire leadership by Burns (1978) was extended by Bass (1985) who incorporated psychological factors that influence said leadership styles. Bass introduced seven factors as the foundation to transformational, transactional, and laissez-faire leadership styles. Factors 1 through 4 are related to transformational leadership: idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration—referred to as the "four I's." Factors 5 and 6 are related to transactional leadership and include contingent reward and management by exception. Factor 7, laissez-faire, describes the absence of leadership. "The leader abdicates responsibility, delays decisions, gives no feedback, and makes little effort to help followers satisfy their needs" (Northouse, 2013, p. 196).

The Four I's of Transformational Leadership

The first "I" is *idealized influence* which describes the emotional connection and perception by the follower toward the leader. This relationship is based on the follower's respect and belief in the leader's mission and vision. Factor 2, the second "I," is *inspirational motivation* which describes the leader's charismatic behaviors that influences the leader-follower relationship. In the scenario, the leader inspires high achievement in followers through encouragement and positive developmental coaching. Factor 3 is *intellectual stimulation* referring to a shared sense of accountability in learning between leaders and followers. It promotes creativity and critical thinking in followers. Factor 4 is *individualized consideration,* which describes an individualistic approach to transformational leadership. With this, the leader

is attentive to the individual needs of the follower and can take a personalized approach to guiding them toward success (Northouse, 2013).

Limitations of the Four I's

In measuring the distinction of the four I's, researchers claim that the factors share common traits with one another and show overlap in association with transactional and laissez-faire leadership (Northouse, 2013; Tracey & Hinkin, 1998). Criticism about the overlapping leadership design has weakened its unique foundational attributes toward the theory of transformational leadership. Nonetheless, these leadership styles are widely researched because they provide an alternative view on the leader-follower relationship.

In the following section, a discussion on the ethics in religious leadership is presented. The purpose of the section is to highlight the morality in leadership and present guiding principles that leaders looking to transform an individual, community, or nation can follow. Additionally, a discussion is presented on how transformational, transactional, and laissez fair leadership styles connect to the racial socialization approach some pastors may take.

Leadership Ethics

The word ethics denotes acts of moral and just behaviors. A leader's sense of morality and value system can inform a leader's approach to guiding followers. Heifetz (1994) approached ethical leadership from a values-based perspective. Heifetz suggested "leadership involves the use of authority to help followers deal with the conflicting values that emerge in rapidly changing work environment and social cultures" (Northouse, 2013, p. 429). Therefore, leaders are tasked with ethically guiding followers through change by facilitating a safe space to discuss tough issues that challenge moral perspectives. In this instance, the leader and follower both strive to do what is best for the greater good.

The five principles of ethical leadership include the act of respect and service to others, displaying justice, honesty, and community development (Northouse, 2013). Aspects of these principles reflect that of a transformational leader whereas, the leader's ethics are evident in their altruistic act of guiding followers toward self-efficacy. These actions validate the transformational leader's interest in the development of followers. For the purpose of this study, the aforementioned leadership styles and ethical principles assist in describing how religious leaders influence parishioners, intentionally or unintentionally. The following sections further discuss the implication of the leadership styles and mode of racial messaging.

Leadership Orientation and Religious Racial Socialization

The universal role of a religious leader is to teach followers about their religious customs and beliefs. For the Black church, the system of belief is generally based on two orientations, other-worldly versus this-worldly. *Other-worldly* describes churches that are focused on eternal life in heaven. They are not concerned with the day-to-day issues of the world, whereas *this-worldly* describes churches that are concerned with the social and political state of the world. Churches that are concerned with this-worldly are more likely to racially socialize, celebrate African customs, and emphasize the importance of African American culture (Lincoln & Mamiya ,1990; Martin & McAdoo, 2007).

It is important for the religious leader to understand the influence they have on the orientation of the church. Based on the other-worldly versus this-worldly framework, the Protestant Christian leader may follow a this-worldly orientation because of their progressive views about society in relation to the church (Lincoln & Mamiya ,1990; Martin & McAdoo, 2007). All in all, religious leaders should be mindful about the implications of their religious

orientation, ethics, power of influence, and mode of racial socialization messaging to followers. Their approach can either inhibit or ignite social change.

The Direct Mode and Transformational Religious Leader

If the intent of the religious leader is to racially socialize congregants, then he or she may seek to be transformative in their efforts. In this case, their messaging would need to be direct regarding race, and empowering. The characteristics of a direct-transformational religious leader who racially socializes can be linked to the four I's whereas idealized influence, inspirational motivation, intellectual stimulation, and individualistic consideration are used to guide race related discourse. This leadership style is likened to King's approach to influencing social movements in the south. Additionally, the direct-transformational approach maximizes the leader follower relationship by helping parishioners reach self-efficacy so that they can create meaningful change in the church and community. Furthermore, the approach is mutually beneficial to the leader and follower.

The Indirect Mode and Transactional Religious Leader

The religious leader who is indirect in his messaging about race may take a transactional leadership approach. In this scenario, the religious leader is tactful in discussing racial topics. Their messages about race are delivered metaphorically through scripture and the interpretation is often determined by the parishioner. This approach may be useful when the congregation is multiracial. This leader may follow a mix orientation of other and this-worldly perspective. Overall, the transactional religious leader provides a safe space for parishioners to worship while indirectly addressing racial issues. In doing so, the leader provides just enough messaging to appease parishioners who are socially conscious. The management by exception and contingent

reward characteristics are reflected in the leader's ability to maintain a seemingly peaceful and inclusive environment in exchange for loyalty from the parishioners.

The Passive Mode and Laissez Faire Religious Leader

The passive religious leader does not discuss race. Their leadership style follows a laissez faire approach whereas racial socialization does not occur. The laissez faire religious leader avoids race related topics and therefore followers must rely on their own sense-making about race. This leader may follow an other-worldly orientation. According to Anthony (1993) laissez faire leaders,

> are seen [more] as kindhearted chaplains than [are] commanders of the troops. They use sentences such as "Whatever you like is fine with me," "What do you think we should do about this?" and, "If you have any problems, you know where to come for help," to describe their approach to ministry. (p. 135)

The implication in this is that followers are not provided clear directions or tools on how mitigate race-related incidents or messages they may have encountered or received.

Religious Racial Socialization and Black Family Implications

As a caution, the religious leader should be aware of the implication their mode of RRS may have on families within the church (see Table 2.1). For example, a family might leave the church if the parents believe that the mode of RRS messaging does not coincide with their approach. Boykin and Toms (1985) purported that there are three classifications of families based on the type of racial socialization messages transmitted from parent to child. The three classifications include *mainstream, minority socializing*, and *Black cultural*. *Mainstream* is based on parents raising their children according to "Eurocentric values and beliefs, although they may demonstrate more Afrocentric values through their behavior" (T. A. Jones & Speight, 1999, p. 154).

The second category of African American families is *minority socializing*, which describes a passive approach toward coping with oppression and racism in order to survive in a racist society (T. A. Jones & Speight, 1999). The third family classification type includes *Black cultural,* which describes the process parents take in transferring Afrocentric values and West African tradition. Afrocentric values and West African tradition includes a respect for "spirituality, harmony, movement, verve, affect, communalism, expressive individualism, orality, and social time perspective (T. A. Jones & Speight, 1999, p. 154). An example of such a family may be one that practices Black nationalism or Black progressivism (Austin, 2006). Table 2.1 illustrates the RRS framework and implications based on the religious leader's mode discussion, leadership style, and family classification. This theoretical framework categorizes the dynamics of racial socialization based on the approach taken by a religious leader.

Table 2.1

Religious Leader Racial Socialization Framework and Implications

RRS Mode	Leadership Style	Family Classification	Implications
Passive Race not discussed, Trust in God, Pray	**Laissez Faire** Non-directive, lack of leadership	**Minority Socialization** Passively copes with oppression	**Conservative** Racial issues are unaddressed, Parishioners aren't given tools to cope with racial issues
Indirect Actions or scripture is used to influence racial views, interpretation is open to parishioners,	**Transactional** Incentivized relationship Maintain status quo	**Mainstream** Follows the Eurocentric beliefs and values, but exhibits Afrocentric behaviors	**Progressive/Conservative** Racial views are unclear, conflict is avoided to maintain peace, socially conscious parishioners may need direct guidance
Direct Race is discussed, parishioners encouraged to create and accept change	**Transformational** Supports the development of followers and guides them toward self-efficacy	**Black Cultural** Transfers messages about Afrocentric values and customs	**Progressive** Racial socialization is intentional, change in perspective can lead to action within and outside the church

In short, religious leaders who lean on the word of God and prayer regarding race relations, or do not talk about race, take a *passive* approach such as with the categorization of *minority* socialization and *laissez faire* leadership. The implication of their inaction could reinforce conservative attitudes towards racial matters. Next, the *transactional* religious leaders take an *indirect* approach to racial socialization, which is similar to the *mainstream* family classification. With this perspective, racial matters are not a major concern, and maintaining the status quo is ideal. The implications of their actions could support progressive or conservative attitudes and norms based on how their messages are interpreted. Lastly, religious leaders who *directly* socialize parishioners follow the family categorization of *Black culture* and are *transformational* in their leadership. The implications of their actions support progressive

religious and societal changes through their ability to talk about and address racial matters. In essence, religious leaders can take either a passive, indirect, or direct approach in racially socializing parishioners. The implications of their racial socialization practices and power of influence is what makes the role of religious leaders as significant as that of parents.

Additionally, these family classifications are tied to multidimensional factors that impact Black identity. The factors include religious involvement, socioeconomic status, family and friend relationships, and interracial interaction (Allen et al., 1989; Broman et al., 1988; Cross, 1985; Demo et al., 1987; Gecas & Mortimer, 1987; M. Hughes & Demo, 1989; Ortega et al., 1983; Porter & Washington 1979; Rosenberg & Simmons, 1972). Understanding the family classifications and identity factors of African American families can help religious leaders understand who they are leading and how to lead them when it comes to racial matters. In contrast, parishioners can also benefit from knowing the factors that influence their religious leader's racial socialization practices.

Preliminary Study—Racial Socialization: The Influence of Religious Leaders

In February 2017, in preparation for this dissertation research, a small preliminary study was conducted to identify how Black Christian pastors in Orange County speak about race-based topics and how members perceive their messaging. The results of the survey revealed differences in the way religious leaders racially socialize parishioners. Ten African Americans living in Orange County responded to the survey. The participants included two males and eight females. The average age of the participants was 41. In terms of denominations, four attended a non-denominational church, two identified their denomination as Christian, two attended a Baptist Church, one attended a Presbyterian church, and the remaining one participant attended an African Methodist Episcopal church.

The main themes that emerged to characterize the approach taken by religious leaders in addressing racial matters are direct, indirect, or passive (See Table 2.2). Based on the responses, the approach and messaging varied by church denomination.

Table 2.2

Racial Socialization Approach by Religious Leaders

Church Denomination	Messaging	City
African Methodist Episcopal	Direct/Take Action	Irvine
Baptist	Indirect/Scripture Based	Santa Ana
Baptist	Direct/Take Action	Santa Ana
Baptist	Indirect/Scripture Based	Yorba Linda
Christian	Indirect/Scripture Based	Santa Ana
Non-Denomination	Direct/Take Action	Santa Ana
Non-Denomination	Passive/Give it to God	Costa Mesa
Non-Denomination	Passive/Give it to God	Los Alamitos
Non-Denomination	Passive/Give it to God	Los Alamitos
Presbyterian	Direct/Take Action	Orange

Direct Mode Racial Socialization

One theme that emerged was related to *Taking Action.* Parishioners responded to the questions about messaging or actions from religious leaders on social justice issues stating that the leader *"advocates inclusivity in social and religious matters"* and participates by *"organizing activities surrounding social justice matters."* The participants go on to mention that voting and participating in protest and marches are encouraged by their religious leaders. For this analysis, these messages and actions define a direct approach to racial socialization by religious leaders.

Indirect Mode Racial Socialization

Another theme that emerged was related to messaging *Based on Scripture*. Parishioners responded to questions about their Pastor's approach to addressing issues of social injustice stating that they "related the issues to scripture" and they "based it on scripture." This approach mimics tactics used by religious civil rights leaders where selective passages from the Bible were used to spark a revolution. For this analysis, these messages and lack of action define an indirect approach to racial socialization by religious leaders.

Passive Mode Racial Socialization

A third theme that emerged was messaging that encourage parishioners to "Give it to God." Parishioners responded to the questions about messaging and actions from religious leaders on social justice issues by stating that "God is the one to exact vengeance," that "God is in control," that parishioners should "Pray," or that there are no discussions about racial matters. For this analysis, these messages and lack of action define a passive approach to racial socialization by religious leaders.

Summary of the Preliminary Study

The focus of this preliminary study was to describe the role of African American religious leaders as racial socializers. With this, the leader is tasked with creating social change through messages about racial pride, positive self-identity, and Black history. In sum, the religious leader's role is based on their leadership intentions. If the goal of the leader is to help create social change by discussing race, then this study suggested that the religious leader takes a direct approach in racially socializing parishioners.

In contrast, if the leader's goal is to provide a safe space for parishioners who may or may not be socially conscious, then the religious leader may take an indirect approach to racial

socialization. Lastly, if the leader's goal is to provide a space for parishioners to simply practice their religion, then their role is that of a passive religious leader. Ultimately, it is up to the religious leader to determine if their approach to racial socialization aligns with their ministry, personal ethics, and vision for the church. In terms of supporting the Black family, which was the primary purpose of the Black church, this study suggested that effective religious leaders are those who are direct in their messaging and focused on promoting and sustaining Black cultural values. From this study, the term RRS emerged and inspired the focus of this dissertation concentrated on a direct religious leader who was identified through this preliminary study.

Chapter Summary

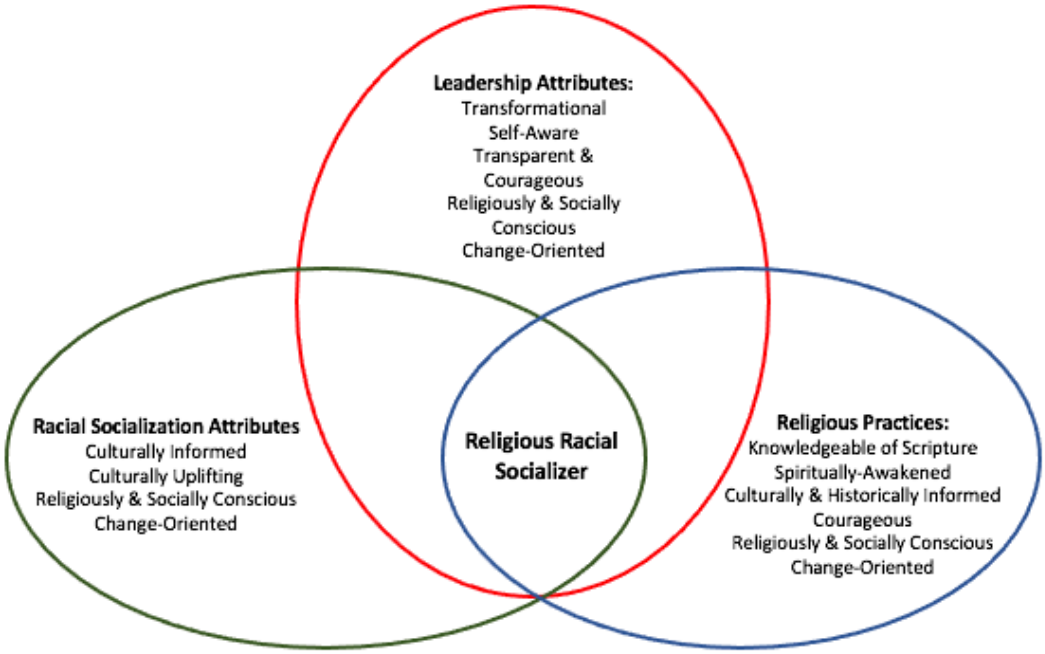
Since antiquity, Christianity has been used to support or inhibit social and individual progress. For early African slaves and many Blacks today, the gospel has served as a complex source of oppression, contentment, and empowerment. The beauty in this complexity is the resilience that the African American community has shown over the course of history to challenge social injustice and oppression despite life threatening consequences. Furthermore, the church continues to be a fundamental source of hope and guidance in addressing race related issues. Price (2001) asserted that the world will continue to accept what the church either approves or condemns. I believe his ideas follow the biblical teaching, "Do all things without murmurings and disputing: That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights of the world" (*King James Bible*, 1769/2017, Philippians 2:14–15).

The focus of this section was to share findings from my preliminary study on pastors who openly talk about race in the church and describe how their RRS can influence social change through messages about racial pride, positive self-identity, and Black history. In sum, the

religious leader's role is based on their moral stance regarding racial matters and their intentions as a leader. If the goal of the leader is to be progressive by addressing racial matters, then their role is to be a direct-transformational leader (See Figure 2.2). In contrast, if the leader's goal is to provide a safe space for parishioners who may or may not be socially conscious, then the religious leader may take an indirect-transactional approach to racial socialization.

Figure 2.2

Attributes of a Progressive Religious Racial Socializer



Lastly, if the leader's goal is to provide a space for parishioners to simply practice their religion, then their role is that of a passive-laissez faire leader. Ultimately, it is up to the religious leader to determine if their approach to racial socialization aligns with their personal ethics and vision for the church and society. In terms of supporting the Black family, which was the primary purpose of the Black church, this study submits that a religious leader who is effective and progressive in RRS is direct in their messaging, transformational in their leadership, and

focused on promoting Black cultural pride and values. Their ability to effectively facilitate constructive racial discourse, build cultural pride, and provide spiritual guidance are key to building individual and social empowerment within the Black community.

Chapter III: Methodology

Within this chapter, I will describe the case study approach to research and strategies for planning, designing, and collecting data and analysis that were used in this study. To begin, I would like to explain how my study changed from a multicase to a single case during the planning and data collection phase. Initially, the goal of this study was to explore race-based messages transmitted by three African American pastors from the perspective of church members.

The pastors were identified through a preliminary study as being direct when talking about racial topics with their congregation. However, during the process of preparing for the data collection phase, two of the three Pastors were unable to participate. One pastor transitioned to a new church during the planning phase and communication slowly diminished with the other pastor during the collection phase for unknown reasons. Because of this change in participants, this study shifted from a multicase study to a single case study on a Black pastor who leads an historic Black Baptist church in Orange County, California.

Case Study Design

A case study is a qualitative research approach that provides an opportunity to explore the dynamics and activities that occur within a single-case study (Stake, 2006). Additionally, a case study "investigates a contemporary phenomenon in-depth and in its real-world context" (Yin, 2014, p. 237). It allows the researcher to explore a phenomenon in its most natural state (Crowe et al., 2011). Case studies are often used in social science but can be applied to other fields of study. Stake (1995) described three ways to understand the utility of a case: *intrinsic*, meaning there is an interest in learning about a case; *instrumental*, when the case is used to accomplish a goal; or *collective,* meaning several cases are studied opposed to just one. This case is intrinsic

because it allowed me to explore the selected pastor's unique approach to racial socialization and the members' perceptions of his approach.

Five Rationales for Single-Case Design

According to Stake (2006), a case study explores the particularity and complexity of a single case, coming to understand its activity within important circumstances (p. xi). Yin (2014) offers five single-case rationales that help align the design to the phenomenon or circumstance being explored.

The five types of case rationales according to Yin (2014), are, "having a critical, unusual, common, revelatory or longitudinal case" (p. 51). A *critical case design* is primarily used to confirm, challenge, or extend upon an existing theory or theoretical proposition. An *unusual* case design is the study of an uncommon phenomenon that could lead to the discovery of interconnected circumstances to explore. In contrast, a *common case design* supports the exploration of everyday circumstances that could lead to the development of theoretical propositions. The fourth rationale is a *revelatory case design* where the researcher is given exclusive access to observe and analyze an unexplored phenomenon (Yin, 2014). The final rationale is a *longitudinal case design*. With the longitudinal design, a single case is studied over a long period of time for the purpose of assessing the before and after impact of change and change in conditions in association with a phenomenon (Yin, 2014).

This study followed both a common and revelatory case design. It is a common case study because it is about racial socialization, a shared and long-standing phenomenon for Black Americans. It is revelatory because the study was particularly focused on the sensitive role that religious leaders play in racial socialization in the church. As well, in this case, gaining the congregants' perceptions of the pastor's discussion of race were a critical part of understanding

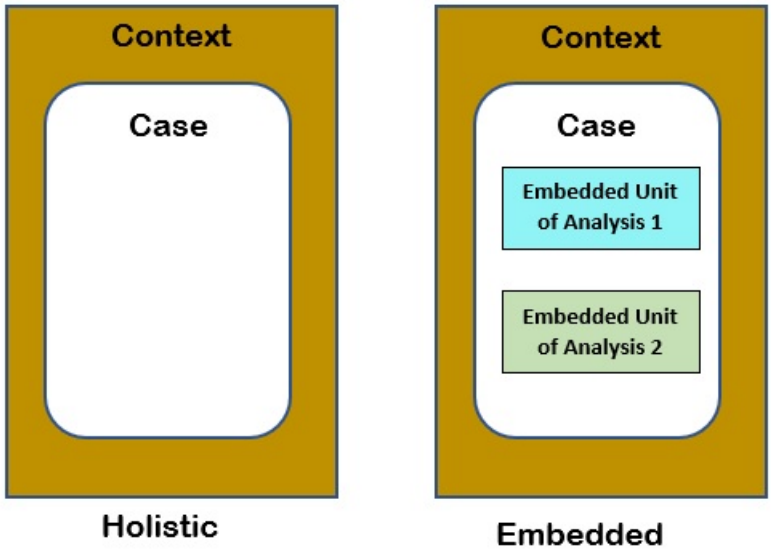
racial socialization in the church and these views are not typically accessible. Accessibility to a church, pastor, and congregation to study the sensitive topic of racial socialization was challenging as evidenced by two churches leaving the study project. By gaining the pastor's trust for this single case study, I was given exclusive access to invite church members to participate, observe the interaction between the pastor and members, and review archival materials through a racial lens. I submit that the exploration of racial socialization practices by a Black Baptist Christian pastor will add to the study of RRS, which, heretofore, has largely been focused on the racial socialization practices of African American parents.

Embedded and Holistic Paradigms

Case studies can consist of either embedded or holistic cases based on the investigated phenomenon. An embedded design, as shown in Figure 3.1, includes a main unit, which is the overarching case, and subunits that are explored within the case (Yin, 2014). In contrast, the holistic design does not include subunits, rather it contains only one unit or element to be examined (Yin, 2014). Both paradigms allow the researcher to analyze data for a deeper understanding either "within the subunits separately (within case analysis), between the different subunits (between case analysis) or across all of the subunits (cross-case analysis)" (Baxter & Jack, 2008 p. 550). It is important to note that when analyzing subunits, the researcher is challenged with staying connected with the overarching phenomenon associated with the case (Baxter & Jack, 2008; Yin, 2003). In short, in embedded designs, the researcher has to avoid losing sight of what the study is about as the *why* is analyzed.

Figure 3.1

Comparing Holistic Versus Embedded Designs in Single Case Studies



This study follows an embedded design because there are three subunits of analysis: church members, the leadership team which includes the pastor, and archival church materials, including my observation notes.. Data collected from each data source will be analyzed both within and across all data sources. Each data source in this embedded design, provides a unique perspective on the pastor's race-based messages; therefore, creating triangulation of multiple data sources that support greater validation of the findings. In Chapter IV, I will provide a breakdown of the data gathered from each data source and illustrate how the source fits in the overall context of the case.

The process of synthesizing data is also known as triangulation. Triangulation is "the convergence of data collected from different sources, to determine the consistency of a finding" (Yin, 2014, p. 241). Triangulation is impactful because it adds to the validity of a study through the combination of three or more research methods (Babbie, 2011; Bogdan & Biklen, 1992; Rowland, 1997; Yin, 2014). There are four strategies for triangulation in a case study. These

strategies include data, investigation, theory, and methodological triangulation (Denzin, 1989, 2009; Fusch et al., 2018). Data triangulation is associated with data points, such as people, time, and space; these data points are composed of different information, but they function within the same phenomenon (Denzin, 2009; Fusch et al., 2018). Investigation triangulation occurs when there are multiple researchers exploring a phenomenon. Theory triangulation is the process of applying multiple theories to the data set to gain broader and deeper knowledge. Methodological triangulation can occur within or between (or across) data sets. The between-triangulation of subunits is comparable to the process of a cross-case analysis noted by Baxter and Jack (2008). The within-triangulation method is ideal for a case with multiple subunits of data such as interviews, observations, and content material (Fusch et al., 2018).

When various forms of both qualitative and quantitative data are collected for analysis, it is called multiple-method research (Flick, 2017). In qualitative data triangulation, interviews, observations, and other types of textual and discourse data may be used in the same study. Interviews provide a distinct help to humanize the study by incorporating real voices. Direct observations are a collection of field observations of activities and gatherings of people or groups. Observations may be made in addition to interviews to capture participant reactions and interactions. The synthesis of these different data points into thematic meaning strengthens the confirmability and trustworthiness of the researcher's interpretation of the phenomenon (Rowland, 1997).

In this study, the triangulation method used primarily was methodological triangulation, and it is represented as a multiple-method approach. This multiple-method approach added to the quality and validity of this single case study (Flick, 2017). As described in the next section, qualitative data, descriptive quantitative data, and Likert-type response scale questions on the

church member survey were collected and included as one of the data sources. Additionally, data point triangulation was evidenced in this research design with different roles and, thus, with different perspectives: members, the leadership team, which included the pastor, and the observer's review of archival materials. For example, when looking at the frequency of words used from all data sets, the data was explored across and within data sources. This approach allowed me to assess data at a micro and macro level for greater understanding.

Research Questions

The research questions were the following:

1. What are the characteristics of the pastor's RRS approach?
2. What words or phrases are most frequently heard from the pastor regarding racial and social justice matters?
3. How has the pastor's RRS approach influenced the members' racial and social views and involvement in the community?
4. What are the characteristics of the pastor's leadership style?

Research Procedure

The process of studying a case includes identifying the entity, describing the case, understanding the case, and examining its functions, activities, and cross-case relationship; the latter if it is a multiple case design (Stake, 2006). In preparing to collect data for a study, the researcher is challenged with formulating good questions, developing a protocol to manage the study, screening participants, and conducting a pilot to refine the data collection process (Yin, 2014). Whether a single or multi-case study, Yin (2014) suggested, "Every case study should follow these different steps to varying degrees, depending upon the specific inquiry" (p. 98). For this single case study, the research questions and participants were again determined based on

results from the preliminary study (Maxwell, 2017). The procedure for developing this study included these steps:

1. Case selection: The pastor.
2. Participant Selection.
3. Planned the data collection and analysis process.
4. Surveyed members and interviewed the church leadership team, including the pastor.
5. Collected data for the qualitative analysis: interviews, survey responses, archival material, and observations.
6. Analyzed data: word frequency, thematic and descriptive statistics analysis.
7. Summarized preliminary results for the pastor.
8. Prepared the final report as a completed case study.

It is important to note that the overall data collection phase was fluid and not as linear as the list shown above. In the following section, I will describe the detail of each step.

Case Selection: The Pastor

As noted, Pastor Boseman was pre-selected based on my preliminary study that identified him as someone who directly talks about race to members in Orange County California (Maxwell, 2017). Coincidentally, he has led the church in conservative Orange County for almost a decade and through times of extreme civil unrest, thus, providing a rich context for the study of RRS. Although the church has remained majority Black since its founding, it has become multicultural in recent years. In asking how to view the church since it has become more multicultural, the pastor stated, “We doubled down on the fact that we want to be a Black church, but we want to be open to all people. Whoever enjoys “soul food” are welcome” (X, Boseman, personal communication, January 13, 2020).

Pastor Boseman's experience in leading a church extends outside of California. He has served as youth leader and pastored a church with over 600 members. He has also served as president of an NAACP chapter outside of California and has helped to build partnerships with organizations that focus on mentoring and tutoring young people. In terms of education, the pastor is an educator and teaches at the university level. He earned a bachelor's degree in social science, two master's degrees, with one in counseling and the other in religious studies, and a doctorate in ministry. Pastor Boseman has made significant contributions and dedicated his life to serving the community.

Pastor Consent to Participate in the Study

The process of gaining approval from the pastor to participate in the study first started with a search for his contact information. I searched LinkedIn, the church website, and contacted friends who attend the church to help connect me with the pastor. Within a short period of time, I was able to connect with Pastor Boseman. During our first conversation, I described the intent of the study and he agreed to participate because he felt it was relevant and was also curious about his impact on members because the church was becoming more multicultural. The Pastor then allowed me to extend an invitation to church members and the leadership team to participate in the study. He also connected me with a leadership team member who kept me informed of programs that could be useful in the study and access to the church's historical information. In a special effort to connect me to the congregation, the pastor invited me to their picnic, where I was welcomed to interact with members.

Participant Selection

All participants were identified as being 18 years of age and older and members of the church. Forty-one members completed the survey and five leadership team members participated

in the one-on-one interviews. The leadership team consisted of the pastor and church staff members that are in lead roles. Initially, my goal was to recruit over 50 members to take the survey but ultimately getting members to take the survey online or in-hand proved to be a challenge. However, sample size is not as critical a factor as the survey data were analyzed through a robust triangulation of multiple data sources and methods of data collection. Basic demographic information on the research participants is provided in Chapter IV.

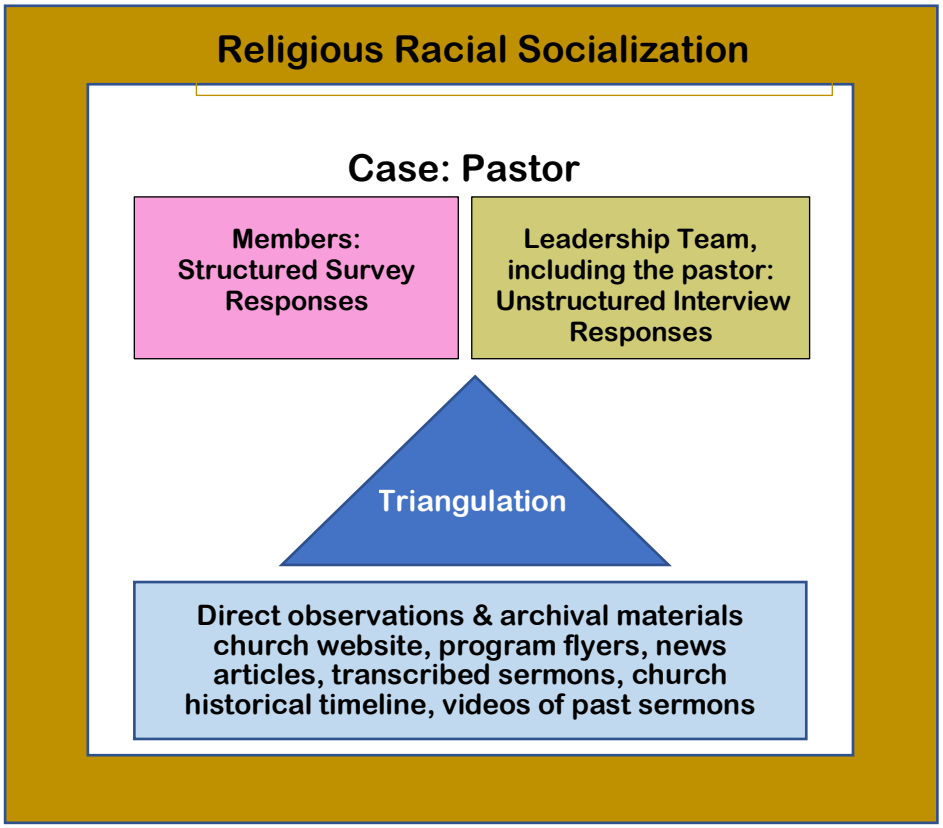
Data Collection

In addition to planning, designing, and preparing for a case study, the interconnected process of collecting, analyzing, and sharing of information are employed to support the development and reporting of the study (Yin, 2014). During the collection phases, data is collected for analysis. This analysis can be either theoretical, statistical, narrative, or all of these. The process of collecting and analyzing are intricately connected to the design phase. The validity of the case can be supported when there is triangulation between the data collected and the design purpose.

In this case study, the data collection procedure included "(1) Open-ended interviews; (2) Content analysis, including the components of (a) archival records review and analysis, (b) document review and analysis and historical research, and 3) direct observation" (Rowland, 1997, pp. 55–56). Figure 3.2 illustrates the subunits as groups and the sourced data.

Figure 3.2

Subunits and Relationships of Data



The following section describes my data collection procedures for the member survey, interviews, and observation of activities and archival materials. The section details participant recruitment process, survey and interview structure, and collection of archival and observations that are encompassing of the multiple-methods approach.

Member Survey

For this study, an anonymous online survey was administered to church members by me and my designated point of contact on the leadership team. In following the Internal Review Board (IRB) process, every participant was provided with an introduction about the survey, guidelines, and IRB contact information. This information was embedded at the beginning of the survey. In August 2018, I attended the church's annual picnic and was able to recruit a few

members to take the survey online. I handed out 75 cards but only 5 completed the survey online within two weeks after the picnic. Based on that experience, I knew it was going to be a challenge getting members to take the survey online especially senior members who expressed being uncomfortable with using computers or their phones to take the survey.

The next survey distribution strategy was to provide members with a printout of the survey to complete and return to the leadership team. The survey was sent out in October and two reminders were made by my point of contact, but no one returned their survey. At this point, the pastor also had not made a general Sunday morning announcement about the study and his approval, as I requested. Instead, he took an individualistic approach by introducing me to members that might be willing to participate.

After months of trying to recruit participants by sending out reminders and offering pizza as an incentive but getting no response, I asked the pastor if I could setup a booth to recruit. In December, the pastor agreed to my request and he made announcements about the study at two separate Sunday services. Providing hardcopies of the survey and being available to explain the study and share my story supported the consistency and timeliness of the data collection process. Table 3.1 outlines the survey questions and how they were constructed. Appendix A provides the complete view of the survey.

The survey was built on an online survey platform called Qualtrics (n.d.). I manually entered surveys that were completed by hand into Qualtrics. The survey was online for a total of 20 weeks between August 31, 2019 and January 19, 2020. In early January, the leadership team announced my study in the church's Sunday bulletin and the pastor showed his support by encouraging members to take my survey between services. As an incentive, I offered participants

a gift card, which some declined. Because of these actions, I was able to complete the data collection phase for the member survey.

The members' structured survey was designed to bring out characteristics of the pastor Boseman's racial socialization approach and leadership style from the members perspective. The open-ended questions provided textual data for the word frequency and thematic analysis. The closed-ended questions allowed responses to be measured for frequency and distribution. Additionally, basic demographic questions were asked to better understand the make-up of participating members. The members' survey contained a mix of open-ended and closed-ended questions. A few of the closed-ended questions also had an optional comment section for members to provide additional thoughts. The only question that allowed multiple "choose all that apply" responses was about who mainly accompanies the respondent to church. I allowed multiple responses to this question because I wanted to see the variation in individual and group attendance. Overall, the structured questions were designed to support a rich qualitative and descriptive analysis.

Table 3.1

Member Survey Questions and Characteristics

Question	# of Response Categories (# of responses allowed)	Open-ended or Closed-ended
What is the name of the church you attend?	Text	Open
Are you a member or visitor of the church?	3 (one)	Closed
Who mainly accompanies you to church?	4 (multiple)	Closed
Thinking about the messages your Pastor communicates with the church membership, how strongly do you disagree or agree with each of the following statements?	4 (one)	Closed
Does your Pastor ever address social justice issues during church services?	4 (one)	Closed
In what way does your Pastor intervene on social justice issues that impact your community?	Text	Open
Does your Pastor ever address racial issues during church services?	4 (one)	Closed
Thinking about my Pastor's messages about racial issues, how strongly do you disagree or agree with each of the following statements?	3 (one)	Closed
How often does your Pastor talk about racial matters?	5 (one)	Closed
Thinking of a time your Pastor engaged in race-based discussions, please describe below what you recall your Pastor saying?	(text)	Open
My Pastor's messages about race has negatively influenced my views on racism?	5 (one)	Closed
What does your Pastor do or say to keep you hopeful during times of civil unrest?	3 (one + text)	Closed/Open
How would you describe your Pastor's role in the community?	3 (one + text)	Closed/Open
What do you think is the biggest risk in conducting discussions about race in your church?	3 (one + text)	Closed/Open
How has your Pastor's messages about race changed your social views and behavior?	3 (one + text)	Closed/Open
What age group are you in?	3 (one + text)	Closed
What racial group do you identify with?	6 (one + text)	Closed
What gender do you identify with?	3 (one + text)	Closed
What city do you live in?	(text)	Open
In terms of income, I consider myself to be…?	5 (one + text)	Closed

Leadership Team Interviews

The interview process is an important phase of the case study analysis "because most case studies are about human affairs or actions" (Yin, 2014, p. 113). Interviews can be organized as structured, semi-structured, or unstructured. With structured interviews, the questions are predetermined with some open-ended questions. The responses from structured interviews may be coded for further quantitative analysis. Semi-structured interviews allow the interviewer to adjust the questions to gain more insight. Finally, unstructured interviews contain all qualitative questions that allow for more responses and flexibility in approach for the interviewer and the interviewee (Baškarada, 2013).

In this study, the leadership team members participated in either an in-person or video conference interview. Each member filled out an informed consent as required in the IRB process. The interviews were conducted individually and included both semi-structured and unstructured questions. Table 3.2 lists the questions asked to the leadership team and Pastor. Overall, I asked questions about their role at the church and questions that could bring out their perception of the pastor's approach to racial socialization and leadership, and any other insights they may have about him as a person. In general, my focus was to keep the conversations open so that new thoughts and insights about the pastor could emerge. Therefore, the questions were developed in keeping with the purpose of the research and the intent to understand.

Pastor Interview

I interviewed the pastor using the religious racial socialization research question as a guide. However, because my preliminary results already identified him as a religious racial socializer to support triangulation of multiple data sources I wanted to hear more about his background, the perception of his impact on members and the church, and his vision for the

church. In terms of racial socialization, one of the goals of this study was to show where there is alignment or misalignment between what Pastor Boseman preaches and his intentions versus what the members hear and believe.

Table 3.2

Unstructured Questions Asked of Leadership Team and Pastor

Questions for Leadership Team	Questions for Pastor
• How would you describe your pastor's leadership style?	• What would you like to share with me about who you are as a leader?
• What types of race-based messaging have you heard from RRS?	• What is your background with community service?
• How often does RRS talk about race relations?	• As RRS, what is the message you send to members about race-relations?
• What do you think the future has in-store for RRS?	• How did you help the church transition to your leadership?
• How does RRS make you feel supported?	• What types of programs or dialogues have you facilitated around race relations at the church?
• What is the difference between the current Pastor and the former pastor?	• What is the premise of every generation, every nation, every situation? Is it Biblical?
• How has the church and community changed since you've been a member?	• What has been your experience with addressing race relations?
• What do you like about RRS?	• What are your personal values?
• What do you think RRS is most passionate about?	• How are you taking care of yourself?
• What else would you like to share with me about RRS?	• What is the legacy you want to leave?

Archival Materials

In a multiple methods study, various forms of qualitative data can add to the validity of a case. These data can include archival data, review of documents, and observations. Archival records can include "service records, organizational records, survey data, personal records, maps,

and charts" (Rowland, 1997, p. 56; Yin, 2014). Document review provides an in-depth exploration about the case through publications. This part of the analysis is important because it can validate case findings using documented resources. Finally, historical research can assist in interpreting the case findings by incorporating historical facts. Rowland (1997) stated "Historical research involved a multiplicity of data accumulation from: oral interviews, original documents and artifacts, and authentic records analysis" (p. 58). For this study, the term archival material describes the qualitative components and content analysis of the case study. Overall, the inclusion of archival materials support and provide a deeper level of understanding about the cases using multiple sources of evidence. The following categories of archival materials were used:

- *Archival data*: The church website provided a plethora of information about its history, values, leadership structure, and programs that the church offers.
- *Document review***:** The documentation review consisted of collecting and analyzing items such as: Sunday service program flyers, newspaper articles about Pastor Boseman, and transcribed sermons.
- *Historic information***:** For historical data, I was given a timeline of the church's development and change in leadership from 1923 to 2015. Additionally, the website contained videos from past sermons. To narrow down which videos might have race-based messages, I focused on months where race or empowerment might be a topic like January for Martin Luther King's birthday, February for Black history month, and the summer months because of the past trend in police brutality against Blacks and civil unrest.

Direct Observations

The direct observation process allows the researcher to personally explore the environment and setting of the case. Additionally, "direct observations allow you to gather accurate information about events" (Wildemuth, 2017, p. 209). With the direct observation method, the researcher must select and gain access to the setting. This can be accomplished by asking the facilitator of the site for approval. Next, the researcher must determine the sample time or event for the observations. Additionally, the researcher should determine what to observe and the amount of detail to capture. This approach will help narrow the scope of observations to what is deemed as most interesting to the researcher. With this, it will be helpful for the researcher to create a list of categories and a schedule to follow to reduce possible bias in the data collected (Wildemuth, 2017).

To build data based on my observations, I attended several church services and events between November 2019 and February 2020. The services included a mix of Sunday worship services, and community events such as an exhibit honoring the history of the church at a local museum, and the county's Black history parade in which church members were present and proudly wearing shirts embroidered with the name of the church. These events helped me understand the frequency and occurrence of religious racial socialization happening inside and outside of the church.

I spent 10 hours reviewing archived videos of past sermons and announcements that are available on YouTube and the church website. The inclusion of my observations and archival materials created an opportunity to triangulate the perspectives of each group for a deeper understanding of how religious racial socialization is displayed at the church. Table 3.3 is a summary of my engagement with the church, and interaction with church members on and off

the church campus. In Chapter IV, I provide a table with my observations from inside and outside of the church.

Table 3.3

Outline of Church Visits, Activities, and Interaction with Members

	Visit 1	Visit 2	Visit 3	Visit 4	Visit 5
Hours	3	3	4	6	2
Activities & Interaction Summary	Invited to the church picnic by RRS Met several members and recruited study participants Observed how members interacted with one another and RRS Observed how attending police officers peacefully interacted with members	Attended Sunday Service and listened to the sermon and noted observations Met with key leadership team members to explain the nature of the study Took a self-tour of the church campus	Attended the morning and afternoon service Observed how members interacted with one another between services Toured the children's building and made observations	Attended the morning and afternoon Sunday Service Setup a booth to recruit survey participants Conducted some in-person interviews with leadership team members Scheduled remaining interviews	Attended an exhibit about the history of the church at a local museum Made observations and interacted with attending members Listened to a recording of a speech RRS gave at the exhibit

Documentation and Recordkeeping

My documentation and recording keeping process included the use of a notebook, transcribed notes, and an Excel spreadsheet stored on my computer and in Google Drive folders. Being diligent about organizing my data was crucial to the data analysis process. My notes and documentation included the following content:

- Scheduled church visits;
- Personal thoughts and reflections about my visits;
- Observations and insights from each visit; and
- Takeaways from conversations, statements, and interactions with RRS and members
- Notes on what data was gathered or needed

- Notes on how the data collected might be relevant to the research questions and religious racial socialization

Data Analysis

Analyzing the case data entails generalizing the study based on the findings using analytical and theoretical methods that identify patterns and themes. In this case both thematic and descriptive data analyses were performed. Findings from the analysis will be provided in the Chapter IV. I engaged in a parallel process of data collection and analysis as recommended by Baškarada (2013): "Analysing in parallel with data collection allows the researcher to make quick adjustments to the study design required" (p. 10). In short, the fluidity of the data collection and analysis process can lead to the emergence of new insights and findings; therefore, adding to its validity.

Survey, Interview, and Archival Materials

The approach used in this study consisted of an exploratory review of the survey results, interview responses, and archival materials. In the survey, members responded to the same structured questions, and then descriptive data from the close-ended questions were analyzed for frequency and distribution. All qualitative data from each group was analyzed for word frequency and thematic analysis. To analyze the qualitative data, I used NVivo 12, and for the descriptive statistics, Qualtrics and SPSS. The following sections describe the data analysis process conducted with each platform.

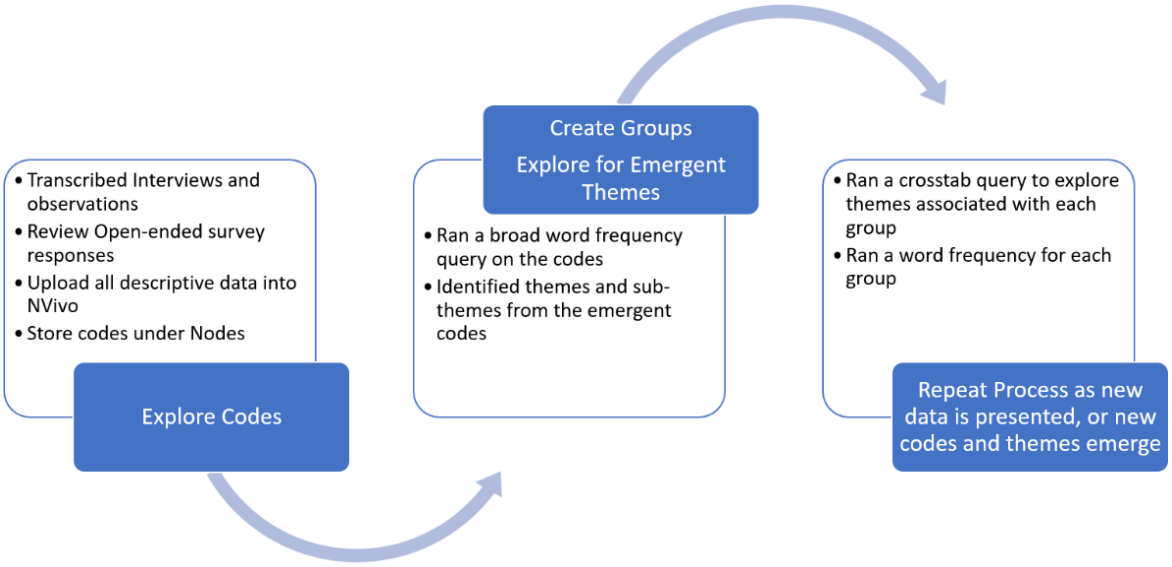
Qualitative Data Analysis

I used NVivo 12 to explore and identify word patterns and themes from responses to the open-ended questions on the survey, the interview responses, and archival materials. I was able to utilize the system's auto-code feature to identify codes and references associated with

responses from the church member survey. After the auto-code, I went back over the survey responses and manually performed additional coding. For the interview responses, I uploaded transcripts from the leadership teams' interviews into NVivo and performed manual coding. The same manual coding process was performed on archival materials.

Figure 3.3

Coding Process



Traditionally, a good thematic coding process should involve the following elements: a label, a definition about the theme, and a description of how to identify the theme, a description about the scope of the theme, and limitations and attributes to help distinguish the theme (Boyatzis, 1998). However, because NVivo12 provides an advanced technological way of coding data, the process is more streamlined. For example, the auto-coding function automatically looked for and tagged words and statements based on frequency and provided references to the data source. This tagging system also occurs when manually coding data.

In terms of manual coding, I highlighted and coded words, statements, and paragraphs that I believed were possibly relevant to the context of the case such as the process of religious racial socialization and actions that helped describe RRS's leadership approach. Once all of the qualitative data were uploaded into NVivo, I was able to run several word frequency and coding queries within and across all groups until I could identify the most frequently used words and emergent themes, with confidence. The outcome of the word frequency query led to the emergence of themes and sub-themes which summarized the collective meaning of the words. In Chapter IV, I will provide more details about the findings from the word frequency, thematic, and descriptive analyses.

Members Survey Likert-Type Scale Questions

All survey responses were collected using Qualtrics. Results were downloaded into SPSS to analyze frequency and percentage distribution of responses to the category and Likert-type response scale questions. Qualtrics also provides a report with the quantitative descriptive statistics. Both SPSS and Qualtrics have similar descriptive statistics reporting capabilities, therefore I used them interchangeably depending on the how I wanted to analyze and present the data. The quantitative descriptive data added another layer of analysis to the study by allowing me to measure the frequency and response tendency on key questions about perceptions of RRS's messaging and actions. In addition the quantitative descriptive survey data led to an understanding the demographic make-up of the participants.

Circulation of Summary of a Preliminary Report

As part of my agreement with RRS and the leadership team, I sent a summary of key points from Chapter IV. The purpose of sending the summary was to address any immediate

concerns members may have expressed about hearing race-based topics, and to alleviate any concerns RRS may have had about the direction of the study.

Chapter Summary

This chapter discussed the process of developing and analyzing a single case study with embedded units. Additionally, I described the study as intrinsic with a common and revelatory objective. The process I took in building the study included planning, collecting, and analyzing multiple sources of data to support triangulation and validity. What makes this multiple-method approach unique is that the process of collecting and analyzing data was not static. As I explained in the chapter, I had to repeat several steps within the collection and analysis phase while constantly analyzing the data.

In Chapter IV the findings derived from the research procedure and data analysis will support an in-depth assessment and conclusions in Chapter V about RRS and the impact of his approach to religious racial socialization. The findings include my observations, participant basic demographic information, a textual word frequency and thematic analysis, and finally a descriptive analysis on responses from close-ended questions.

Chapter IV: Findings

The purpose of this case study was to explore the process and impact of RRS as practiced by a Black pastor leading a historic Black Baptist church in Orange County, California. To support this exploration, members responded to structured questions about his leadership style, the frequency in which he talked about racial matters, and several other perception-related questions. As racial tension continues to escalate in the United States, it is likely that religious people will look for solace in the church and pastors will be challenged to become comfortable with addressing racism and social injustice. This study offers examples on how to be a progressive leader, especially during times of civil unrest.

This chapter begins with a summary about the purpose of the study, followed by a presentation of qualitative findings from the content analysis and the member survey results. The findings in this study were a result of performing a word frequency and emergent thematic analysis across and within all groups and a descriptive analysis on results from the category and Likert-type response scale questions on the church member survey. As described in Chapter III, the qualitative data includes the members' responses to open-ended questions, interview responses by the leadership team and the , and archival materials. In Chapter V, a deeper discussion about the interpretation, meaning and triangulation of the results will be presented. For now, a display of the participant demographics, findings, and analysis are presented.

Demographic Data

The member survey included basic demographic questions: gender, age, racial identity, income level, and city of residence as well as who accompanies the member to church. The 41 survey respondents represent 0.7% of the church's average 600 members. The largest demographic represented were African Americans representing 82.9 of the survey participants.

The remaining 17.1% included members who identified as being Asian, Other, and White (Table 4.1).

Table 4.1

Member Racial Identity and Gender Distribution

Racial Groups	Female	Male	Other	Total	% of Total
Asian	1			1	2.4
Black or African American	25	8	1	34	82.9
Other	1	1		2	4.8
White	3	1		4	9.8
Total	30	10	1	41	100.0

Note. $N = 41$.

In addition to the 41 survey respondents, there were five leadership team interviewees. These five members of the leadership team included three women and two men, all age 46 and over, and all African American. Tables 4.2 through 4.5 show the demographics for the 34 African American survey respondents. Table 4.2 shows the gender and age distribution of the African American church members who participated in the survey, indicating that most (73.5%) were female and most (82.4%) were age 46 or older.

Table 4.2

African American Members: Crosstab Gender and Age

Age	Female	Male	Other	Total	%
18–25	1	1		2	5.9
26–45	4			4	11.8
>46	20	7	1	28	82.3
Total	25	8	1	34	100.0

Note. $N = 34$.

Table 4.3 shows the distribution of responses from African American church members about their gender and who accompanies them to church. Half (50.0%) usually attended church alone and most of the others (47.0%) attended with their spouse or other family members. Only one respondent (3.0%) attended church alone.

Table 4.3

African American Members: Crosstab Gender and Member Accompany

Racial Groups	Female	Male	Other	Total	%
Family Members	6	1		7	20.6
Spouse	4	2		6	17.6
Spouse, Family Members	2	1		3	8.8
Spouse, Family Members, Friends		1		1	2.9
Usually Attend Alone	13	3	1	17	50.0
Total	25	8	1	34	100.0

Note. $N = 34$.

Table 4.4 shows the distribution of responses from African American church members about their gender and class identification. Half (50.0%) self-identified as upper middle class while 47.0% identified themselves as poor, working class, or upper lower class. Only one person self- identified as upper class.

Table 4.4

African American Members: Crosstab Gender and Class Identification

Class Identification	Female	Male	Other	Total	%
Poor	3	1		4	11.8
Upper Class		1		1	2.9
Upper Lower Class	2	1		3	8.8
Upper Middle Class	14	3		17	50.0
Working Class	6	2	1	9	26.5
Total	25	8	1	34	100.0

Note. $N = 34$.

To gain an understanding on where members lived, members were asked to provide their city of residence which was then categorized based on the county where the city is located.

Table 4.5

African American Members: Crosstab Gender and County of Residence.

Class Identification	Female	Male	Other	Total	%
Los Angeles County	4	1		5	14.7
No Response	3	1	1	5	14.7
North Orange County	15	3		18	52.9
Outside of California	2			2	5.9
Riverside County	1	1		2	5.9
South Orange County		2		2	5.9
Total	25	8	1	34	100.

Note. $N = 34$.

In addition, demographics for the non-African American members showed that survey respondents included one Asian woman age 26 to 45, three White women and one White manage 46 and over. Additionally, the non-African American members included one woman and man 46 and over who identified their race as other.

Qualitative Findings

The qualitative findings are organized around the method of data collection and the sources of data included in the analysis. In this study a content analysis on the qualitative is a two-part process that entails a word frequency and emergent themes analysis across and within groups. Findings that develop from this analysis contribute to the triangulation of all data and study conclusions. Table 4.6 illustrates the method and sources of data followed by an overview of the findings.

Table 4.6

Method and Data Source of Qualitative Findings

Method	Data Source
Word Frequency & Thematic Analysis	Members textual survey responses
	Leadership team interview responses
	Archival Materials—Text from the church website; Program flyers; news articles; transcribed sermons; church historical documents
Field Observations	Key take-aways from sermons
	Interaction with members
	Audio & Visual observations

Content Analysis

All qualitative data include aggregated member survey responses, leadership team interviews, and archival materials, as well as a content analysis for word frequency and emergent thematic analysis was conducted. The phases in the content analysis include a word frequency across all data to identify the top 10 words, an emergent thematic analysis across all data, and sub-theme distribution and word frequency across and within groups.

The word frequency analysis searches for words that are frequently present in a dataset. The findings from this query provide a glimpse of commonly used words found in the dataset across all groups and then within each group. Table 4.7 displays the 10 most frequently used words across all groups and data sorted by highest percentage. Word frequency findings specific to each group are presented in the following section on emergent thematic coding and analysis.

Table 4.7

Top 10 Words Across All Groups

Word	Frequency	%
Community	116	15.1
Church	108	14.0
People	91	11.8
Love	72	9.4
Youth	70	9.1
God	68	8.8
Black	66	8.6
Generation	65	8.4
Every	58	7.5
Race	56	7.3
Total	770	100.0

Emergent Thematic Analysis

The exploration of codes, also knowns as references, included the following steps, as described in more detail in Figure 4.1.

1. Automatic coding of member survey responses.
2. Manual emergent coding of all data sources.
3. Thematic development

After the initial auto-coding on the members survey responses, only 30% of the data was relevant to retain. For example, the auto-coding feature captured the name of the church as a frequent response. Therefore, I performed an additional manual coding to identify more words, statements, and phrases from the members survey. Additionally, manual coding was performed on the leadership team interviews, and archival materials.

Codes were identified and chosen based on their relevance to the research purpose and frequency in word usage across all groups. While analyzing the codes, larger themes like *Racial Socialization*, *Church Culture*, and *Leadership Approach* emerged. For example, references to messages of "hope" and "encouragement," and instructions on how to react to racial issues are connected to the main theme *Racial Socialization Approach* and Coach as the sub-theme.

Figure 4.1

Coding and Thematic Development Phases

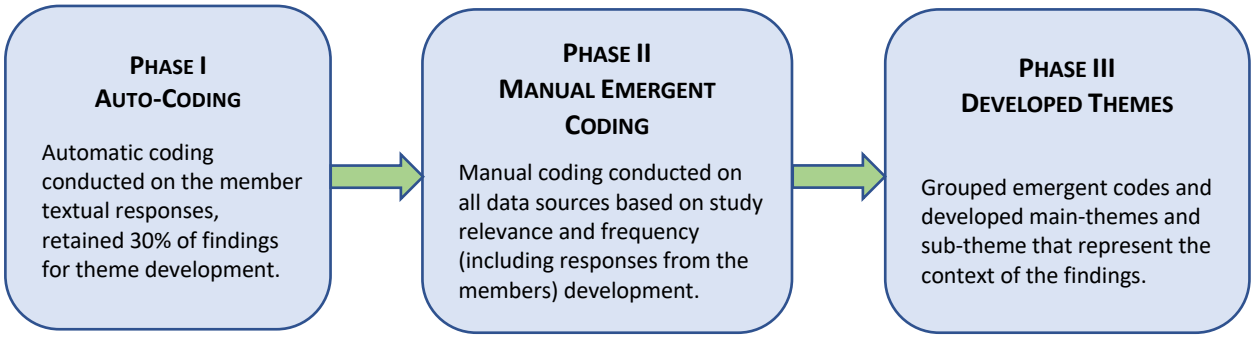


Table 4.8 displays the developed main themes and sub-themes. The main themes are highlighted in gray and contain the aggregated number of references from the sub-themes. Under each main theme, the sub-themes with the highest references indicate a consensus on how the participants perceive RRS's approach or church culture. For example, under *Racial Socialization Approach* the word "coach" has 67 references, under *Church Culture* the word "righteous" has 38 references, and lastly under *Leadership Approach* the title of "inclusive leader" has 28 references.

Table 4.8

Themes and Sub-Themes From Member Responses, Interviews, and Archival Data

Themes	References
Racial Socialization Approach	151
Coach	67
Advocate	33
Educator	32
Situational Sermons	11
Empathetic	8
Leadership Approach	96
Inclusive Leader	28
Collaborative Leader	21
Transformational Leader	18
Servant Leader	15
Charismatic Leader	8
Mindful	6
Church Culture	74
Righteous	38
People Focused	26
Learning Organization	10

Note. Main themes are shaded and *italicized.*

Sub-theme Distribution and Word Frequency

The next step in the process was to analyze sub-themes across and within data sources. Additionally, a table of the word frequency results from each data source is provided. Table 4.9 illustrates the sub-theme distribution across all data soruces. A total of 47 participants that included the members (n = 41), leadership team and (n = 5), and me contributed to the thematic development. The totals represent the number of references coded for all study participants. The main theme totals are the aggregate of the sub-themes.

Table 4.9

Sub-Theme Distribution Across All Data Sources

All Data Sources	Archival Material	Members	Leadership Team	Pastor	Totals
Racial Socialization Approach	58	59	21	13	151
Coach	30	28	6	3	67
Advocate	5	13	9	6	33
Educator	21	7	2	2	32
Situational Sermons	1	5	3	2	11
Empathetic	1	6	1	0	8
Leadership Approach	3	26	40	27	96
Inclusive Leader	1	9	11	7	28
Collaborative Leader	0	7	7	7	21
Transformational Leader	0	5	10	3	18
Servant Leader	1	3	8	3	15
Charismatic Leader	1	2	4	1	8
Mindful	0	0	0	6	6
Church Culture	46	11	10	7	74
Righteous	30	7	0	1	38
People Focused	16	3	3	4	26
Learning Organization	0	1	7	2	10

Note. Highest referenced sub-themes are in **bold** font.

Members Sub-Themes and Word Frequency. In looking at the member references in Figure 4.2, the top three themes were *Coach, Advocate,* and *Inclusive Leader*. Each of these themes are a description of RRS as a leader. Examples of references for the sub-theme "Coach" were "He encourages the members to become involved in social justice issues" and "He

encourages love and tolerance." An example of a reference from a member connected to the sub-theme "Advocate" is "[the] Pastor is involved in the community by developing and maintaining active relationships with local government officials as well as community and social organizations, of which some of their members attend our church." Examples of references for "Inclusive Leader" included "we are all equal" and "God loves all of us."

Figure 4.2

Members' Sub-Theme Distribution

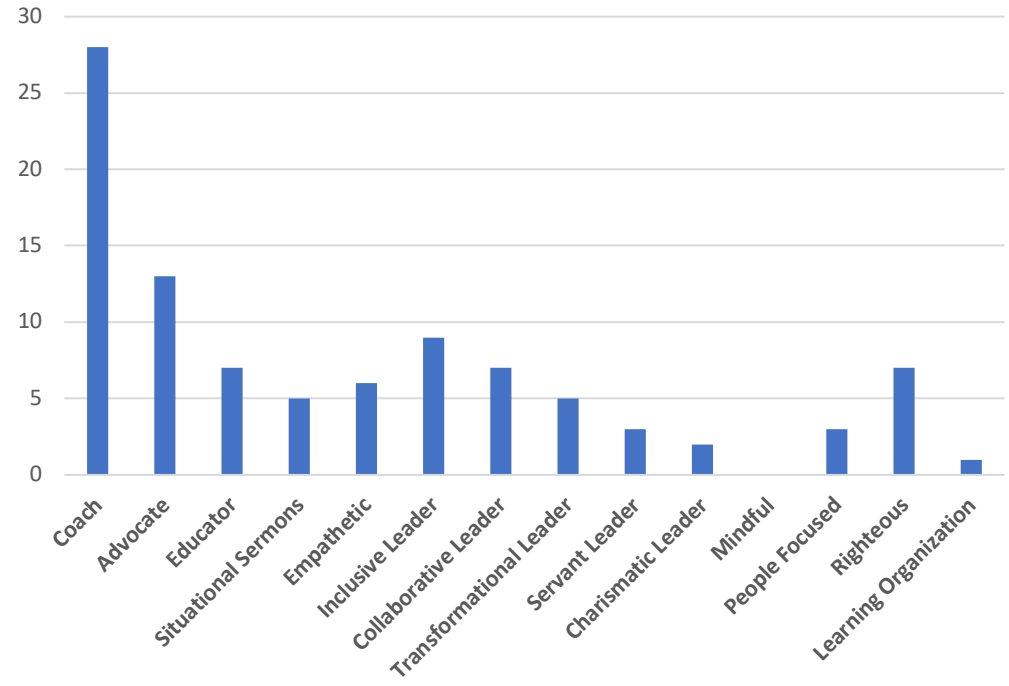


Table 4.10 displays the 10 most frequently used words by church members. The data are sorted from highest to lowest percentage.

Table 4.10

Members' Top 10 Words

Word	Frequency	%
Community	24	13.9
Church	20	11.6
Positive	20	11.6
Issues	17	9.8
Love	17	9.8
Generation	19	11.0
Speaks	16	9.2
God	14	8.1
Involved	14	8.1
Pastor	12	6.9
Total	173	100.0

Leadership Team Sub-Themes and Word Frequency. In reviewing the sub-themes and references from the leadership team, the top three themes were *Inclusive Leader, Transformational Leader,* and *Advocate* (Figure 4.3). Examples of coded references associated with the sub-theme "Inclusive leader" included "shows compassion for underserved and homeless," "cares about people," "provides space for different ethnic groups to worship." Regarding transformational leader, coded statements were "application and action oriented," "knows how to empower people" and "educates the youth." References for the sub-theme "Advocate" regarding the pastor's RRS approach were "[the] pastor is proactive with addressing issues" and "[the] pastor takes action by reaching out to community leaders or engages in dialogue." The top three frequently used words by the leadership team were pastor, church, and youth.

Figure 4.3

Leadership Team Sub-Theme Distribution

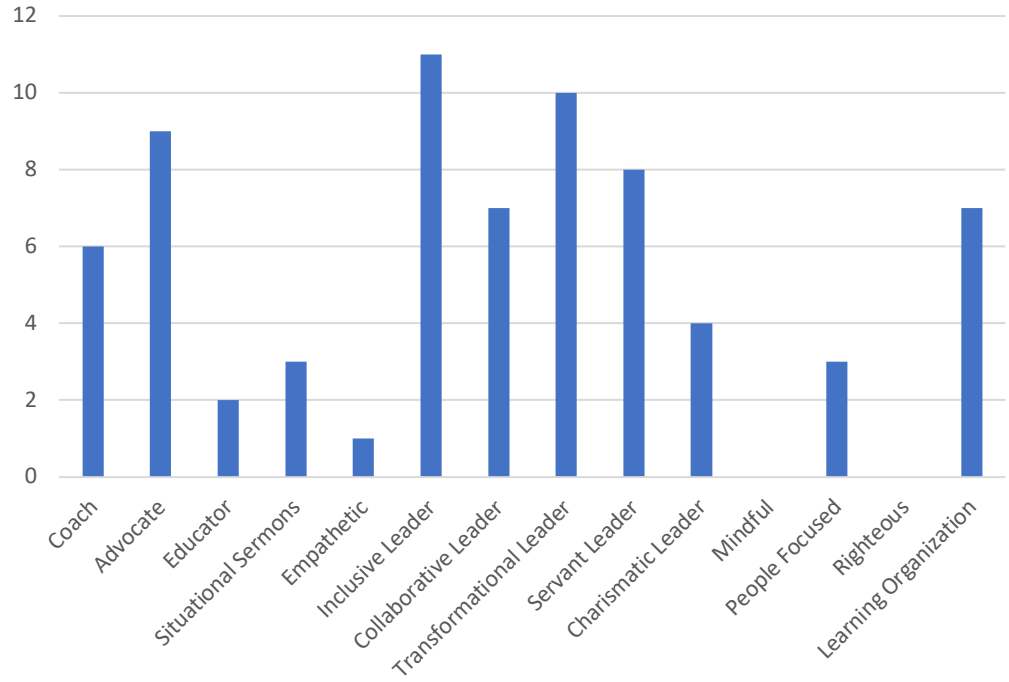


Table 4.11 displays the 10 most frequently used words by the leadership team. The data are sorted in descending order of percentage.

Table 4.11

Leadership Team's Top 10 Word

Word	Frequency	%
Pastor	38	19.0
Church	25	12.5
Youth	23	11.5
Leadership	20	10.0
Member	18	9.0
Community	18	9.0
Focused	14	7.0
Way	14	7.0

Word	Frequency	%
Involved	20	10.0
Think	10	5.0
Total	200	100.0

Pastor Sub-Themes and Word Frequency. The results for pastor sub-themes and word frequency are shown in Figure 4.4. The top two sub-themes associated with the pastor included *Inclusive Leader* and *Collaborative* followed by *Mindful* and *Advocate.* Examples of coded references associated with the sub-theme Inclusive leader included "Everyone is welcome at our church" and "Everyone is welcomed regardless of their political views or any other personal preference and everyone single person has human dignity.

An example given of a collaborative leader was the occurrence of "townhall meetings," "working with the police," and stating that "the church is open to people with different faiths." Also, exemplifying his mindfulness, the pastor added, "I'm consistently trying to better myself . . . I want people to like and love me." Lastly, an example of the role of Advocate was the pastor's desire for "rich conversations about race" and to "show the world we care about the homeless, the imprisoned, and unity between different races."

Figure 4.4

Pastor's Sub-Themes

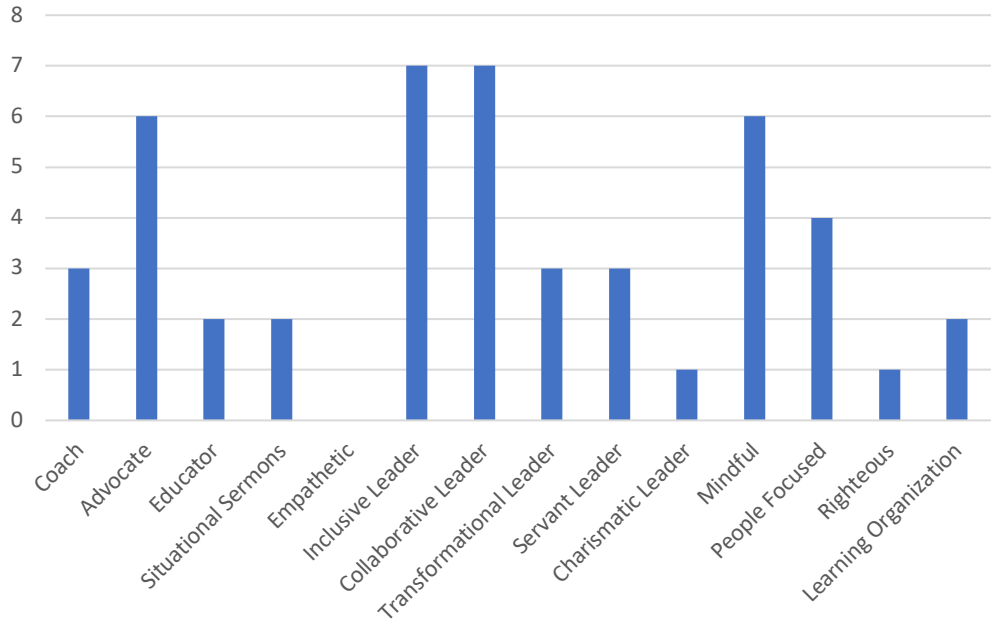


Table 4.12 displays the 10 most frequently used words by the pastor. The data are sorted by highest to lowest percentage.

Table 4. 12

Pastor's Top 10 Words

Word	Frequency	%
Church	23	24.2
Experience	11	11.6
People	10	10.5
Want	10	10.5
Community	8	8.4
Person	7	7.4
Help	7	7.4
Love	7	7.4
Every	6	6.3
Pastor	6	6.3
Total	95	100.0

Archival Sub-themes and Word Frequency. Figure 4.5 shows the archival materials sub-theme distribution. The top three sub-themes connected to the archival material were *Coach, Righteous, and Educator.* An example of how a statement connected to "coach" is the pastor's decree to "see the value in people regardless of sexual orientation, race, or political status." An example of the church culture being righteous, meaning just and morally centered, is the belief that "God is a god of justice" and "As individuals and a church we stand at the crossroads of justice—we've seen things that aren't right. Chose today the road to justice." Lastly, the pastor is seen as an Educator because of the way he references scholars in his sermons. For example, during a sermon on tradition and religion, the pastor referenced a Black historian named Carter G. Woodson (1933) who stated that "if they can control your mind they can control everything else; it's about a mindset and a heart set" (Personal communication, January 19, 2020). As noted in Chapter III, Pastor Boseman is a university professor and his scholarly training likely contributes to the educator theme.

Figure 4.5

Archival Materials Sub-Theme Distribution

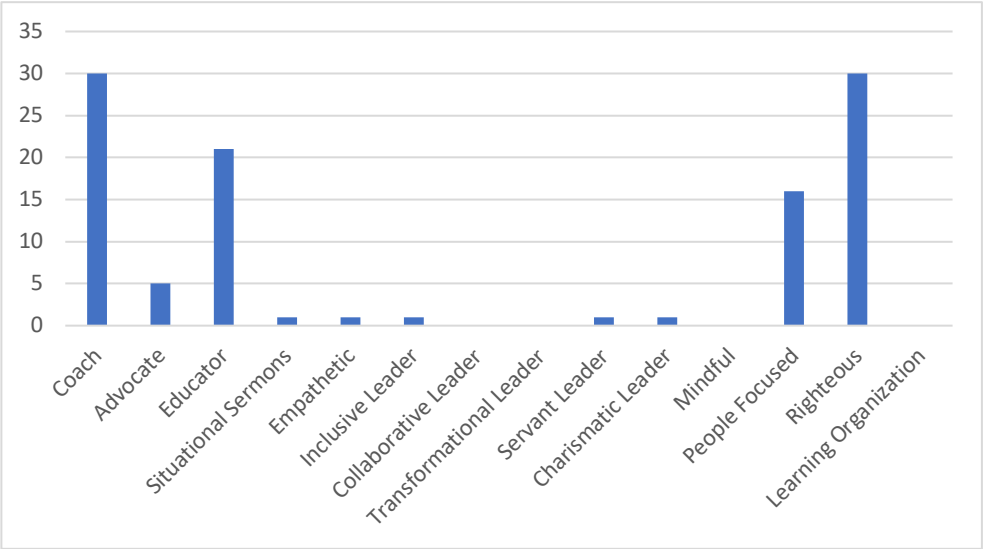


Table 4.13 displays the 10 most frequently used words gathered from the archival materials. The data are sorted by highest to lowest percentage.

Table 4.13

Archival Top 10 Words

Word	Frequency	%
Church	52	16.9
Community	40	13.0
Generation	32	10.4
God	30	9.7
Love	30	9.7
Black	28	9.1
Word	28	9.1
Issues	24	7.8
Pastor	22	7.1
People	22	7.1
Total	308	100.0

Field Observations

Findings from my field observations were identified both extrinsically and intrinsically. For example, my extrinsic observations included reviewing archival materials such as online articles, archived sermons, documents, and the church website. Table 4.14 displays the archival data and its relevance to the study. Intrinsic observations were derived from my experience growing up in a Black church and knowing what actions are rooted in Black culture. For example, the use of storytelling, singing songs with soulful harmonies, and interpretive performances is common in the Black church; therefore, I made note of songs and performances I felt were significant to racial socialization.

Table 4.14

Archival Data Source and Relevance

Data Source	Relevance of information
Online News Articles	Relevant for insight on the pastor's talks about the evolution and vision of the church and its involvement in the community development and racial reconciliation.
Archived Sermons	Useful for understanding the time frame in which race is discussed and hearing how they connect racial context to biblical teachings. Provides insight into the church-going experience through visual and audio representation. Visually useful to see the pastor's mannerisms, attire, and interaction with members.
Documents	Historical timelines provided insight on the former leaders, evolution of the church, and church values. Program flyers provided an overview of sermon topics, community events, and church events; relevant because they made searching for topics and events that can racially socialize transparent and accessible.
Church Website	Useful for providing insight about the church's organizational structure, visual display of inclusivity, and desired values.

Table 4.15 details what I heard and observed during my visits to the church. The observation categories reference factors that are relevant to the study such as the pastor's display of leadership, documents and sermons that included race-based topics, the congregations' reaction to the pastor's race-based discussions, and visual and audio observations.

Table 4.15

Field Observations and Notes

Observation Category	Excerpt from My Notes
Pastor's display of leadership	Waited at the church doors to greet everyone after service concluded; continually displayed humility and vulnerability during sermons by admitting his imperfections. Acknowledged his support team and church performers for their contributions to the ministry. Introduced me to key people and made me feel welcomed.
Program flyers referencing racial topics Examples of race-based messages from the pastor's sermons	Sunday program referencing the celebration of MLK day, my study on racial socialization, and the series he was preaching on racial justice. "When I talk about the history of the black church, some people get offended and uptight, why? Don't we have to address the hard things?" "Race is the predominate issue that we face as a country." "Pastor is not an angry Black man." "No race is better than any other race." "Fly the Christian banner higher than our gender, social status, education, or color." Pastor shared personal stories about being discriminated.
Congregations reaction to race-based messages	Church attendees appear to respect the pastor's perspective. Most attendees nodded in agreement when he talked about the church being an example for society when it comes to racial harmony.
Visual and Audio Observations	**Visual:** Older Black women were eager to participate in the study once announced by Pastor Boseman. Visitors were welcomed and embraced by ushers and other members; Membership is majority Black but there are Hispanic, White, and Asian attendees. Sunday services were very orderly, starting and ending on time. Childcare teachers are Black and they give off a sense of pride; There were no visible images of a White Jesus. Interviewees made themselves available to answer questions and were excited about the study. **Audio:** The pastor enjoys the call and response, like in traditional Black churches; when he says Amen, he likes the church to say Amen too. Spoken word about racial unity presented on MLK day. Soulful songs of struggle and triumph, and vulnerability to God (i.e., We shall overcome by Pete Seeger and Lord I'm available to you by Rev. Milton Brunson and the Thompson Community Singers.

Summary of Qualitative Findings

This section of the findings described the method of analysis and data sources collected for the study. A content analysis was performed on qualitative data gathered from member survey responses, leadership team interviews, and archival materials. The two-part process in which the data were analyzed included a word frequency and an emergent thematic analysis. This two-part process was performed across and within all data sources represented in the data. In the next section, findings from the descriptive analysis are presented. These results were collected from the category and Likert-type response scale questions on the member survey.

Member Survey: Descriptive Statistics

The following section presents descriptive statistics from the participant survey taken by church members ($N = 41$). T he Likert-type response scale questions were designed to reveal how church members interpret racial and social based messages from their pastor, the influence of the messages they hear, and their perception of the pastor's leadership style and approach. The findings for each survey question are numbered sequentially for simplicity.

Survey Question 1: Perception of the Pastor's Community Influence

When asked about the members perception of the pastor's community influence, individualistic approach, and racial views Table 4.16 shows that 87.8% of the survey respondents *strongly agree* about the pastor's ability to inspire positive change in the community. The remaining responses *somewhat agreed* (7.3%) or *strongly disagreed* (4.8%) . In terms of the pastor's concern about the members personal development, 75.6% *strongly agreed* with the idea that he is concerned while a few (14.6%) *somewhat agreed* and the remaining 9.8% either *strongly disagreed* (4.9%) or *neither agreed nor disagreed* (4.9%).

With regards to the pastor's stance on race, slightly over half of the survey respondents (56.1%) *strongly agreed* that his stance is clear, while closer to a third (29.3%) *somewhat agreed.* The remaining 14.6% either *strongly disagreed* (4.9%) or *neither agreed nor disagreed* (9.8%). Responses to the pastor's passion towards addressing social issues that impact the community were comparable to the perception of his stance on race. Many respondents (61.0%) *strongly agreed* that he is passionate about addressing social issues and an additional 22.0% *somewhat agreed.* The remaining respondents (17.1%) either *strongly disagreed* (4.9%) or *neither agreed nor disagreed* (12.2%).

Table 4.16

Mean Scores and Percentage Distributions for Pastor's Community and Personal Influence, and Racial Views

Statement	*M*	*SD*	Strongly disagree %	Somewhat disagree %	Neither agree nor disagree %	Somewhat agree %	Strongly agree %
My pastor inspires positive change in our community	4.73	0.88	4.9	0.0	0.0	7.3	87.8
My pastor is concerned with my personal development	4.56	0.96	4.9	0.0	4.9	14.6	75.6
My pastor is clear on his/her stance on issues concerning race	4.32	1.00	4.9	0.0	9.8	29.3	56.1
My pastor is passionate about addressing social issues that impact the community	4.34	1.03	4.9	0.00	12.2	22.0	61.0

Note. $N = 41$.

Survey Questions 2 and 3: Perception of Pastor Addressing Social Justice and Racial Issues

Two questions addressed whether survey respondents thought the pastor addressed social justice and racial issues. When asked if the pastor ever addressed social justice issues during church services 58.5% of the members responded *Yes* and an additional 26.8% chose *Possibly*

*(*26.8%). The rest indicated *No* (9.8%) or *Did Not Know* (4.9%). When asked if the pastor ever addressed racial issues during church services, a little over half (51.2%) responded *Yes* followed by nearly a third (29.2%) responding *Possibly*. The rest indicated *No* (9.8%) or *Did Not Know* (9.8%) as shown in Table 4.17.

Table 4.17

Percentage Distributions for Members Perception of Pastor Addressing Social Justice and Racial Justice Issues During Church

Statement	Yes %	Possibly %	No %	Do Not Know %
Does your Pastor ever address social justice issues during church services?	58.5	26.8	9.8	4.9
Does your Pastor ever address racial issues during church services?	51.2	29.3	9.8	9.8

Note. N = 41.

Survey Question 4: Pastor's Openness to Addressing Racial Issues and Influence on Racial Views

Table 4.18 displays response distributions for questions that followed up on the pastor's openness to addressing racial issues during church services and how it may have influenced the members' racial views. The first question serves as confirmation about race-based discussions led by the pastor based on the members' recollection. The combined totals, as seen in Table 4.19, for *somewhat agree* and *strongly agree* revealed that many (78.0%) respondents agreed that the pastor talked about racial issues during church services, while the remaining 21.8% either *disagree* on some level (4.8%) or responded *neither agree nor disagree* (17.0%). More than half (58.6%) of the survey respondents agreed on some level with the idea that the pastor's messages have positively influenced their views on racism, with 36.6% *strongly agree* and 22.0% *somewhat agree.* This view on the positive effect of the pastor's messages was further supported by most (65.8%) respondents either strongly disagreeing (63.4%) or somewhat disagreeing

(2.4%) that the pastor's messages negatively influenced their views on racism. The rest of the survey respondents either neither agreed nor disagreed (24.4%) or agreed (9.8%) that the pastor's messages negatively influenced their views on racism.

Table 4.18

Mean Scores and Percentage Distributions for Pastor's Messages on Racial Issues

Statements	*M*	*SD*	Strongly disagree %	Somewhat disagree %	Neither agree nor disagree %	Somewhat agree %	Strongly agree %
My addresses racial issues during church services.	4.17	0.96	2.4	2.4	17.0	31.7	46.3
My pastor's messages about race has positively influenced my views on racism.	3.78	1.18	7.3	2.4	31.7	22.0	36.6
My pastor's messages about race has negatively influenced my views on racism.	1.85	1.22	63.4	2.4	24.4	4.9	4.9

Note. $N = 41$.

Survey Question 5: Pastor's Frequency of Race-Based Discussions

As shown in Table 4.19, when asked how often they talked about racial matters a cumulative 73.0% of survey respondents indicated that the pastor talked about race at least *a few times per year,* with 36.6% choosing *a few times a year*, 26.8% *at least monthly*, and 9.8% *weekly*.

Table 4.19

Percentage Distributions for Pastor's Frequency of Race-based Discussions

How often does your pastor talk about racial matters?	% of responses
Almost Every Week	9.8
At Least Monthly	26.8
A few times a year	36.6
Rarely	24.4
Never	2.4

Survey Question 6: Pastor's Influence on Members' Racial Views

When asked if the pastor's messages about race had negatively influenced their views on racism, the majority of survey respondents (90.3%) disagreed on some level with the statement. Most responded *disagree* (80.5%) or *somewhat disagree* (9.8%) that the pastor's messages negatively influenced their racial views (Table 4.20). The remaining 9.7% chose *undecided* or *agree* regarding the pastor's messages negatively influenced their views on racism.

Table 4.20

Percentage Distributions for Pastor's Influence on Racial Views.

My pastor's messages about race have negatively influenced my views on racism	%
Agree	2.4
Somewhat Agree	2.4
Disagree	80.5
Somewhat Disagree	9.8
Undecided	4.9

Note. $N = 41$.

Survey Question 7: Pastor's Expressions of Encouragement

Table 4.21 shows member responses to questions about what the pastor does or says to keep them hopeful during times of civil unrest. Almost all participants (97.6%) responded that the pastor either *always* (90.2%) or *most of the time* (7.4%) reminds them about God's love.

Similarly, 90.3% indicated that the pastor *always* (75.6%) or *most of the time* (22.0%) empowers them through words of encouragement. In terms of the pastor providing helpful resources, responses were mixed with the majority responding *most of the time* (31.7%) or *always* (29.3%) and a few (21.9%) responding with *sometimes*.

Table 4.21

Mean Scores and Percentage Distributions for Pastor's Expressions of Encouragement During Times of Civil Unrest

Statements	*M*	*SD*	Never %	Sometimes %	About Half the Time %	Most of the Time %	Always %
Reminds me about God's love to give me peace	4.68	0.71	0.0	0.0	2.4	7.4	90.2
Empowers me through words of encouragement	3.54	1.31	2.4	0.0	0.0	22.0	75.6
Provides me with helpful resources	4.88	0.39	7.3	21.9	9.8	31.7	29.3

Note. $N = 41$.

Survey Question 8: Pastor's Role in Community

When asked to describe the pastor's role in the community, 90.2% indicated that the pastor was either *clearly* (75.6%) or *mostly* (14.6%) "A role model for future leaders." (Table 4.22). S imilarly, 90.3% indicated they either *clearly* (73.2%) or *mostly* (17.1%) viewed the pastor as a community advocate. Also, similarly, 92.6% either *clearly* (78.0%) or *mostly* (14.6%) viewed the pastor as a "spiritual advisor."

Table 4.22

Mean Scores and Percentage Distributions for Members Perception of the Pastor's Role in the Community

Statements	*M*	*SD*	Does not describe my feelings %	Slightly describes my feelings %	Moderately describes my feelings %	Mostly describes my feelings %	Clearly describes my feelings %
A role model for future leaders	4.63	0.72	0.0	2.4	7.3	14.6	75.6
An advocate for the community	4.56	0.88	2.4	2.4	4.9	17.1	73.2
Spiritual Advisor	4.66	0.78	2.4	0.0	4.9	14.6	78.0

Note. $N = 41$.

Survey Question 9: Member Concerns for Racial Discussions in Church

When asked what the biggest risk would be in conducting race-based discussions at the church, Table 4.23 shows that many participants (73.1%) responded *slightly* to *clearly describes my feelings* to the "Fear of offending another member" statement and a little over one quarter (26.8%) of the survey participants responded that a fear of offending another church member *did not describe their feelings*. Thus, most survey respondents indicated they had some level of fear of offending other church members if they engaged in race-based discussion at church.

A high 80.5% felt that a concern about a rise in controversy stemming from race-based discussions *slightly* to *clearly described their feelings, with the rest* (19.5%) responding that this concern *did not describe their feelings*. Thus, most survey respondents, indicated some level of concern about increasing controversy if they engaged in race-based discussions at church.

In terms of concerns about race-based discussions—"Bringing worldly views into the church"—over half of respondents (61.1%) responded that the concerns *slightly* to *clearly*

described their feelings. At the same time, more than a third (39.0%) w ere not concerned about bringing worldly views into the church.

Table 4.23

Mean Scores and Percentage Distributions for Members Concern about Racial Discussions in Church

Statements	*M*	*SD*	Does not describe my feelings %	Slightly describes my feelings %	Moderately describes my feelings %	Mostly describes my feelings %	Clearly describes my feelings %
Fear of offending another member	3.02	1.52	26.8	12.1	14.6	24.4	22.0
Conflicting ideas leading to controversy	3.00	1.38	19.5	17.1	26.8	17.1	19.5
Bringing worldly view into the church	2.49	1.53	39.0	17.1	22.0	0.0	22.0

Note. $N = 41$.

Survey Question 10: Members' Racial and Social Views and Behavior Change

When asked how the pastor's messages about race had changed the member's social views and behavior, many participants (80.6%) responded *describes me slightly well* to *extremely well* to the notion that the pastor's messages made them more aware of the challenges some members experience (Table 4.24). The remaining smaller proportion (19.5%) of respondents responded *disagree* t the statement by selecting it *does not describe me*. Thus, most respondents indicated that the pastor's messages about race had influenced their social views and behavior.

In terms of being more empathetic towards the experiences of other members based on the pastor's messages, many participants (85.4%) responded *describes me slightly* to *extremely well* to the feeling that they are more empathetic. The remaining respondents (14.6%) indicated being more empathetic *did not describe* their feelings.

Lastly, with regards to being inspired to help empower minority communities through the pastor's messages, many participants (87.8%) re sponded *describes me slightly* to *extremely well.* The remaining participants (12.2%) fe lt the statement did not describe them. Thus, most were inspired by the pastor's messages to empower minority communities.

Table 4.24

Mean Scores and Percentage Distributions for Member Racial and Social Views and Behavior Change

Statements	Does not describe me %	Describes me slightly well (%)	Describes me moderately well (%)	Describes me very well (%)	Describes me extremely well (%)
I am now aware of the challenges some members of my church experience	19.5	17.1	17.1	29.3	17.1
I am now more empathetic towards others' experiences	14.6	14.6	12.2	29.3	29.3
I am inspired to help empower minority communities	12.2	2.4	17.1	31.7	36.6

Note. $N = 41$.

Chapter Summary

This chapter presented findings from a content analysis performed on qualitative data in addition to percentage distributions from responses to the closed-ended questions in the member survey. The content analysis included a two-part process of exploring word frequency and emergent themes across and within data sources. The inclusion of multiple data sources from the members, leadership team and Pastor, archival materials, added to the validity of the conclusions and recommendations for further research. In Chapter V, the focus is on connecting the literature and findings to the case to better understand the dynamics and implications of religious racial socialization.

Chapter V: Interpretation of Findings

This study explores the process and impact of RRS by a Black pastor at an historic Black Baptist church in Orange County California. The methodology involved a two-part word frequency and emergent thematic analysis on all qualitative data, followed by a descriptive analysis on the church member responses to closed-ended survey questions. A content analysis was performed on qualitative data collected from narrative responses in the member survey and leadership team and pastor interviews as well as notes on observations from archival materials. Findings from the word frequency and thematic analysis performed across and within these three data sources revealed common language used by participants and the themes that represent the perspectives on the pastor's approach to RRS and leadership, in addition to the church culture.

The purpose of this chapter is to address and interpret key findings as they relate to the highest referenced sub-themes across all data sources: RRS/Coach, Leadership/Inclusive, and Church Culture/Righteous as they relate to my research questions. Any unexpected and pertinent information that emerged during the analysis is also considered. To support my conclusions, attributes associated with RRS and relevant concepts from the literature review in Chapter II are revisited. Additionally, implications for leadership and change are discussed along with recommended actions for pastors. In closing, theoretical propositions, future research recommendations, study limitations, and a personal reflection are presented.

Purpose of the Study

The purpose of this study was to understand how members interpret and respond to their pastor's RRS and leadership approach. This study was prompted by my curiosity on how Black pastors in Orange County, California, similar to the influence of the Black church during the civil rights era, could help people manage through discourse and focused programs in dealing

with the impact of racism and injustice in the county. The pastor chosen for this case study was identified as a leader who embraced the role of racial socialization in the church and his identified ability to lead effective discussions about race relations in a multiracial church. Thus, his work offered an opportunity to understand more fully how RRS may be enacted through leadership and how his actions were perceived by members of the congregation. The culmination of this case study is a profile of a pastor who exemplifies what it means to be a progressive religious racial socializer.

Overarching Narrative of Pastor Boseman's Religious Racial Socialization

Pastor Boseman is not inexperienced when it comes to transforming a church through membership growth, membership ethnic diversification, and community outreach. Findings from the archival material revealed that he had a record of increasing church membership through outreach, and also of expanding church services to include tutoring for the youth and food pantries at churches he formerly led. Pastor Boseman has brought the same vision of growth and outreach to his current church. Under his leadership, the church has developed a children's church where Sunday School classes are held, in addition to programs that support performing art forms like drama, dance, and choir. This space allows the parents to engage in fellowship in the main sanctuary without being distracted by children.

The motivation underlying the pastor's racial and social activism seems to stem from a place of moral commitment, his passion for people, and a desire for overall justice. During my interview with the pastor he stated, "We believe people need hope, and the church is the hope of the world." To support his cause for justice, the pastor educates his members both biblically and scholarly about racism, and he makes sure the members know his stance: he encourages them to love everyone. The pastor shows relentless courage in addressing racism and the role of the

church by preaching sermons that challenge its morality. For example, in a sermon about racism and justice, the pastor expressed the desire for "a more perfect union" in our country and challenged members to "live as agents of justice" stating that "God is God of Justice" (Pastor Boseman, personal communication, January 13, 2020); referencing a passage from Micah 6:8: "To act justly and to love mercy and to walk humbly with your God." I observed, in response to this sermon, members nodding in agreement and verbally affirming the pastor's call to action. I did not observe any gestures of discontent or rejection among members.

As with transforming a church, the pastor was also familiar with the uneasiness that comes with discussing racism and injustice. The pastor affirmed this uneasiness in stating, "Race is a tough topic and people don't like to hear it. They get up tight about it. Some feel there's no place for racial topics in the church" (Pastor Boseman, personal communication, January 13, 2020). In his past leadership roles outside of California, he was criticized for supporting religious and athletic leaders with controversial racial views like Reverend Jeremiah Wright and Colin Kaepernick, and for talking about racism in the church, when dealing with high-profile city council issues.

My observation of the pastor was that he has become comfortable with feeling uncomfortable about addressing racial issues because of the current racial climate. The pastor stated, "I'm a King guy. I believe every single person has human dignity. It's our job to acknowledge it; everyone is valuable" (Pastor Boseman, personal communication, January 13, 2020). This proclamation about how people should be treated is an example of his coaching, which, I found in my research, is the highest referenced characteristic of the pastor under RRS.

In the following section, perspectives across all data sources are provided on the top three sub-themes and evaluated for pastoral alignment and effectiveness. The goal in this review is to

identify where perspectives connect regarding the pastor's influence in RRS coaching, inclusive leadership, and a church's righteous culture.

Discussion of the Main Sub-Themes

The following subsections provide interpretative discussion of the results of this study organized into the three main sub-themes:

- RRS: Coaching,
- Leadership: Inclusive, and
- Church Culture: Righteous.

Sub-Theme—RRS: Coaching

Coaching Perspectives from Archival Materials. Under the RRS approach, coaching had the highest number of references, totaling 67. Most of the evidence was identified in the archival material and member survey responses. For example, articles written about the pastor include statements such as, "focus on what unifies us," "focus on reconciliation," and, "no race is better than any other race." In written transcripts of sermons, I witnessed and reviewed, phrases used such as, "Our ritual and rights are null and void if we don't help those who are oppressed;" "Choose today the road of justice;" "Live as agents of social change;" and "Fly the Christian banner higher than our gender, social status, education, and color." These statements spoke to the pastor's efforts in helping members understand their role as Christians in the push for social justice and change.

Members' Coaching Perspective. Members' references about coaching underscored the effectiveness of his instructions to "show the world we care about the homeless, the imprisoned, and unity between different races," and "if there's a problem with racism and different ethnic groups coming together, he said deal with it." For example, in response to the question, "In what

way does your pastor intervene on social justice issues?" some members stated, "he encourages the members to become involved in social justice issues;" "he encourages love and tolerance; " and, "he speaks on ways to improve ourselves which in turn will help our attitudes and how we deal with the community."

Majority of Participants: African American Women. The members' perspectives on the pastor's role and influence is a critical part of understanding the influence of RRS in this church. It is necessary to highlight the majority perspective of participants as represented in the data. The largest demographic of participants were African Americans (n = 34) and more than half (n = 20) of the African Americans were women age 46 and over. An important observation to add is that many of the women appeared to be senior citizens. This group of African American women, tended to attend church alone or with their spouse, consider themselves upper middle class, and live in North Orange County. Additionally, some members in this group may be near at, or past retirement age and live in the same geographic area as the church; therefore, they may have the income and/or flexibility in their schedule to participate in church activities.

Accessibility may also be a factor in a member's ability to be active in the church. Furthermore, one member from the African American, female, 46 and over group expressed a desire to "learn to be a better leader for the community;" another stated "I have always been involved in civil rights and fight for equality and justice." The words and themes generated by the church member group also suggest that members are community focused, optimistic about addressing issues, open to spreading God's love to everyone, and are observant of the pastor. The members' observing the pastor is meaningful because his actions as a coach, advocate, and educator, as identified in the emergent themes from the member data, could inspire the same actions from African American women, ages 46 and over. My observation is that these women

are the pillars of the church, therefore it may be advantageous to inquire about their willingness to assist the pastor in educating members about Black heritage. For example, their age implied that many were alive during the Civil Rights era and may have valuable firsthand or passed-down stories to share about Black history. These members could influence the next generation's involvement in race-work through intentional cultural mentoring if encouraged and supported by the pastor.

Leadership Team Coaching Perspective. Although references from the archival material and member survey are the highest in the RRS Coaching category, it is worth noting the leadership team's perspective on the pastor's coaching. In response to the question "How often does your pastor talk about race-relations," one member responded clearly that "when he does see racial injustices, he leads the members in discussion about how to think through things from a Christian perspective, he also takes action by reaching out to community leaders or engages in dialogue" (Anonymous participant, personal communication, January 29, 2020). When I asked about the types of race-based messages they recall hearing from the pastor, several of the members could not think of a specific message instead they spoke to the pastor's encouragement of being a church for every nation, generation, and situation.

Only one leadership team member spoke of how the pastor coached on reducing the tension between police and the Black community. They relayed the guiding precept, "We teach our young black men to be careful when dealing with the police and in the same vein, be sensitive to the work that police have to do" (Anonymous participant, personal communication, February 3, 2020).

My overall experience with interviewing the leadership team was that most of them shied away from questions regarding the pastor's race-based messaging. For example, two

people on the leadership team mentioned not wanting to get the pastor in trouble, even though I assured them of confidentiality. Nevertheless, what the leadership team did highlight was the pastor's role as an advocate: one said, "He's proactive with addressing issues and when the young men were being shot by police, he went to talk to the police department" (Anonymous participant, personal communication, January 29, 2020). My inference isthat the leadership team focused more on the pastor's positive actions rather than things he said related to racism and injustice.

Pastor's RRS Coaching Influence. The pastor's greatest influence in RRS coaching was in encouraging members to get involved in community issues, challenging their own views and attitudes towards racism and injustice, and reminding them of their role as Christians in the fight for justice using biblical scriptures to reinforce his guidance. He was also effective in encouraging members to love everyone and to be a church where all are welcome while also honoring the church's Black historical roots. The pastor stated, "We doubled down on the fact that we want to be a Black church, but we want to be open to all people. Whoever enjoys "soul food" are welcome!"

Sub-Theme—Leadership: Inclusive

Inclusive is the second sub-theme with the highest number of references, totaling 28. Most references connected to the Leadership: Inclusive sub-theme come from the leadership team and pastor interviews as well as the church member survey. Although brief, this section focuses on the perceptions that contributed to this theme and the pastor's influence.

Members' Perspective on Leadership: Inclusive. The members' references connected to "inclusive" were largely in response to what they heard the pastor say regarding race. For example, members recalled the pastor saying, "We are all equal*"* and that "God loves all of us,"

One member said, “The Pastor reminds me to extend love to others, and that we are all one.” These words from the pastor encouraged members to accept everyone.

Leadership Team Perspective on Leadership: Inclusive. Regarding leadership approach, the inclusive leader had the highest number of references in the leadership team category with statements such as “he has compassion for the underserved, homeless, anyone who is considered the least and the left out” and “he is a people person.” Additionally, one leadership team member described the pastor’s leadership style as “inclusive,” and other members provided context by noting that “he engages the youth and young adults in an effective way, and he cares about people.”

Pastor’s Inclusive Leadership Influence. The pastor’s influence on the perception that he is an inclusive leader was evident his encouraging members to love everyone and to have compassion for the underserved. The words and sentiment also aligned with references from the pastor’s interview responses in which he stated, “Everyone is welcomed at our church regardless of their political views or any other personal preference and every single person has human dignity.” On the church website I found that the pastor and the church regularly take actions to show love and care to everyone through their community outreach programs that include a prison ministry, heath awareness, a food service, and emotional and mental support teams.

Sub-Theme—Church Culture: Righteous

Righteous was the third sub-theme with the highest number of references, totaling 38. Most references came from the archival material and the member survey responses.

Archival Material: Righteous Perspective. Data from articles written about the pastor and from the pastor’s sermons revealed his stance on the church having a righteous culture. *Righteous* was defined as “acting in accord with divine or moral law: free from guilt or sin”

(Merriam-Webster, n.d.-c). Passages from a sermon preached by the pastor, which I transcribed at the time, supported this sub-theme: “Loose the chains of injustice and break every yoke”; “As individuals and a church we stand at the crossroads of justice—we’ve seen things that aren’t right. Choose today the road to justice”; and “King said hurt is too big a burden to bear, who do you need to forgive [and] love, that has hurt you?” (Pastor Boseman, personal communication, January 19, 2020). These references are included in the archival material.

Members: Righteous Perspective. Some references made by members reflect the sentiment of what it means to be righteous. Messages they received from their pastor included “stand for justice and equality,” “pastor speaks on fairness,” and “treat everyone with value, dignity, and respect.”

Pastor’s Influence on Righteous Perspective. It is evident that the pastor’s decree for the church to treat people with dignity and justice resonates with the members. During my visit, I experienced this righteous behavior firsthand in the way the members and the pastor greeted me with open arms and how I was offered snacks between services and Christmas gifts for my daughter. The culture was very welcoming, and they made me feel seen and important.

Discussion of Findings in Relation to the Research Questions

In Chapter II, I described a religious racial socializer as a pastor who is direct in talking about race and Black culture, culturally transformational, and overall progressive. I submit that the attributes of RRS are in accord with what it means to be a protestant Christian leader—to protest injustice (Figure 2.2). In the following section, key findings from the content and descriptive analysis are presented in relation to the research questions, RRS framework where relevant, and the literature review.

What Are the Characteristics of the Pastor's RRS Approach?

The top three emergent sub-themes for RRS, the *Coach*, *Educator*, and *Advocate* approaches, scored the highest across all data sources. These sub-themes represent the perceived characteristics or attributes of the pastor's RRS approach found through the qualitative data. A coach is defined as "one who instructs or trains" (Merriam-Webster, n.d.-a). As such, the role of coach and educator reflect the pastor's experience in higher education as a professor. Perhaps, the pastor's experience with teaching and engaging adult learners in a classroom setting are a key contributor to his effectiveness in RRS.

Furthermore, each of these roles connect with the RRS framework in affirming the pastor's RRS approach as being transformational. It is useful in probing this approach to revisit Bass's (1985) four I's of transformational leadership— idealized influence, inspirational motivation, intellectual stimulation, and individualistic consideration—as discussed in Chapter II. A large majority (90.2%) of member survey respondents perceived that the pastor established a role model for future leaders.

In terms of inspirational motivation, the pastor used storytelling to build empathy amongst members. Over 90% of the survey respondents perceived that the pastor had the ability to inspire positive change in the community and a high 85% recognized that he addressed social justice issues. I suggest that their perception is a result of his effectiveness in using stories about personal experiences of discrimination to build empathy and influence action in members. Members mentioned that the pastor "reminded me that he is dealing with the same issues of discrimination" and that the pastor "described his hurt and anger when the police were called on him while he was merely ordering food at a restaurant."

In addition, to educate church members—what Bass (1985) referred to as "intellectual stimulation" (p. 4)—the pastor informs them on Black culture, racism, injustice, and the history of the Baptist church. The pastor's stance as an educator was evidenced in my archival review of recorded sermons where I saw the pastor and members wearing African attire to promote ethnic pride during Black history month. During my field study, I heard the pastor describe racism as a countrywide issue using publicized police killings of unarmed Black men and women as an example of racial biases. During the same sermon, which was in celebration of Martin Luther King Jr.'s birthday, the pastor acknowledged the connection between leaders of the Civil Rights Movement and the Black Baptist church and the collective push for equal rights and social justice.

Lastly, Pastor Boseman gave individualized consideration by focusing on individual and collective spiritual and emotional needs of members. This is corroborated by responses to the member survey as there was consensus around the pastor's concern for their personal development, and their view of him as a community advocate and spiritual advisor.

Similar to racial socialization, the purpose of the pastor's race-based messaging was to enlighten, empower, and prepare members for the racial biases that are prevalent in society. Earlier research on racial socialization suggested that the Black church plays a significant role in teaching parents how to talk to their children about race (Lincoln & Mamiya, 1990; Mitchell & Thomas, 1994; Paris, 1985; Wielhouwer, 2004). In comparison of racial socialization to RRS, both are focused on African American empowerment through teachings of racial pride and preparing for racial biases. They differ in that RRS primarily focuses on the interaction between the pastor and adult members of the church and incorporates biblical references to bring awareness on the injustice of racism, whereas racial socialization does not primarily use religious

scripture to racially socialize and is primarily between a parent and child (Boykin & Toms, 1985).

In summary, the pastor's characteristics in RRS were that of a *coach*, *educator*, and *advocate.* Findings in this study were that the pastor leverages his experience as an educator to create a safe learning environment to discuss difficult topics about race and Christianity. Additionally, Pastor Boseman's used stories to build empathy among church members. He incorporated personal stories, historical information for context, and biblical references to support key points when talking about racism and social injustice. In doing so, he reinforces his stance on racism, the role of the church, and expectations of members. Figure 5.1 illustrates the addition of storytelling, empathy, coach, educator, and advocate to attributes of a progressive religious racial socializer. As evidenced across all findings, these attributes contribute to the pastor's ability to change members' perspectives and inspire them to support social transformation.

Figure 5.1

Expanded Religious Racial Socializer Attributes

What Words or Phrases Are Most Frequently Heard from the Pastor on Racial and Social Justice Matters?

Both the timing of the pastor's messages and the frequency of discussions regarding racial and social justice matters were evidenced. Findings from the member survey suggest that the majority claim to hear race-based messages from the pastor at least a few times a year, or monthly. The infrequent occurrence of racial socialization suggests that the pastor is sensitive to the timing, intentional about building cultural and social awareness, and mindful about the members' readiness to receive information. For example, in my observations I noted that messaging occurred during national Black holidays or after the occurrence of a racially charged incident. From this, I conclude the pastor's race-based messages were infrequent and more situational, occurring primarily during Black national holidays or in response to racially charged events happening locally and nationally.

Words. The frequency of words spoken represent the language commonly used in the church, some were related to race and some were not. Language has been defined as "the sum total of explicit and implicit systems used by individuals to structure the environment" (Cameron & Saunders, 1977, p. 1). Therefore, verbal, and non-verbal language used by the pastor and churchgoers have an influence on the church culture and beliefs. In reviewing the history of the Protestant Christian church, language was used as a tool to empower or subjugate groups depending on the intent of the messenger. Because of this history, an assessment of the most frequently used words brings clarity to the language used to coach, educate, and inspire members to act.

An examination of the words collected across all data sources revealed the most frequently used were not related to race; instead, they were *church, God, love, every,* and

generation. The most frequently used words that have a racial and social context were *community, people, Black, race,* and *youth*. My conclusions about the top 10 words is that they align with the pastor's desire that the church be inclusive but also maintain its Black identity. Additionally, the words indicate a balance in religion and social considerations shared across the data sources. Based on these findings, it appears that the language transmitted from the pastor to members about the church being for every generation, love everyone, race as example, are being embraced and absorbed.

Finally, I looked within and then across all data sources to identify commonly used words. The findings show that all study data sources share the words *church*, *community*, *love*, and *pastor*. I submit that these four words represent the shared core values, dismissing race or specific groups and instead concentrating on inclusivity and love. In short, the church represents a place where the community can gather and share their love for God and one another.

Phrases. The phrases most frequently heard were identified during the coding phase of the emergent thematic analysis across all data sources. Although the frequency of the phrases was not quantifiable like the word analysis because the exact wording of the phrases varied, the following phrases captured the sentiment of responses from all data sources: "stand for justice, be agents of positive change;" "love everyone;" and "be a church for every nation, generation, and situation." I observed that the pastor frequently stated and restated that the church is a place for every nation, generation, and situation. The results of this repetition are evident in the word frequency and thematic analysis where the word, *coach*, is used to express the intent of the statement. This repetitive messaging and storyteller approach are comparable to the process Martin Luther King Jr. learned from the Social Gospel Movement on how to instill messages that ignite change in followers using music and biblical messages (Morris, 1984). This, again, is an

example of how language in addition to repetition was used by the pastor to reinforce his desired shared beliefs and culture for the church.

How Has the Pastor's RRS Approach Influenced the Members' Racial and Social Views and Involvement in the Community?

The purpose of this research question was to gauge how the members psychologically responded to the pastor's RRS coaching, educating, and advocating approach. I wanted to know if some members were negatively or positively influenced, if they were concerned that racial topics might offend other members, and if they were inspired to get involved in the community. The findings for this research question came from the member survey responses, quotes from the leadership team, and supportive details from my observations.

In response to the survey question about whether the pastor's messages about race positively influenced members' views on racism, the majority (58.6%) responded positively. Regarding the pastor's negative influence on racial views, members were asked this question twice, once within a series of questions and then as a standalone question for validation. When asked within a series of questions, the majority (65.8%) disagreed with the notion of the pastor's messages negatively influence their views on racism. As standalone questions, members' overwhelmingly (90.3%) disagreed that the pastor's messaging was a negative influence. Some members offered no opinion about the pastor's messages being a positive or negative influence. Perhaps their inability to neither agree nor disagree suggest a hesitation on how to respond or possibly a concern in not responding in favor of the pastor. Nevertheless, I observed that members reacted positively by nodding in agreement when the pastor talked about racial justice and the church being an example for the world. They also expressed empathy when the pastor

shared his experience of discrimination. The members appeared to have a lot of respect and trust in the pastor.

Within the leadership team, several interviewees explained how the former pastor was a "historian" and more "bible based" and that Pastor Boseman is "application and action-oriented" and "has us more outward focused and less inward focused" (Anonymous participant, personal communication, February 3, 2020). These responses suggest that Pastor Boseman was more socially focused than the previous pastor and had widened the members' social lens.

Responses to concerns about having racial discussions in church suggested that many members are mindful about offending another member and creating controversy. Close to three-fourths expressed some concern about offending another member or having conflicting ideals leading to controversy. Although members did not disclose who they were afraid of offending or being in conflict with, Sue (2015) suggested four primary reasons why public discussion about race by Black people might be avoided:

- Fear that White Americans will use intergroup conflicts as a reason to be passive and biased about racism "What about Black on Black crime?" is a common assertion (Hart, 2016);
- Fear of Black empowerment initiatives being infiltrated by those in power to create division and, thereby, prevent collective action against systems of oppression;
- Fear that intergroup discussions about issues in the Black community could worsen the illusion that racial and justice matters are not an issue for the greater society; and
- A need to explain that Black people can be prejudiced but not racist because being racist presumes a dominant person or group that has control over resources such as jobs, education, and healthcare.

Furthermore, discussions about race could make White people feel uncomfortable, so rather than be impolite, race-talk should be avoided (Sue, 2015).

Contrary to the majority of members having a fear of offending other members and conflict when discussing race, more than half of the survey respondents had little or no concern about bringing in worldly topics. This showed the members' openness to talking about racism even if some other members might have found it offensive and controversial. The term "worldly" is used in the church sector to describe secular topics, issues, and activities that are associated with humanity and seen as unholy by the church. The King James Bible states we should deny "ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world" (Titus 2:12). This is an important finding because it suggests that the pastor and congregation members are aware of the risks in offending some members when discussing racial topics in the church but that the need to address it is of greater importance. In this instance, the pastor and many members show an alignment in concerns about worldly/social issues.

In revisiting the two perspectives of belief in the Black church, regarding this-worldly versus other-worldly, the alignment between the pastor and the members suggested that the church follows a this-world perspective guided by the pastor. A this-worldly perspective is concerned with what is presently happening within and outside of the church, while the other-worldly view is focused on eternal life and not issues of the world (Lincoln & Mamiya, 1990; Martin & McAdoo, 2007). In this case, the pastor takes a this-worldly perspective in the way he coaches members to "show the world we care about the homeless, the imprisoned, and unity between different races." This is not to say that the pastor is unconcerned about eternal life; however, my observations and the data revealed a focus on a this-world perspective as evident by the pastor's preaching on the impact tradition and religion has on social progress, how to live

victorious, the importance of loving your neighbor, and, in 2019, a series of sermons on how to be happy.

Most members reported that the pastor's race-related messages had changed their social views and behaviors by making them more aware of challenges other members experience and as a result created a greater sense of empathy for others. These members also expressed a willingness and inspiration to help empower minority communities. Further research with a larger sample size of church members could identify personal or professional barriers prohibiting members from being socially active. Nonetheless, overall members' positive responses to the survey questions related to the pastor's RRS, reflect the effectiveness in his coaching on racial biases, racial pride, community involvement, justice, and equality.

In summary, the pastor's influence on members and their reactions to his messages related to RRS, confirmed his ability to change members' perspective and transform the social view of the church. The Christian church has the opportunity to maintain the moral fiber in the community and help mitigate societal issues. Like Pastor Boseman, inspired faith leaders must be willing to address racial and societal issues from a spiritual and biblical perspective, thereby seeking to liberate the whole person by raising social consciousness. This level of discernment, involvement, and vulnerability requires the pastor to be mindful about his influence, committed to the cause, open to surveying members to measure the impact of change, and prepared to make data informed decisions and adjustments (Gardenswartz & Rowe, 2009).

These key components in managing change in a diverse environment are especially important when discussing a subjective and emotionally triggering topic such as racism in a diverse setting (Sue, 2015). In that regard, the pastor's agreement to participate in this study demonstrated his passion for helping his members and the community come together. As the

pastor's congregation grew more diverse, he welcomed an assessment into how his preaching about racial matters impacted members. The pastor knew that the subject would be risky in stating that "some feel there's no place for racial topics in the church" (Pastor Boseman, January 13, 2020); but despite this, he participated for the purpose of assessing his influence. This case study illuminated the risk-taking required to address social issues of race and that diplomacy and clear communication about intentions contribute to positive outcomes such as empathy and activism in members. Furthermore, findings from this study suggest that when topics of race and unjust treatment of Black people are openly supported by the pastor, and the church is open to learning and embracing truth regarding racism, the membership is prepared to lead positive social change.

What are the Characteristics of the Pastor's Leadership Style?

Insights about the pastor's leadership style derive from the qualitative data collected across all data sources. from the results of the emergent thematic analysis, the sub-theme *Inclusive*, best described the pastor's leadership style. According to Bourke and Espedido (2006), inclusive leadership is based on the leader's visible commitment to diversity, vulnerability, self-awareness of personal bias, curiosity, and empathy towards others, and can empower others through effective collaboration. Furthermore, inclusive leadership "extends our thinking beyond assimilation strategies or organizational demography to empowerment and participation of all, by removing obstacles that cause exclusion and marginalization" (Booysen, 2014, p. 298). In this study, *inclusive leader* was the highest scored leadership approach theme with 28 references; it was followed by terms related to collaborative and transformational leadership.

In transformational leadership, inclusivity is an important factor when operating in an ethnically-diverse setting because it recognizes differences and creates a sense of belonging that

can positively impact morale and individual contribution (Ashikali et al., 2020; Randel et al., 2016; Randel et al., 2018). Pastor Boseman has created an environment where members feel welcomed and are inclined to reciprocate the feeling. This was evident from the members' majority agreement that their pastor is concerned about their personal development. Members also agreed that the pastor empowers them through words of encouragement and reminds them about God's love during times of civil unrest. This is an example of the pastor's practice of addressing the members' psychological and emotional needs and understanding how his actions contribute to their feelings of inclusion and, ultimately, their trust in his leadership. However, when it comes to the availability of resources about 30% indicated that the pastor either never or only sometimes provides needed resources to help members manage civil unrest caused by racism and injustice. Sue (2015) suggested using trainers who are comfortable talking about race to facilitate racial discussions and incorporate books and videos to enhance the learning experience.

The pastor's inclusive approach extended beyond the church and into the community. For example, the church has outreach programs that focus on helping the homeless, imprisoned people, and programs to raise health awareness to name just a few such initiatives. The pastor's community involvement has been recorded in articles and videos that portray him as a caring pastor who is passionate about God's people and spearheading conversations about racial reconciliation. Pastors seeking to become more inclusive are challenged with ensuring their intentions are well communicated and that actions are transparent to members and the community as this may reduce confusion about the pastor's social values and interest. In this case, most of the members (85.4%) agreed to some extent withstatements that the pastor was clear about his stance on addressing racial issues. Most members (73.2%) saw him as an

advocate. The leadership team commented on the pastor's ability to communicate his encouragement to be community focused and to empower them to take the lead in community engagement efforts. These perspectives from the members and leadership team align with the pastor's desire for the church to be a place that is open to everyone and stands against injustice.

Unexpected Findings

This section describes themes that emerged in the analysis that were not directly associated with the exploratory research questions but created a fuller understanding of the church culture. These thematic areas included a main theme I have labeled *Church Culture* further elucidated by three sub-themes: *righteous, people focused,* and *learning organization*.

The emergent thematic analysis revealed that church culture was an important element of the member's and leadership's connection to the church customs and shared values. *Culture* is defined as "the customary beliefs, social forms, and material traits of a racial, religious, or social group" (Merriam-Webster, n.d.-b). Northouse (2013) defined culture as "the learned beliefs, values, rules, norms, symbols, and traditions that are common to a group of people" (p. 384). In this study, the three sub-themes associated with the church culture are *righteous, people focused,* and *learning organization*. Being righteous, as an important part of church culture, was mainly evidenced in the archival materials and members' survey responses as a desire for justice and fairness. The pastor's focus on the development and spiritual well-being of people, and community outreach initiatives aligns with his inclusive leadership approach.

I propose that the perception of the church as a learning organization was influenced by the pastor's classroom-style approach to preaching, apparent in findings related to the *educator*, *advocate*, and *coach* sub-themes, where members describe how the pastor encouraged them to be just by loving everyone, and to be proud of their heritage. During my visits, I witnessed him

referencing biblical scriptures to explain what it means to be just. In one instance, he quoted Micah 6:8—"But to do justly, and to love mercy, and to walk humbly with thy God?" He also paraphrased Black historian Carter G. Woodson to reinforce his encouragement love, pride, and self-empowerment through knowledge: "If they can control your mind they can control everything else; it's about a mindset and a heart set"

Furthermore, the leadership team emphasized the pastor's preaching style as "constantly educating" and his ability to "take scripture and apply it to today." This is consistent with Sue's (2015) statement, "Classrooms are political spaces, microcosms of race relations in the broader society, and teachers represent the agents that enforce the types of interactions dedicated by the norms of the learning environment" (p. 68). Therefore, as an educator and culture influencer, Pastor Boseman was positioned as the primary agent of change and responsible for how he reacted to racism and injustice. Additionally, he was responsible for understanding how his beliefs, attitudes, actions, and inactions, may have impacted the trajectory of the culture.

Pastor Boseman was mindful of his legacy. When I asked him how he wants to be remembered, he stated,

> I want to be remembered by this: "He laughed a lot and made me feel good; he was a great loving sincere friend who had my back; he was the same person in the mall, in the pulpit, or at home—consistent." And that is not perfect, I'm consistently trying to better myself.

In response to his hope for the church legacy, he said, "I want the church to have a legacy of community involvement. The church should have a rich history regardless who is the pastor." (Pastor Boseman, personal communication, January 13, 2020)

Theoretical Propositions From This Exploratory Case Study

The findings of this exploratory case study led to theoretical propositions about the practice and influence of a progressive religious racial socializer. In case study research,

theoretical propositions are hypotheses that emerge from the conceptual analysis of multiple perspectives on the case subject or phenomenon. Yin (2012, 2014) suggested that initial propositions direct appropriate research design and data collection procedures at the outset of a study, and, at the conclusion of the study, point to future research and practice in similar contexts. Yin (2012) stated, "Theoretical propositions should by no means be considered with the formality of grand theory in social science but mainly need to suggest a simple set of relationships" (p. 147). In this case, the relationships are among the pastor, church members, leadership team, and archival material.

The theoretical propositions in this case extend from a desire to explore Pastor Boseman's approach to RRS and the influence of his practices on churchgoers. I postulated that a pastor who is direct in talking about race-based topics is transformational and, therefore, progressive. In this research study, I deepened understanding by recognizing the intentions, actions, and impact the direct communication of race-based topics can have on church members and church culture. Specific elements added to the RRS framework included the salience of the pastor's knowledge, experience, skills, and religious and social values. These elements assisted in transforming the members' mindsets from being internally focused on what happens in the church to having external focus on events happening in the community and wider society. Additionally, Pastor Boseman's leadership approach as an RRS coach and an inclusive leader contributed to the righteous church culture and member transformation. Each component of the pastor's RRS influence is further explicated in the following theoretical propositions.

Proposition: Pastor Boseman's RRS Engagement Influences Members to Build Empathy and Empower Minority Communities

The case study findings suggest that members saw Pastor Boseman as a coach when addressing racial and social justice matters. He educated them on race and religion, advocates for the underserved, and uses personal stories to build empathy. Additionally, he used biblical and scholarly references to reinforce his messages. His influence was evident in the way members express a better awareness of what other members experience and a desire to empower minority communities. Their desire to empower was shown in their attendance at a Black Lives Matter march after my data collection. The pastor and some church members boldly stood in solidarity against the killing of George Floyd.

In the last decade, the concept of pastor as coach has become a popular topic for evangelical Christian leadership and life coaching authors (Miller & Hall, 2007; Stoltzfus, 2005, 2009; Webb, 2019); and online Christian magazines such as *Christianity Today* and *Crosswalk.com* (Miglioratti, 2009; Vaters, 2016). Collins (2009) described the role of a coach from a sports perspective and stated a "coach leaves each person being coached with increased self-confidence, clearer direction, and a greater fulfillment than he or she would have had otherwise" (p, 12–13). In my review, the books and articles on coaching mainly described the general role of a pastor as a coach and practical application but nothing specific to racial coaching. The concept of religious racial socialization fills the racial coaching gap in the Christian life coaching arena.

Proposition: Pastor Boseman's Leadership Approach Influences Inclusiveness Among Church Members

Pastor Boseman encourages members to treat people with dignity, to love everyone, and to be a church for every nation, generation, and situation. The effectiveness of his communication is evident in the way members recollect his call to action almost word for word. During my visits, I saw diversity in terms of race, gender, and age in the members, the choir, the band, and the children's church. There was also a mural painted of people with different skin colors in the stairway of the children's church. The placement of the mural reinforced the church culture of acceptance through illustration visible to the youth.

Proposition: Pastor Boseman's Stand for Justice Contributes to the Church's Righteous Driven Culture

Pastor Boseman's decree for members to stand for justice contributes to the church's righteous driven culture. His experience as an educator creates a classroom-like environment where he encourages learning and reflection on the ungodliness of racism. As a result, the church culture supports discourse about societal issues that are unjust based on biblical teachings and morality. Evidence of this righteous church culture is seen in how the pastor and members seek to do what is morally right for God's people through community outreach and service efforts.

Pastor Boseman's just and righteous efforts in exposing and rectifying past and present issues of race in the church coincide with the movement for racial reconciliation between White and Black Christian pastors. Racial reconciliation describes the process of repentance, forgiveness, and healing through meaningful discourse for the purpose of restoring the broken relationship between the White and Black church, while collectively renouncing social ills like racism and social injustice (Gushee, 2013; Hart, 2016; Ulmer, 2019). The challenge with racial

reconciliation is that the damage from racism could become a barrier to full forgiveness and reconciliation if prolonged or unreconciled (Ulmer, 2019). Therefore, it is imperative that both churches take action towards reconciliation that includes taking a stand against systems of privilege and oppression as an expression of unconditional love and desire for equitable rights for all of God's people

Conclusion on the Pastor's Influence

Pastor Boseman's practice of religious racial socialization and inclusive leadership and his influence on the church culture has positively influenced members. The members' willingness to talk about race, although it is uncomfortable, suggests that they understand the greater need for accepting everyone, regardless of race. Moreover, the pastor and church member facilitation of talks with local law enforcement and participation in a Black Lives Matter march is evidence of their efforts to be more socially involved. In this way, the church membership is thinking outward, meaning socially, rather than inward, meaning focused on self and the church. Above all, the actions of the pastor and members uphold the principle of inclusiveness—the acceptance of all—in the church. Pless and Maak (2004) suggested that in inclusionary work, once trust and reciprocity are formed between diverse groups, transformation is enabled through increased awareness of others, empathy, and reflection. The leader is then pressed to develop a vision that supports ongoing assessments that measure the effectiveness of inclusion efforts. This case study serves as an assessment for Pastor Boseman. Overall, the transmission of knowledge and experience from the pastor to members about race-based topics, their collective efforts in supporting diversity through inclusion, and their stance against racism and injustice all demonstrate the progressiveness in Pastor Boseman's RRS approach.

Leadership and Change Considerations

The findings from this exploratory case study suggest that a religious leader who desires to be progressive must be courageous in talking about race, visibly open to learning about what others experience, and willing to act against injustice. As well, there are consequences to being progressive: For example, some members may feel uncomfortable when discussing race in a multicultural group and some members may leave (and with that go their tithes and offerings) because of value misalignment. Conversely, the church could also gain members who have values that are better aligned with progressive views and action. For example, if a pastor is—or is becoming—passionate about inclusivity, then he or she must be willing to protest against systems and beliefs that oppress members and people in the community. Pastor Boseman's belief is that "the church is supposed to demonstrate to the world how we can live together in spite of the challenges in society." (Personal communication, January 13, 2020).

Recommended Action Steps

This study provides other pastors with examples on how to racially socialize members through language and deliberate coaching, educating, and advocacy. The implication of RRS is individual and collective transformation. Based on the research, I propose action steps intended to help pastors who aspire to be progressive in their language and actions, inclusive in membership, and effective in promoting social change, starting in the church. These steps are inspired by the expanded RRS framework, case study findings and evaluation methods, and the process of action research which involves investigating and evaluating an event and creating practical theories based on the outcomes (Bentz & Shapiro,1998; Jarvis, 1999; McNiff, 2005; Yin, 2014). Additional inspiration came from Sue's (2015) guidelines for taking personal responsibility in change management by learning about other people and their culture, interacting

with other cultures, comforting personal biases and fears, and taking personal action against racism.

My suggested actions steps for pastors are as follows:

1. Assess your current stance on racial matters.
2. Seek to understand others through conversation and education.
3. Reflect and accept changes in your perception about racism.
4. Publicly communicate your values and vision regarding race-relations.
5. Assess members for value and vision alignment.
6. Collectively refine church values and vision based on assessment results.
7. Bridge the generational gap through storytelling and sharing.
8. Incorporate cultural awareness programs or seek facilitators to educate members.
9. Encourage minority members to participate in the church leadership roles.
10. Connect with progressive pastors for support and collaboration; build allies.

On a macro-organizational level, Kotter (2012) offers an eight-stage process in leading change that can be applied to the work of creating diversity, inclusion, and opportunities for racial discourse in the church.

The eight-stage process entails:

1. Creating a sense of urgency about the need for change
2. Developing a team to guide the change
3. Creating a vision and strategic plan
4. Communicating the vision of change to the masses
5. Removing obstacles and encouraging action
6. Creating short-term wins and a reward system

7. Creating processes that support and perpetuate the intended change
8. Establishing new cultural norms

Challenges with Putting the Plan into Action

It is important to recognize challenges that may occur in RRS. Sue (2015) stated "overcoming personal racial fears and discomfort around people of color is not an easy task. It requires trying out new behaviors and changing people's pattern of relationship" (p. 218). Therefore, changes in membership and unfavorable feedback about a pastor's aspiration in discussing race should be expected. Moreover, adverse reactions to race talk in the church is not solely expected from White members. Conversely, Black members may also feel uncomfortable and experience fatigue when talking about racial topics (Purdie-Greenway & Davidson, 2019). To support healthy discussion about race, Sue (2015) recommended sincere, intentional, and respectful engagement by White people when learning about the Black experience. Not doing so could lead to increased tension between the groups if Black people perceive Whites as being intrusive or inauthentic.

To create a safe environment that allows for constructive conversations about race, Purdie-Greenway and Davidson (2019) recommended that all members of an organization, regardless of race, participate in ongoing education about race as an essential practice in recognizing the challenges and value in cultural diversity. As evident in my study, Pastor Boseman is seen as a coach when addressing racial topics. This finding supports the idea that Pastor Boseman's experience as an educator and knowledge about race likely contributed to his ability to facilitate productive discussions about race in a multicultural environment. A great educational resource for pastors seeking knowledge and tools to develop their racial competence is the Racial Equity Tools (2020) website. The website contains tutorials on how to facilitate

conversations about implicit bias, strategies on how to engage the community, and learning modules on racial equity, as examples.

Limitations and Recommendations for Further Research

There are four limitations to this study. First, only one pastor was studied thus limiting the possibility for comparison and diverse case examples. There could be other Black and non-Black religious leaders who have effective yet different approaches to racial socialization. Therefore, further research could focus on multiple cases of religious racial socialization practices by leaders from different ethnic groups and religious denominations.

The second limitation was the lack of diversity in participants. Although the church is majority African American, an emphasis on the study being open to all ethnicities may have encouraged more people to participate. Future research could yield a greater response rate and insights by studying a multicultural church with diverse groups comparable in size.

The third limitation was uncertainty about members' education level. A leadership team member mentioned that the church has members with a high-level of education. However, these data were not collected in the members' survey. Since the pastor's preaching approach is comparable to an educator, a survey question on members' education achievement level and opinion of his preaching style could shed light on the acceptance and effectiveness of his approach across different education levels. Future research could consider members' education level in comparison to the pastor's teaching experience and approach to religious racial socialization thus helping to further determine an alignment across members' needs and a pastor's style in presenting information.

The fourth limitation lay in the nature of a single case study. Although findings may be transferable to other like situations, the findings are not generalizable. Further research on the

practice of RRS of other Black and non-Black Baptist pastors in Orange County could provide an expanded view of the concept. The outcomes of the study could lead to the discovery of diverse religious racial socialization methods in both multicultural and monocultured churches. Additionally, the evidence could support empirical research through the creation of a religious racial socialization scale that measures the effectiveness of a pastor's approach by investigating the degree to which members perception about race and social justice are influenced by the pastor's words and actions. The design of an RRS measurement scale could support future research that would test the theoretical propositions and new concepts based on discoveries from the case study (Yin, 2014).

Lastly, further research on Christian life coaching in the Black Baptist Christian sector is recommended. Since the practice of Christian life coaching appears to be connected predominately to the Evangelical church, it would be advantageous to explore how life coaching happens in the Black Christian church, if at all.

Personal Reflections

As I reflect on my journey during this study, I am reminded of my grandmother and her passion to save God's people. My grandmother founded and led a non-denominational church with Pentecostal practices within a minority community in the late 1980s and1990s. As the grandchild of a pastor, I was raised in the church and taught the Bible. My grandmother was an example of what it meant to be a progressive leader. She was a female pastor in a highly patriarchal system and her church, the House of Refugee, was open to anyone seeking peace and asylum from their moral convictions. Although I do not recall my grandmother talking about race, she did emphasize the importance of saving the souls and lives of children. Perhaps this study brings me closer to answering a question that I have long carried with me: Why did my

grandmother not talk about racial matters or Black history? I now understand that she took on an other-worldly view by having us focus on our salvation and rewards in heaven. Nevertheless, my motivation to pursue race-work and inspire social change is a result of my grandmother's display of courage, leadership, and love for people.

As I sat and observed in the church for this study, I became aware that because of my Pentecostal background, I held biases regarding the Baptist church. For example, speaking in tongues is common in the Pentecostal church but in my experience, it is not commonly practiced in the Baptist church. Therefore, I had to confront my assumption that the Baptist church was less spiritual and, instead, concentrated on how members were spiritually fulfilled, as presented in findings through music, interpretive dancing, service to others, and the pastor's reminder of God's love. Additionally, my initial plan was to only survey Black members because my focus was on how a Black pastor can help Black people. But after speaking with my committee and the pastor about the church becoming more multicultural, I decided to open the survey to all members. Although, there were only a few non-Black participants, their responses are still an added contribution to this study and would be to future studies on religious racial socialization.

This case study on Pastor Boseman has provided examples of how to be a religious racial socializer and the implications of living these ideals. The consequence of coaching, educating, and advocating about race is that it can create social change. If the goal of the leader is to promote social change by discussing race, then this study suggests that the pastor needs to be progressive and direct in racial socializing members. In the years leading up to this study, overt racism, police brutality, and a pandemic has burned our society. Now is the right time for pastors to be beacons of truth and the church a place of refuge and righteousness. However, to speak truth regarding race and injustice, Christian pastors must confront their own biases with courage

and conviction. I view racial reconciliation as the progressive movement in today's Protestant Christian church. My questions to pastors reading this study are: if diversity, inclusion, and justice are important to you, how will you lead change in your church and the community? What will your legacy be as a Protestant Christian leader?

References

Allen, L. R., Dawson, C. M., & Brown, E. R. (1989). A schema-based approach to modeling an African-American racial belief system. *American Political Science Review*, *83*(2), 421–441. https://doi.org/10.2307/1962398

American Psychological Association. (2012). *Mamie Phillips Clark, PhD, and Kenneth Clark, PhD: Featured psychologists.* http://www.apa.org/pi/oema/resources/ethnicity-health/psychologists/clark.aspx

Anthony, M. J. (1993). *The effective church board: A handbook for mentoring and training servant leaders*. Baker Book House.

Angelou, M. (1969). *I know why the caged bird sings*. Random House

The ARDA. (2010). *County membership report: Orange county, California religious traditions, 2010.* http://www.thearda.com/rcms2010/r/c/06/rcms2010_06059_county_name_2010.asp

Ashikali, T., Groeneveld, S., & Kuipers, B. (2020). The role of inclusive leadership in supporting an inclusive climate in diverse public sector teams. *Review of Public Personnel Administration*. Advance online publication. https://doi.org/10.1177/0734371X19899722

Austin, A. (2006). *Achieving Blackness: Race, Black nationalism, and Afrocentrism in the Twentieth Century.* New York University Press.

Babbie, E. (2011). *The practice of social research.* Wadsworth

Baker, J. K. (2016, March 12). Make America White again? *The Atlantic*. Retrieved from https://www.theatlantic.com/politics/archive/2016/03/donald-trump-kkk/473190/

Baldwin, J. (1963). *Go tell it on the mountain*. Dial Press

Barna Group. (2016, May 5). *Black Lives Matter and racial tension in America*. https://www.barna.com/research/black-lives-matter-and-racial-tension-in-america/

Baškarada, S. (2013). *Qualitative case study guidelines.* Department of Defence, Australia. Retrieved from www.dtic.mil/get-tr-doc/pdf?AD=ADA594462

Bass, B. M. (1985). *Leadership and performance beyond expectations*. The Free Press.

Baxter, P., & Jack, S. (2008). Qualitative case study methodology: Study design and implementation for novice researchers. *The Qualitative Report*, *13*(4), 544–559. https://nsuworks.nova.edu/tqr/vol13/iss4/2

Billingsley, A., & Caldwell, H. C. (1991). The church, the family, and the school in the African American community. *Journal of Negro Education*, *60* (3) 427–440. https://doi.org/10.2307/2295494

Bogdan, R. C. & Biklen, S. K. (1992). *Qualitative research for education: An introduction to theory and methods research for education* (2nd ed.). Allyn & Bacon.

Booysen, L. A. E. (2014). The development of inclusive leadership practice and processes. In B. M. Ferdman & B. R. Deane (Eds.), *Diversity at work: The practice of inclusion* (pp. 296–329). Jossey-Bass.

Bourke, J., & Espedido. (2020, March 6). The key to inclusive leadership. *Harvard Business Review*. https://hbr.org/2020/03/the-key-to-inclusive-leadership

Boyatzis, E. R. (1998). *Transforming qualitative information.* SAGE.

Boyd, H. (2016, November 10). Dr. Barbara Christian, a literary critic and pioneering feminist. *New York Amsterdam News*, p. 28. http://amsterdamnews.com/news/2016/nov/10/dr-barbara-christian-literary-critic-and-pioneerin/

Boykin, A. W., & Toms. F. D. (1985). Black child socialization: a conceptual framework. In H. McAdoo & J. McAdoo (Eds.), *Black children: Social, educational, and parental environments* (pp. 35–51). SAGE.

Brent, E. & Lewis, S. J. (2015), *Learn sociology*. Jones & Bartlett Learning.

Broman, C. L., Neighbors, W. H., & Jackson, S. J. (1988). Racial group identification among Black adults. *Social Forces*, *67*(1), 146–158. https://doi.org/10.1093/sf/67.1.146

Burns, J. M. (1978) *Leadership.* Harper & Row.

Caldwell, H. (2003). *African American music spirituals* (3rd. ed.). Ikoro Communications.

Cameron, M. H., & Saunders, M. T. (1977). An overview of language. *Language & Speech*, *20*(3), 217–231. https://doi.org/10.1177/002383097702000304

Clark, K. B., & Clark, M. P. (1950). Emotional factors in racial identification and preference in Negro children. *Journal of Negro Education*, *19*(3), 341–350. https://doi.org/10.2307/2966491

Collins, G. R. (2009) *Christian coaching*. Navepress.

Colón, A. (2008). Reflections on the history of Black Studies. *Journal of African American History*, *93*(2), 271–279.

Cone, J. H. (1969). *Black theology and Black power*. Harper & Row.

Copeland, K. (2016). *Racism in the church: Kill the root, destroy the tree.* Kenneth Copeland.

Cross, E. W. (1985). Black identity: Rediscovering the distinction between personal identity and reference group orientation. In B. M. Spencer, K. G. Brookins, & R. W. Allen (Eds.), *Beginnings: The social and affective development of Black children* (pp. 155–171). Erlbaum.

Crowe, S., Cresswell, K., Robertson, A., Huby, G., Avery, A., & Sheikh, A. (2011). The case study approach. *BMC Medical Research Methodology*, *11*(1), Article No.100. https://doi.org/10.1186/1471-2288-11-100

Cruz, S. N. (2012, November 12). Black family reports hate crimes in Yorba Linda. *Los Angeles Times.* https://www.latimes.com/local/la-xpm-2012-nov-21-la-me-1121-black-family-harass-20121121-story.html

Dake, F. J. (2015).*The Dake annotated reference bible.* Dake Books. (Original work published 1963)

Davis, A. Y. (1974). *Angela Davis: An autobiography*. Random House

Demo, H. D., Small, A. S., & Savin-Williams, C. R. (1987). Family relations and the self-esteem of adolescents and their parents. *Journal of Marriage & the Family*, *46* (71), 5–15. https://doi.org/10.2307/351965

Denzin, N. K. (1989). *Interpretative biography.* SAGE.

Denzin, N. K. (2009). *The research act: A theoretical introduction to sociological methods* (3rd ed.). Prentice Hall.

Downton, J. V. (1973). *Rebel leadership: Commitment and charisma in the revolutionary process.* Free Press.

Du Bois, W. E. B. (1994). *The souls of Black folk*. Dover. (Original work published 1903)

Elton, R. G. (n.d.). Henry VIII King of England. In *Britannica* [Online]. https://www.britannica.com/biography/Henry-VIII-king-of-England

Fisher, M. M. (1953). *Negro slave songs in the U.S*. Columbia University Press.

Fowler, L. A. (2013). *Chapter three: Socialization*. http://www.csun.edu/~hbsoc126/soc1/chapter%203%20outline.pdf

Flick, U. (2017). Mantras and myths: The disenchantment of mixed-methods research and revisiting triangulation as a perspective. *Qualitative Inquiry*, *23*(1), 46–57. https://doi.org/10.1177/1077800416655827

Frazier, F. E. (1950). Problems and needs of Negro children and youth resulting from family disorganization. *Journal of Negro Education*, *19*(3), 269–277. https://doi.org/10.2307/2966484

Fusch, P., Fusch, G. E., & Ness, L. R. (2018). Denzin's paradigm shift: Revisiting triangulation in qualitative research. *Journal of Social Change*, *10*(1), 19–32. https://doi.org/10.5590/JOSC.2018.10.1.02

Gardenswartz, L., & Rowe, A. (2009) The effective management of cultural diversity. In A. M. Moodian (Ed.), *Contemporary leadership and intercultural competence: Exploring the cross-cultural dynamics within organizations.* (pp. 35–43). SAGE. https://doi.org/10.4135/9781452274942.n4

Gecas, V., & Mortimer, T. J. (1987). Stability and change in the self-concept from adolescence to adulthood. In M. T. Honess & M. K. Yardley (Eds.), *Self and identity: Individual change and development* (pp. 265–286). Routledge & Kegan Paul.

Gehman, R. (2005). *African traditional religion in biblical perspective*. East African Publishers.

George Floyd: Timeline of Black Deaths Caused by Police. (2020, June 26). *BBC News*. Retrieved August 1, 2020 from https://www.bbc.com/news/world-us-canada-52905408

Gotanda, N. (2013). A critique of "our constitution is color-blind." In R. Delgado & J. Stefancic (Eds.), *Critical race theory* (pp. 35–37). Temple University Press.

Graves, C. (2020, June 1). The killing of George Floyd: What we know. *MPR News.* https://www.mprnews.org/story/2020/06/01/the-killing-of-george-floyd-what-we-know

Griffin, F. (2004). Thirty years of Black American literature and literary studies: A review. *Journal of Black Studies*, *35*(2), 165–174. https://doi.org/10.1177/0021934704266722

Gushee, D. (2013). America's unfinished racial reconciliation. *Kirchliche Zeitgeschichte*, *26*(1), 73–83. https://doi.org/10.13109/kize.2013.26.1.73

Harris, J. H. (1991). *Pastoral theology: A Black-church perspective*. Augsburg Fortress.

Hart, D. G. I. (2016) *Trouble I've seen: Changing the way the church views racism*. Herald Press.

Heifetz, R. A. (1994). *Leadership without easy answers.* Harvard University Press.

Hidden Messages in Spirituals. (n.d.). https://bento.cdn.pbs.org/hostedbento-prod/filer_public/Underground%20Railroad%20William%20Still/Classroom/Lesson_Hidden Messages.pdf

Hill, A. S. (2006). Racial socialization. In G. Handel (Eds.), *Childhood socialization* (pp. 89–112). Transaction.

Hood, A. (2016). Standing up for #BLM: It is "not a movement. It's a mentality." *The Pastor*. https://Blacklivesmatterchicagoprofiles.wordpress.com/2016/05/10/the pastor/

Hughes, D., Smith, E., Stevenson, H., Rodriguez, J., Johnson, D., & Spicer, P. (2006). Parents' ethnic-racial socialization practices: a review of research and directions for future study. *Developmental Psychology*, *42*(5), 747–770. https://doi.org/10.1037/0012-1649.42.5.747

Hughes, M., & Demo, H. D. (1989). Self-perceptions of Black Americans: Self-esteem and personal efficacy. *American Journal of Sociology, 95*(1), 132–159. https://doi.org/10.1086/229216

Ingram, C. (1989). Leadership, democracy, and religion: Role ambiguity among pastors in southern Baptist churches. *Journal for Scientific Study of Religion, 20*(2), 119–129. https://doi.org/10.2307/1385610

Jewell, S. K. (2003). *Survival of the African American family: The institutional impact of the U.S*. Praeger.

Jones, C. C. (1842). *The religious instruction of the Negroes in the United States*. Thomas Purse.

Jones, T. A., & Speight, L. S. (1999). Racial identity and racial socialization attitudes of African American parents. *Journal of Black Psychology, 25*(2), 152–170. https://doi.org/10.1177/0095798499025002002

King James Bible. (2017). *King James Bible Online.* https://www.kingjamesbibleonline.org/ (Original work published 1769)

King, M. L. (1958). Address delivered at a meeting launching the SCLC Crusade for Citizenship at Greater Bethel AME Church. The Martin Luther King, Jr. Research & Education Institute. https://kinginstitute.stanford.edu/king-papers/documents/address-delivered-meeting-launching-sclc-crusade-citizenship-greater-bethel

King, M. L. (1968). *Where do we go from here: Chaos or community?* Beacon Press.

Klein, C. (2013). *10 things you may not know about Martin Luther King Jr.* http://www.history.com/news/10-things-you-may-not-know-about-martin-luther-king-jr

Kotter, J. (2012). *Leading change.* Harvard Business Review Press.

Laverack, G. (2013). *Health activism: Foundations and strategies*. SAGE.

Lee, M. (2016). *Where John Piper and other evangelicals stand on Black Lives Matter.* http://www.christianitytoday.com/gleanings/2016/may/where-john-piper-evangelicals-stand-Black-lives-matter-blm.html

Lincoln, E. C., & Mamiya, L., H (1990). *The Black church in the African American experience.* University of North Carolina Press.

Maffly-Kipp, F. L. (2001). An introduction to the church in the Southern Black community. *Documenting the American South*. https://docsouth.unc.edu/church/intro.html

Martin, P. P., & McAdoo, P. H. (2007). Sources of racial socialization: Theological orientation of African American churches and parents. In McAdoo, P., H. (Ed.), *Black families* (pp. 125–142). SAGE.

McNiff, Jean. (2005) *Action research for teachers*. David Fulton Publishers.

Mead, G. H. (2015). *Mind, self, and society: The definitive edition*. University of Chicago Press.

Merriam-Webster. (n.d.-a). *Coach*. https://www.merriam-webster.com/dictionary/coach

Merriam-Webster. (n.d.-b). *Culture*. https://www.merriam-webster.com/dictionary/culture

Merriam-Webster. (n.d.-c). *Righteous.* https://www.merriam-webster.com/dictionary/righteous

Metaxas, E. (2017). *Martin Luther: The man who rediscovered God and changed the world.* Viking.

Miglioratti, P. (2009, February 25). The pastor as coach. *Crosswalk.com.* https://www.crosswalk.com/church/pastors-or-leadership/the-pastor-as-coach-11560627.html

Miller, J. L., & Hall, W. C. (2007) *Coaching for Christian leaders: A practical guide (TCP leadership series).* Chalice Press.

Mitchell, H. H., & Thomas, E. T. (1994). *Preaching for Black self-esteem.* Abingdon Press.

Morris, A. (1984). *The origins of the Civil Rights Movement: Black communities organizing for change.* Free Press.

Newman, M. (2004). *The Civil Rights Movement.* Edinburgh University Press.

Northouse, G. P. (2013). *Leadership: Theory and practice.* (6th ed.). SAGE.

The Oldest Black Church in America: First African Baptist Church. (2020). https://firstafricanbc.com/history.php

Oppenheimer, M. (2016). Some evangelicals struggle with Black Lives Matter. *New York Times.* https://www.nytimes.com/2016/01/23/us/some-evangelicals-struggle-with-black-lives-matter-movement.html

Orange County Human Relations. (2013a). *2013 Hate Crime Report.* http://www.ochumanrelations.org/wp-content/uploads/2014/08/2013-OC-Human-Relations-Hate-Crime-Report.pdf

Orange County Human Relations. (2013b). *Listening session: African American listening sessions report. 2013.* http://www.ochumanrelations.org/wpcontent/uploads/2013/06/Listening-Report-AfAm-6.5.13.pdf

Ortega, T. S., Crutchfield, D. R., & Rushing, A. W. (1983). Race differences in elderly personal well-being. *Research on Aging, 5*(1), 101–118. https://doi.org/10.1177/0164027583005001006

Paris, P. J. (1985). *The social teachings of the Black churches*. Fortress Press.

Pless, N., & Maak, T. (2004). Building an inclusive diversity culture: Principles, processes and practice. *Journal of Business Ethics*, *54*, 129–147. https://doi.org/10.1007/s10551-004-9465-8

Price, F. K. C. (2001). *How faith works* (Revised and expanded). Faith One Publishing.

Porter, R. J., & Washington, E. R. (1979). Black identity and self-esteem: A review of studies of Black self-concept, 1968–1978. *Annual Review of Sociology, 5*, 53–74. https://doi.org/10.1146/annurev.so.05.080179.000413

Protest Across the Globe After George Floyd's Death. (2020, June 13). *CNN World.* https://www.cnn.com/2020/06/06/world/gallery/intl-george-floyd-protests/index.html

Purdie-Greenway, V., & Davidson, N. M. (2019) Is D&I about us? In M. Roberts, J. A. Mayo, & A. D. Thomas (Eds.), *Race work and leadership: New perspectives on the Black experience* (pp. 311–322). Harvard Business School Publishing.

Qualtrics. (n.d.). *Launch breakthrough experiences with Qualtrics*. https://www.qualtrics.com

Racial Equity Tools. (2020). *About us*. https://www.racialequitytools.org/about

Randel, A. E., Dean, M. A., Holcombe Ehrhart, K., Chung, B. G., & Shore, L. M. (2016). Leader inclusiveness, psychological diversity climate, and helping behaviors. *Journal of Managerial Psychology, 31*(1), 216–234. https://doi.org/10.1108/JMP-04-2013-0123

Randel, A. E., Galvin, B. M., Shore, L. M., Ehrhart, K. H., Chung, B. G., Dean, M. A., & Kedharnath, U. (2018). Inclusive leadership: Realizing positive outcomes through belongingness and being valued for uniqueness. *Human Resource Management Review, 28*(2), 190–203. https://doi.org/10.1016/j.hrmr.2017.07.002

Richie, C. (2010). The racial and economic theories of James Cone and Martin Luther King Jr. illumined by "The Sermon on the Mount." *Black Theology, 8(*1), 86–106. https://doi.org/10.1558/blth.v8i1.86

Rosenberg, M., & Simmons, G. R. (1972). *Black and White self-esteem: The urban school child.* American Sociological Association.

Rowland, T. Y. (1997). *Institutional advancement initiatives of historically black colleges and universities: A multicase study of African American higher education* (Publication No. 9737668) [Doctoral dissertation, North Carolina State University]. ProQuest Dissertations & Theses Global.

Sambol-Tosco, K. (2004). Historical overview: Education, arts, and culture. *Slavery and the making of America*. Thirteen/WNET. https://www.thirteen.org/wnet/slavery/experience/education/history.html

Sherman, E. G., Jr. (2015). *Black religiosity: A biblical and historical perspective.* Westbow.

Smith, P. (1910). Luther and Henry VIII. *The English Historical Review*, *25*(100), 656–669.

Smoller, F., & Moodian, M. A. (2020). 2020 *Orange County Annual Survey.* Chapman University. https://www.chapman.edu/wilkinson/political-science/_files/2020_orangecounty_annualsurvey.pdf?fbclid=IwAR27jdjxhWn-hMsYB5VY9RzeN9TtFD-OM19KvPyo2CSnxTiXmNQovqzflcE

Somervill, A. B. (2006). *Martin Luther: Father of the Reformation*. Compass Point.

Spencer, M. B. (1987). Black children's ethnic identity formation: Risk and resilience of castelike minorities. In J. S. Phinney & M. J. Rotheram (Eds.), *Children's ethnic socialization: Pluralism and development* (pp. 103–116). SAGE.

Stake, R. (1995). *The art of case study research*. SAGE.

Stake, R. (2006). *Multiple case study analysis*. Guilford Press.

Stein H. F., & Allcorn, S. (2018). A fateful convergence: Animosity toward Obamacare, hatred of Obama, the rise of Donald Trump, and overt racism in America. *Journal of Psychohistory*, *45*(4), 234–243.

Stevenson, H. C., Jr. (1994). Validation of the scale racial socialization for African American adolescents: Step toward multidimensionality. *Journal of Black Psychology*, *20*(4), 445–468. https://doi.org/10.1177/00957984940204005

Stoltzfus, T. (2005). *Leadership coaching: The disciplines, skills, and heart of a Christian coach*. BookSurge Publishing.

Stoltzfus, T. (2009). *A Leader's life purpose workbook: Calling and destiny discovery tools for Christian life coaching*. Coach22.

Sue, W. D. (2015). *Race talk and the conspiracy of silence: Understanding and facilitating difficult dialogues on race.* Wiley.

Theiss, E. (2020). Most expensive U.S. zip codes in 2020: Medians on the rise in country's 100 priciest zips. *PropertyShark.* https://www.propertyshark.com/Real-Estate-Reports/most-expensive-zip-codes-in-the-us

Thomas, A. J., & Blackmon, S., M. (2015). The influence of the Trayvon Martin shooting on racial socialization practices of African American parents. *Journal of Black Psychology*, *41*(1) 75–89. https://doi.org/10.1177/0095798414563610

Tracey, J., B., & Hinkin, T., R. (1998). Transformational leadership or effective managerial practices? *Group & Organization Management, 23* (3), 220–236. https://doi.org/10.1177/1059601198233002

Ulmer, K. C. (2019) *Walls can fall: Race, reconciliation and righteousness in a divided world.* Craver House.

Vaters, C. (2016, December 10) Pastor as coach and shepherd? Yeah, right. (From a real FB convo). *Christianity Today*. https://www.christianitytoday.com/karl-vaters/2016/december/pastor-as-coach-and-shepherd-yeah-right.html?start=3

Waheed, S., Romero, H., & Sarmiento, C. (2014). *Orange County on the cusp of change.* http://labor.ucla.edu/wp-content/uploads/downloads/2014/07/FINAL-OC-report-for-Web.pdf

Walker, A. (1973). *Revolutionary petunias & other poems*. Harcourt Brace Jovanovich

Webb, K. E. (2019). *The coach model for Christian leaders: Powerful leadership skills for solving problems, reaching goals, and developing others.* Morgan James Publishing.

Weisenfield, J. (2015). Religion in African American history. *Oxford Online Encyclopedias.* https://doi.org/10.1093/acrefore/9780199329175.013.24

Wildemuth, M. B. (2017). *Applications of social research methods to questions in information and library science* (2nd ed). ABC-CLIO.

Wielhouwer, P. W. (2004). The impact of church activities and socialization on African-American religious commitment. *Social Science Quarterly, 85*(3) 767–792. https://doi.org/10.1111/j.0038-4941.2004.00244.x

Wisckol, M. (2017). Democratic surge shrinks GOP lead. *Orange County Register.* http://www.ocregister.com/2017/01/23/democratic-surge-shrinks-gop-lead/

Woodson, C. G. (1933). *The mis-education of the Negro*. Tribeca Books.

Yin, K. R. (2003). *Applications of case study research* (2nd ed.). SAGE.

Yin, R. K. (2012). *Case study methods.* In H. Cooper, P. M. Camic, D. L. Long, A. T. Panter, D. Rindskopf, & K. J. Sher (Eds.), *APA handbook of research methods in psychology, Vol. 2. Research designs: Quantitative, qualitative, neuropsychological, and biological* (pp. 141–155). American Psychological Association. https://doi.org/10.1037/13620-009

Yin, K. R. (2014). *Case study research: Design and methods* (5th ed.). SAGE.

Young, I. (1990). *Justice and the politics of difference*. Princeton University Press.

Appendix

Appendix A: Members Online Survey

1. What is the name of the church you attend?

2. Are you a member or visitor of the church?

- o Member
- o Visitor
- o Neither

3. Who mainly accompanies you to church?

- ☐ Spouse
- ☐ Family Members
- ☐ Friends
- ☐ Usually Attend Alone

4. Thinking about the messages your pastor communicates with the church membership, how strongly do you disagree or agree with each of the following statements?

	Strongly disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Strongly agree
My pastor inspires positive change in our community	o	o	o	o	o
My pastor is concerned with my personal development	o	o	o	o	o
My Pastor is very clear on his/her stance on issues concerning race	o	o	o	o	o
My pastor is passionate about addressing social issues that impact the community	o	o	o	o	o

5. Does your Pastor ever address social justice issues during church services?

- o Yes
- o Possibly
- o No
- o I Do Not Know

6. In what way does your pastor intervene on social justice issues that impact your community?

7. Does your Pastor ever address racial issues during church services?

- o Yes
- o Possibly
- o No
- o I Do Not Know

8. Thinking about my pastor's messages about racial issues, how strongly do you disagree or agree with each of the following statements?

	Strongly disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Strongly agree
My pastor addresses racial issues during church services	o	o	o	o	o
My pastor's messages about race has positively influenced my views on racism	o	o	o	o	o
My Pastor's messages about race has negatively influenced my views on racism	o	o	o	o	o

9. How often does your pastor talk about racial matters?

- o Almost every week
- o At least monthly
- o A few times per year
- o Rarely
- o Never

10. Thinking of a time your pastor engaged in race-based discussions, please describe below what you recall your pastor saying?

11. My pastor's messages about race has negatively influenced my views on racism?

- o Agree
- o Somewhat Agree
- o Disagree
- o Somewhat Disagree
- o Undecided

12. What does your pastor do or say to keep you hopeful during times of civil unrest?

	Never	Sometimes	About half the time	Most of the time	Always
Empowers me through words of encouragement	o	o	o	o	o
Provides me with helpful resources	o	o	o	o	o
Reminds me about God's love to give me peace	o	o	o	o	o
Anything else? Comment below					

13. How would you describe your pastor's role in the community?

	Does not describe my feelings	Slightly describes my feelings	Moderately describes my feelings	Mostly describes my feelings	Clearly describes my feelings
A role model for future leaders	o	o	o	o	o
An advocate for the community	o	o	o	o	o
Spiritual Advisor	o	o	o	o	o
Anything else? Comment below					

14. What do you think is the biggest risk in conducting discussions about race in your church?

	Does not describe my feelings	Slightly describes my feelings	Moderately describes my feelings	Mostly describes my feelings	Clearly describes my feelings
Fear of offending another member	o	o	o	o	o
Conflicting ideals leading to controversy	o	o	o	o	o
Bringing worldly views into the church	o	o	o	o	o
Anything else? Comment below					

15. How has your pastor's messages about race changed your social views and behavior?

	Does not describe me	Describes me slightly well	Describes me moderately well	Describes me very well	Describes me extremely well
I am now more aware of the challenges some members of my church experience	o	o	o	o	o
I am now more empathetic towards other experiences	o	o	o	o	o
I am inspired to help empower minority communities	o	o	o	o	o
Anything else? Comment below					

16. What age group are you in?

- o 18 - 25
- o 26 - 45
- o 46 - 60+

17. What racial group do you identify with?

- o Black or African American
- o White
- o Asian

- American Indian or Alaska Native
- Native Hawaiian or Pacific Islander
- Other

18. What gender do you identify with?

- Male
- Female
- Other

19. What city do you live in?

20. In terms of income, I consider myself to be:

- Upper Class
- Upper Middle Class
- Upper Lower Class
- Working Class
- Poor

Appendix B: Copyright Permission

In response to author's request to use the map shown as Figure 1.1

From: **Saba Waheed** <[redacted]>
Date: Mon, Nov 30, 2020, 11:01 AM
Subject: Re: Shandell Maxwell - Orange County on cusp of Change
To: Shandell Maxwell <[redacted]>

Dear Shandell,

On behalf of the UCLA Labor Center Institute for Research on Labor and Employment which prepared the report, "Orange County on the Cusp of Change", I grant permission for you to use Figure 4 in your dissertation.

Thank you.

Saba Waheed

Saba Waheed

Research Director

Pronouns: she/her/hers

UCLA Labor Center

Institute for Research on Labor and Employment