Cultural Metriopathy as an Orthopraxis of Racial Equity and Reconciliation: A Quasi-Experimental Study

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A Dissertation Submitted in Partial Fulfillment

of the Requirements for the Degree of Doctor

of Philosophy

Omega Graduate School

Graduation Date

Introducing cultural metriopathy: an orthopraxis of racial equity to support racial reconciliation.

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ABSTRACT

The abstract appears at the front of the report, but it is written after all else has been completed. An abstract is a short unbiased summary (no more than 350 words) of the main elements of the completed research, so it is never part of a proposal. An abstract includes: introduction to the subject, description of what was done, results, and the meaning of it all. It captures the content of Chapters 3, 4, and 5 in extremely condensed form. This may be the most difficult part of the dissertation to write because it must clearly describe the whole in a few words.

Decide what will be of most value to your reader. If it were a sports story, you’d tell who won (the result), what sport it was (procedure), who played (context), and why it was important (significance). Same thing here. Make sure that it is clear to someone who knows nothing about the topic of your research. It is brief—just an overview to show that it was a carefully executed study. (A report of an NFL game doesn’t recite the rule book.) State each hypothesis and whether it was supported or not supported. Brag objectively about the significance if you wish. You may use energetic language even though it is written in formal style (APA 6th, 2.04, p. 25). The page is counted, but no page number is shown.

DEDICATION [Optional]

Dedications should be brief. Do not include the word dedicated. To and a name are enough. Place on its own page, centered three inches from the top of the page with no punctuation.

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ACKNOWLEDGEMENTS [Optional]

Acknowledgments are short and vivid like thank yous at the Academy Awards but more sincere. Mention only the most meaningful helpers. Place on its own page, centered three inches from the top of the page.

EPIGRAPH [Optional]

 “Which is more racist, one who says offensive things or things that are thoughtless and in poor taste about other groups OR one who actually does bad things to a specific (African American Descendants of US Chattel Slavery) group, exploiting them consistently and continuously profit, never being held accountable, and has the power and willingness to do so?” – La River 11/10/16.

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The table of contents will be generated using the style tags from the template; you will also be able to automatically update the TOC, both added headings and page numbers.

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When you update the list of tables, the table number and title will come in without a period between them; you will need to manually add that period after all table numbers, as shown for Table 1. In addition, the title will retain the italics from the narrative when the List of Tables is updated. Once your list is finalized, select the entire list and change it all plain type.

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The List of Illustrations is not set up to automatically update. If you have figures in your document, type them in manually here, following the example above.

CHAPTER 1: INTRODUCTION

Problem Statement

 The problem is it is unknown whether there is shared capacity of pathos between the two different racial, ethnic groups of White, European Americans and Black, African American Descendants of US Chattel Slavery (cite a gap in the literature). [Note to self: Multiculturalism, diversity training, cultural competency, and cultural empathy ALL fail at the attempts of racial reconciliation because it does not include the repair of the damages of racists, racial bias, nor racism.]

Background of the Problem

This study is exploring and expanding the need to address racial reconciliation in America between White, European Americans and Black, African American Descendants of US Chattel Slavery. The attempts made in the past have pushed toward progress yet have limits in addressing the overarching scope and nuance in facing the establishment of this problem dating back to the late 1700s and early 1800s. The understanding of racism and how it works has often been identified in historical context from scholars in the Black community. White scholars are now becoming more proactive and self-reflective of macro and microaggressions where white supremacy has persisted within societal implementation after the Emancipation Proclamation.

Setting of this Research

White supremacy is the bedrock of the United States of America’s existence through the practice of chattel slavery. To suggest politely, chattel slavery is the most unique kind of slavery that has been identified and practiced throughout the history of humanity. Chattel Slavery through white supremacy has caused post-traumatic slave syndrome among Black, African American Descendants of US Chattel Slavery in current American society. While White, European Americans have been plagued with white fragility derived from the longstanding history of racism through white supremacy. This research aims to identify how the effects of post traumatic slave syndrome from the practice of chattel slavery through white supremacy has had on both cultural groups in question.

Thesis Statement

This study will evaluate/measure the capacity of cultural metriopathy among these two different groups to examine whether racial reconciliation from the negative effects of white supremacy is attainable. [Systemic racism – racial bias – racist]

Research Hypothesis

Ha: There is no statistically significant difference of identifying cultural metriopathy between White, European Americans and Black, African American Descendants of US Chattel Slavery.

Scope of the Research

The scope of this research will examine empathy focused through self-restraint (no-rush to judgement), sacrifice, and re-negotiating a new normal defined as cultural metriopathy. This examination provides the ingredients to racial reconciliation that consist of: 1) Equity, 2) Justice, and 3) Repair.

Research Assumptions

The concepts of multiculturalism, diversity, cultural competency, cultural empathy, and anti-racism are all failed attempts of racial reconciliation because it does not include the repair of the damages of racists, racial bias, nor racism. Cultural metriopathy is the avenue for which to attain racial reconciliation. Unlike the above-mentioned concepts, cultural metriopathy takes on the challenge to scrutinize systems of policy and patterns of behavior rather than simply suggesting practices to change patterns of behavior. The purpose of this research is to evoke out of society transformational change.

[The United States of America often operates from the standardization of whiteness as a posture as the starting point of existence.]

Significance of the Research

Racial Reconciliation has assumed the posture of two differing racial groups getting along from the damage caused by racism. This assumption suggests there is resolve between the two different cultural groups. The challenge involved understanding that racial reconciliation in the United States is determined by the standard of whiteness rather than equity. While equality has often been presented as a fantasy.

CHAPTER 2: REVIEW OF LITERATURE

[Introductory Paragraph]

“Seek ye first the kingdom of God and all these things should be added unto you“ (Greenberg, 1997). Nathaniel Turner offered up this biblical quotation in the book The Confessions of Nat Turner. This passage comes from Luke 12:31 that inspired his vision for racial reconciliation. (Greenberg, 1997) Racial reconciliation should be the goal for America between European Americans and African Americans. The challenge to attain this goal involves examining solutions that have been attempted and introducing new methods to consider about being an equitable society.

Nat Turner sought to consider how racial reconciliation could be attained by killing his oppressors in pursuit of occupying a political seat in Jerusalem, Southampton County, Virginia, in 1831. (Greenberg, 1997) Throughout history, Nat Turner (b?-d?) is often known as a slave revoltist that led the most successful revolt killing white people for his freedom from chattel slavery. As a slave, Turner educated himself that matriculated into becoming a Baptist preacher that led to his conviction that “blacks ought to be free”. (Greenberg, 1997)

Turner, who was self-taught acquired a keen sociological awareness of his material surroundings that informed his pursuit toward racial reconciliation both historically and sociologically. Sociologically, Nat Turner was treated well from his slave masters as a child into adulthood, which informed the naïve belief that blacks and whites could get along despite the mistreatment of other blacks. (Greenberg, 1997)

Historically, Turner being born within one of the original colonies of Virginia, he may have learned of revolts within the state. In the neighboring county of Jamestown, Virginia, there was also the practice of white indentured servitude. There was a white man by the name of Nathaniel Bacon, who sought to overthrow the British colonial elite in 1781. (Battalora, 2015) The significance of this event led into two things: 1) it brought both white indentured servants and black chattel slaves to band together in fighting against exploitive work conditions and 2) It forced the British colonial elite to create the concept of race, and colonies then started to define citizenship (in America) by a man’s color of being “white”. (Battalora, 2015)

Unfortunately, the British colonial elite came up with and wrote a racial caste hierarchical system into Virginian colony law. Specifically, where British were at the top as “white”, and the enslaved Africans were at the bottom of being “black” in response to Bacon’s Rebellion of 1781. (Battalora, 2015) Later, this forced other cultural groups like first nations Americans also known as Native Americans and immigrants to vie for “whiteness” now that American society was operating under the guise “standardization of whiteness”. It did not matter a person’s gender in this new societal construct, “whiteness” equated to power, wealth, protection, and full citizenship. (Battalora, 2015)

What further asserted and codified the value of “whiteness” was religion. Most specifically, Christianity. (Battalora, 2105) As earlier mentioned, the slave revoltist Nat Turner referencing the biblical passage of Luke 12:31, had quoted this text in protest to the abuse of enslaved Black people from “whiteness” further suggesting racial reconciliation is the “kingdom of heaven”. (Akinyela, 2003, p.276) Christianity among the “white” people affirmed slavery, exploitation, and hierarchy. (Battalora, 2015) The theology of nationalism, white supremacy, and bigotry was often justified through the misrespresentation of classical, evangelical theological interpretations of the canonized text called the Bible. Scriptures often referenced were “slaves obey your masters”, “submit to the will of the master”, “the curse of Ham is for dark-skinned persons”. (Wilmore, 1998)

Fortunately, from the uprisings among the Civil War, the emancipation proclamation, reconstruction, the Civil Rights Movement, and de-segregation policies served as the driving force to a more just American society between White, European Americans and now Black, African American descendants of chattel slavery. The immediate enactment of these policies and efforts were met with direct benefits and beneficiaries in response to the negative effects of chattel slavery, the southern compromise, and jim/jane crow. These advancements were significant, yet these enactments were not fully sustaining within the American experiment, as historian Dr. Charles Long explained. (King ed. Washington, 1990) The goal of racial reconciliation was to discontinue white supremacy. However, white supremacy in America is alive and well.

The direct attempts toward racial reconciliation currently in American society are exercised among the values of diversity, multiculturalism, cultural awareness, cultural sensitivity, cultural competency, anti-racism, and cultural empathy. All these values and concepts mentioned in pursuing racial reconciliation carry significant limits. This project aims to examine these limitations and consider another pursuit toward racial reconciliation both informed by policies within history and the proposed method/concept of measuring pathos between these cultural groups known as cultural metriopathy.

Other Level Two Headings

The identified problem with multiculturalism is limited in racial reconciliation as seen through the social experiment of de-segregation and integration out of the Civil Rights Movement. (King ed. Washington, 1990) These efforts did not discontinue white supremacy. If anything, white supremacy was exacerbated by multiculturalism. Similarly, the damage of multiculturalism is often found in work force diversity training that yields similar ways of failure found in hiring practices among various institutions. Human resource departments are good at acknowledging race problems yet hiring practices and cultural systems are often not able to identify the practices of racism.

Another identified problem in the attempt toward attaining racial reconciliation is the practice of cultural competency. Cultural competency suggests that awareness of a different person’s culture improves the *attitude* toward an individual of a historically marginalized oppressed group. (Devine) The problem with this logic does not propel nor perpetuate change in a person’s abusive patterns of behavior be it in subtle or blatant ways. When a person of privilege has grasped the concept of cultural competency, their attitude often may change yet not the treatment of another person within a group of without privilege.

A new practice both in academia and public discourse has been the concept of anti-racism. (Kendi, 2016) Anti-racism aims to assume a person’s intent of identifying ways they can behave in anti-racists actions. The understanding is then to speak and profess oneself as an anti-racist diametrically opposed of being a racist. This concept of anti-racism further demands to identify the racism, racial bias, and racist within oneself to acknowledge the normalcy of discriminatory practices. As earlier acknowledged, these are good exercises and workshop.

However, the limitation in this concept of anti-racism is to reach the goal of racial reconciliation. Yet, the exercise does not get rid of white supremacy nor the “standardization of whiteness”. (Battalora, 2015) Along with, the persons that are oppressed are still not protected systemically nor structurally in America. This exercise is solely limited to personal introspection with the hope for changes in a public setting of minimal accountability. Attempts of anti-racism are being made mostly identified in corporate, private sector settings through a program called Diversity, Equity, and Inclusion (DEI). Though, cultural shift changes in institutions power structures have yet to be changed.

The last identified practice to attempt racial reconciliation is cultural empathy. Cultural empathy aims to understand how a person feels as a part of another culture. The exploration of research for this dissertation project was initiated towards pursuing race reconciling by identifying cultural empathy as the means, but this endeavor has come up short all the same. The initial thesis of this study was cultural empathy improves racial equity.

Unfortunately, cultural empathy assumes a person or group knows how a different group feels. Cultural empathy does not demand nor invite the robust change needed among historically oppressed groups. The purpose of empathy’s response is not so much to articulate how a person feels yet should be able to affirm that an individual cannot understand what another person experiences. (\*) Society has misunderstood and misconstrued what empathy is, where seeking the change toward racial healing attempts remain unsuccessful. Especially, in American religious life.

Christianity has been the tool of white supremacy as the major catalyst of both the cause and remains for the racial divide in American life. Capitalism, fascism, socialism, communism, the democracy, and the republic have served as cover-up to keep white supremacy afloat in America. Through the conventions of classical, evangelical theology within Christianity, it has been met the white supremacists, nationalistic, imperial mandates to colonize the traditional understanding of what is means both to be a Christian and to be an American. (\*) Examining the differing groups in this study that identify as Christians in the American context can lend how the historical influence of white supremacy may hold in current society.

As much as Christianity has been misused as a tool of white supremacy in America. Christianity has also been an instrument of liberation, protection, and protest to combat the evil of white supremacy in America. Historically, identified mostly from the invisible institution called, The Black Church. (Raboteau, 1984?) Many religions, denominations, and spiritual expressions has influenced positively in America, but the Black Christian Church and/or the Black American Christian preacher in America has remained at the forefront of robustly engaging white supremacy. Of all the religious leaders that have been martyrs in the fight against white supremacy in America; it has been mostly the Black American Christian preacher who has given their life for the fight of racial reconciliation. Examining the Black Christian Church would only make sense to compare in current society to see how progress has moved forward.

(Write more paragraphs to correlate how Christianity, White Supremacy informed American Law)

This dissertation project focuses on a sampling data of Christians between the cultural groups of white, European Americans, and Black, African American descendants of US Chattel Slavery. The research is rooted in observing a population sample among these two groups who identify as having Baptist, Christian origins currently living in the Orange County, California area by measuring their cultural metriopathy.

For purposes of this research, the operational definition of cultural metriopathy is measuring empathy emphasized through self-restraint, sacrifice, and re-negotiating a new normal. Metri- derived from the word metric, and pathy- from the word pathos in relation to empathy. (\*) This study's focus comes from the need to explore more ways to consider how these two groups in America can find racial reconciliation beyond simply being empathetic or sharing faith heritages.

The dissertation is operating out of a sociological, social research approach. The project will measure quantitatively as to how to determine the capacity for persons to promote change of practices and policies beyond symbolism and platitudes. Ordinal and interval research instruments will be used assessing to compare how these two distinct groups respond to one another. A scenario will be placed before these persons to engage a primordial experience; feeling the body experience; expressing the physical body and responding to it (or how they respond to it).

The area of epigenetics has shed light on how behavior is influenced through genetic heredity. The history of America and humanity through the study of epigenetics have asserted how a person’s body absorbs past generations' trauma, endurance, and nurture. This dissertation research explores how and why racism still exists from this perspective. The intent of the researcher is not negating a person’s mind or thoughts yet finding out if and/or how the body often unknowingly cultivates the past. This is often identified how an individual may respond to trauma through flight, freeze, or fight.

This assessment simply explores how empathy's shortcomings may not be enough for these two groups to attain racial reconciliation. Past approaches toward racial reconciliation are platitudes at best among the practices of multiculturalism, diversity training, cultural competency, and cultural empathy. This research's null hypothesis suggests no significant statistical difference exists between the cultural metriopathy of white, European Americans, and black, African American descendants of chattel slavery. This research aims to identify other means for reconciliation and healing.

The term cultural metriopathy was a concept extrapolated from the biblical passages of Hebrews 5:2-5, highlighting the assumed responsibility of how priests deal gently with God's people. The early definitions of the protestant church hold fast to the tenet of being considered the priesthood of believers, which this research scrutinizes the validity of this claim when it comes to race relations in America.

Level Three Headings as Needed (Dissertation Outline – move to Chapter 3)

These headings are created as appropriate to the material in the chapter.

-Nat Turner’s concept of Reconciliation

 -informed by the Bible (Luke 12:31/spiritual perspective)

 -informed by Nathaniel Bacon (Historical/sociological perspective)

 -informed by slave masters that loved him/treated him well. (sociological consideration.)

 --killing white people is killing oppression. Liberation from oppression was not enough for the enslaved. Liberation for the slave owners, holders, and enforcers needed to be freed from oppressing.

 -shared liberation brings about reconciliation.

 -Quote bell hooks from Teaching to Transgress quoting Adrienne Rich

-A new model of freeing oneself and being freed from liberation is needed.

 -cultural competency is inadequate because simply having knowledge of a group does not compel better treatment. (multiculturalism, diversity, cultural awareness, and cultural sensitivity)

 -equality falls short in the repairing the damage of racism. It assumes same treatment is fair treatment, when the assumption of normal standard of treatment was determined by white people and the British colonial elite.

 -Quote Jacquelyn Battalara, Birth of a White Nation

 - to reconcile from the damage of white supremacy and racism; equity is needed to attain justice.

-Definition of equality versus equity

 -to perpetuate racial reconciliation is racial equity exemplified.

 -to perpetuate reconciliation the practice of empathy must be implemented.

 -seeing how the history of one groups abuse effects the patterns of behavior of the abuser. (European Americans).

 -the only way to dismantle the perpetual racism by European Americans is for them to become empathetic to the history and plight of African Americans Descendant of Slaves (DOS).

 -Quote how racism effects white people not just Black people by John Bracey

 -revisit how Jacquelyn Battalara

 -Share Antonio Moore and Yvette Carnell construct of Americans Descendants of Slavery.

 -empathy versus competency.

-Shared liberation is cultural empathy and reconciliation is racial equity… This is theory condensed to praxis.

-Cultural empathy improves Racial Equity

 -the lack of cultural empathy exacerbates racial inequity.

-I will focus on the relationship dynamics between African Americans and European Americans.

-I would like to measure if European Americans have the capacity to be culturally empathetic to African Americans.

 -Quote Robin DiAngelo’s article/book on White Fragility

 -Flesh out the history of European Americans abuses to African Americans (Battalara, Michelle Alexander, Joy DeGruy, Harriet Washington, the peonage system)

-African Americans need not be measured in this study because these group of people historically and systemically have been affected by the system of the institution of racism. (give data)

 -If I test African Americans, it is to suggest that African Americans behavior post slavery reflects former slave holders’ patterns of behavior. As psychologist, Na’im Akbar and Carter G. Woodson suggest, the slave takes on the oppressor’s ways.

-African Americans cannot be racist in America, due to not having the power structure and wealth gap infrastructure compared to whites. (Quotes Tariq Nasheed and Joy DeGruy)

-The main influence of systemic racism comes out of White, European American, Christian, Evangelical, Southern Baptist expression. I will draw from Southern Baptist influenced Christians in Southern California/South Orange County to access data.

-I will start with using the spiritual integral chart by Ken Wilber to locate how the spiritual grown and spiritually awakened European Americans measure. (pre-test post-test/ place or connect to literature review – reference studies that use the test and validity.)

-I will assess the use of an Implicit Bias Test to measure the assumptions of European Americans. (Pre-test post test)

-I will employ Jane Elliot’s Blue Eyes Brown Eyes experiment to see if this exercise will enhance more empathetic, fair treatment from European Americans toward African American Descendent of Chattel Slavery (DOS) {Intervention} (Find out how the effectiveness of the study has been done.) This is a legal term.

-I will do a month follow up to see if there is a change in the pattern of behavior from European Americans that positively effects\* the lives of African Americans in treatment and action not just belief. (Likert Scale, Emotional IQ, Implicit Bias Test, and Spiritual Integral Map)

-Solutions of Empathy Practice

 -Edith Stein’s work

 -orthopathy

 -interpathy, communapathy – Emanuel Lartey

 -Conflict Transformation (BPFNA)

-Models of Equity

 -Jackson Project (MS)

 -Wyoming Human Rights Commission

 -Human Rights NOT Civil Rights should be the issue of the day. (Michelle Alexander highlighting MLK). Hence, Black “Lives” Matter Movement, Poor People’s Campaign not an organization.

 -The Angela Project (Dr. Kevin Cosby)

-Legislative Policy Proposal… The Reconciliation Act should address the seven pillars of social mountains…. Oz Hillman’s Change Agent

 [LEERREMMHI]

 -Legal/Law/Govt

 Legal/judicial system

 Government/political system

 Criminal system

-Education

 -school to prison pipeline

-Economics

--business discrimination

--HR practices

--Finance: financial restitution, compensation, paychecks

--Wealth: racial caste system; racial wealth gap

 --(The color of money)

-Real Estate/land/property/

 --40 acres and a mule?

--agriculture, agri-business, farming…

 --redlining

-Religion/Language/Church

 Theological paradigm

-Environment

 Climate change

 Flint/Hurricane Katrina/Crossett, AR.(Georgia Pacific)

 Contaminated Water in Alabama

 -Media/Arts/Entertainment

 --Byron Allen v. Comcast

 -Military

 -Health Care/Family

 Pain tolerance

 Health disparities

 Post Traumatic Slave Syndrome

 -International Affairs

 Diplomacy

 Pan-Africanism: Diaspora v. Africa Tribes

 Destabilization of Countries

 Dual Citizenship Option – African Americans are given the option to be dual citizens in the event of not feeling safe in America. ADOS can move to a West African country with asylum protection without extradition.

 Quote Drs. William S. Darity and Darrick Hamilton on the concept of stratification economics. Reparations should be a program not solely based on economics. Give mention Baby Bond Legislative suggestions… Look at John Conyer’s now Shelia Jackson Bill.

 HR 40: fix HR 40 include Dr. Darity’s edits

 Civil Rights Act of 1866

 Affirmative Action

CHAPTER 3: RESEARCH DESIGN AND METHODOLOGY

[Brief paragraph to describe the purpose and content of the chapter.]

Problem Statement

 The problem is whether there is shared capacity of empathetic response between these two different racial groupsse two different racial groups because they have shared capacity of an empathetic response. [Multiculturalism, diversity training, cultural competency, and cultural empathy ALL fail at racial reconciliation because it does not include repair of racist damage.

Thesis Statement

This study will evaluate/measure the capacity of cultural metriopathy among these two different groups to examine whether racial reconciliation from the negative effects of white supremacy is attainable.

[Systemic racism – racial bias – racist]

Null Hypotheses

Null Hypothesis 1

There is no statistically significant difference of identifying cultural metriopathy between White, European Americans and Black, African American Descendants of US Chattel Slavery.

Null Hypothesis 2

There is no statistically significant difference of identifying cultural empathy between…

Null Hypothesis 3

There is no statistically significant difference of identifying concern about discrimination between...

Null Hypothesis 4

There is no statistically significant difference of identifying discrimination between…

Null Hypothesis 5

There is no statistically significant difference of identifying…

Operational Definitions

Cultural metriopathy measures empathy emphasized through self-restraint (no-rush to judgment), sacrifice, and re-negotiating a new normal. The ingredients to racial reconciliation consist of: 1) Equity, 2) Justice, and 3) Repair.

Assumptions About Methodology

 The assumptions about methodology evolve around the history between Black, African American Descendants of US Chattel Slavery and White, European Americans are different based on the treatment of enslaved Africans and British Colonial elite and other Europeans that migrated to the American colonies now called the United States of America. The assumption of this methodology is an attempt to disrupt this concept of “the standardization of whiteness”, which is to suggest that cultural metriopathy defined is to move away from colonized definitions and concepts often through white, European American lens of data measuring understandings. (\*) The region of this country this study will be surveyed has often been considered in the more affluent and financially secure areas of the country.

Limitations of the Study

 The study's limitations will not include all Americans nor all Black and White Americans. There are different understandings of and evolved understandings of race in American society both and among these two distinct groups. The entire map of the United States of America will not be surveyed for this study as different regions of the country carry different attitudes as informed by the respective region. For example, the Midwestern area often experiences all four seasons throughout a year rather than the Southern California region rarely has to prepare for the weather changes. The last thing to consider about this study is this research is being surveyed in a religious setting rather than a non-religious setting, due to the history of chattel slavery and the abolishment of it in America were implemented and inspired specifically through Christianity or Christendom as the main culprit. (\*)

Ethical Compliance

 All persons participating in the survey of questions will be of the ages 18 and up informed consent. They will be informed of the purposes of this study and questions to be asked and answered most honestly. The purpose of this study is not to shame one group over the other yet reinforce the goal to attain racial reconciliation in America by assessing the respective person's pathology.

If in the event, the participant chooses to discontinue in their study, they will be able to stop and not move forward in the process. Also, names and personal information are not sought to be gathered only by demographics that identify persons of the respective interests groups. Finally, none of the participants nor data collectors were paid to be involved with this study.

The Office of the Orange County of Human Relations will be the front barrier between the researcher and the sample population. The sample population will only be told this endeavor is a graduate study in cooperation with the Human Relations office. The deliberation of coordinating this study was recommended to consider the Orange County Interfaith Group to take upon this task. However, the researcher in good faith identified that this would interject religious bias among the sampling population.

Procedures for Gathering Data

Population

The population for gathering data will be to assess pathology of White, European Americans and Black, African American Descendants of US Chattel Slavery.

The Sample

The sample for gathering data will be pulled from Black Americans and White Americans with a current membership of a Baptist Churches in Orange County, California.

Instrument(s)

Measuring instruments that will be used are intertwined with David Williams Discrimination Test, Emotional Intelligence Test, and Spiritual Integral Chart to identify the spiritual location of participants.

Data Collection

Data will be collected by the Office of the Orange County Human Relations, where the researcher of this project will not be involved to further limit explicit or implicit bias to this work.

Time Schedule

The presumed opened time for this study will be for three months from October 1 to December 31. These times involve three major holidays of heightened church activity and participation among Halloween, Thanksgiving, and Christmas. The presumed time of taking the survey among the volunteer participants will offered up from 30 minutes to 1 hour.

Procedures for Analyzing Data

Organization of the Data

The respective church administrative offices designee(s) will collect the data and forward distinctive sealed stamped envelopes to the representatives of the Orange County Human Relations Office. Envelopes will be picked up at least 1 day per week as arranged between the Church Administration Designee and the Orange County Human Relations Representative.

Analysis of the Data

The data analysis will be done by the researcher and teams of persons with oversight from dissertation committee members and the Academic Dean’s office of Omega Graduate School, Dayton, TN. The expected software to be used will be from the following: Excel, Winks, and Survey Monkey, if the paperwork is too daunting for data collection and organizing data.

CHAPTER 4: SUMMARY OF RESULTS

[Brief introductory paragraph.]

Descriptions of the Sample

Response Level

Demographic Data

Tests of the Hypotheses

Tests and Results of Hypothesis 1

Tests and Results of Hypothesis 2

Tests and Results of Hypothesis 3

Other Observations

CHAPTER 5: CONCLUSIONS AND RECOMMENDATIONS

[Brief paragraph of introduction to the chapter without a heading.]

Conclusions

Interpretation

Recommendations

[Appropriate Level 2 Headings of Your Choice]

Suggestions for Further Research

[BACK MATTER]

 Many details are compiled in a section known as back matter. This information is more detailed than is needed for general comprehension of the purpose and outcomes of the research but is preserved in the report so that the entire process can be verified or repeated. Include all elements that were part of your research. These pages all carry page numbers.

 Works Cited. All materials referred to in the text.

 Related Works. (Rarely used). Materials used in the development of the project, but not cited in the text. These materials provide prerequisite or supplemental information not used in the research but that is closely related to the topic.

 Appendixes

 The author’s vita

 Index (Rarely used)

[OTHER BACK MATTER]

Anything else that is important to add follows the appendixes. Such items, which are optional and depend upon the nature of a particular project, could include:

Bibliography (materials consulted that contributed to your project but not cited)

Sources recommended for further information on the subject of the research

These are used uncommonly, but if you have materials that you believe must be included to enable optimal comprehension and use of the content, talk to your advisor about including them. Extraneous material diminishes the credibility of the study.

WORKS CITED

This is a list of all the books, journal articles, and information from other sources that are quoted or paraphrased in the report. APA 6th calls this a Reference List, but we prefer Works Cited. Follow precisely the correct style shown in APA 6th (6.22-6.26, p. 180-183 and especially pp.193-215). Double space throughout with ½” hanging indent. Degrees and first names are not included in either references or in parenthetical citations (where initials are also omitted).

Everything in Works Cited must be used in the body of the report; every parenthetical citation in the report must be detailed in Works Cited. When you have finished all writing, print a copy of your Works Cited. Go through the text from start to finish to look at each parenthetical citation. If it is in Works Cited, put a check mark beside the listing. Then, see if you have any entries in the Works Cited that do not have a check mark. If you do, either delete it (it doesn’t belong because you didn’t use it) or see if you may have missed it when you went through the first time.

RELATED WORKS

Works read in preparation for a research study but not quoted, and thus omitted from the Works Cited section, may be listed alphabetically in an optional section entitled Related Works placed immediately after the Works Cited. The references follow the same APA 6th format. Use only if the information is useful to the reader lest you appear to be padding your report.

APPENDIX A

TITLE OF APPENDIX

APPENDIX A: TITLE OF APPENDIX

The plural form of “appendix” may be either “appendixes” or “appendices.” The dictionary followed by APA 6th (Merriam-Webster’s Collegiate Dictionary, 2005) shows “appendixes” as the preferred form, as do most other current dictionaries. The appendixes follow immediately after the Works Cited and are placed in the sequence in which their material appears in the body of the dissertation. The appendixes that are included depend upon the nature of the research. Each has a title page identified by a letter—A, B, C and so on. (This book does not follow that practice.) Should you have more than 26 (!), continue from Z as AA, AB, AC.

An appendix may contain only one item although that item may be multiple pages. For example, a survey would be in one appendix, but a permission form for a minor child to fill out the survey would be in another. Include all material that would help a naïve reader to comprehend exactly what you did, but only if the material is relevant. Do not open yourself to criticism of padding out a weak report.

Side margins of an appendix may be narrowed to accommodate a data table, but reducing the size of the table is generally preferred. If the size of a figure or historical document is reduced, insert that information on the title page for that appendix (E.g., Map is 80% of actual size.)

 [Common Appendixes in Quantitative Dissertations]

Create a separate appendix for each significant element. Common components include:

All of the raw data collected for the project. This should be in an Excel spreadsheet or a similar recapitulation of the data. This is required.

Cover letter that accompanied a survey or other instrument.

A copy of every instrument unless it is a restricted instrument. If you created it and modified it after a pilot study, include the preliminary version. Include the scoring key for the instrument unless it is restricted.

Any instruction or other information given to participants. If given orally or by

 recording, include the script.

Letter requesting permission to do research at a location or to sample a group.

Authorization received in response to a request for permission.

A copy of a release form signed by parent/guardian/conservator.

Forms for permission, release of information, or waiver of liability

CURRICULUM VITAE

A one-page vita is placed immediately after the last appendix. The vita includes significant summary information, including: date of birth; granting institution for previous college degrees with dates, degree nomenclature, and field of study; a brief summary of employment; and any other facts (such as awards) that describe your qualifications as a researcher. The information is limited so that it fits on one page with adequate white space.

Congratulations! This is the end of your dissertation! Be sure to delete this text!

[Example Table]

Present your results here. Refer to the rubric for guidance on the content of sections in this chapter.

This is an example of a table in APA style (see Table 1).

Table 1
A Sample Table Showing Correct Formatting

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
|  | Column A | Column B | Column C | Column D |
| Row 1 |  |  |  |  |
| Row 2 |  |  |  |  |
| Row 3 |  |  |  |  |
| Row 4 |  |  |  |  |

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