Introducing Cultural Metriopathy: An Orthopraxis for Racial Equity to support Racial Reconciliation

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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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Dissertation Committee:

Dr. Joshua Reichart, Chair

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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

There is a problem with the lack of cultural metriopathy(empathy) between white, European Americans and Black, African American Descendants of US Chattel Slavery in addressing racial equity throughout Orange County, California.

Background of the Problem

The background of this problem stems from the history of white supremacy in America that produced chattel slavery as what is known as systemic racism today in all areas of institutions. The institution that has served as main culprit in American history that advanced white supremacy was and in a real sense remains the American Christian Church (Raboteau). The theology of the American Christian Church historically has been rooted in an evangelical expression that professes to be welcoming of all persons, yet in most mainline protestant denominations this remains limited or absent engaging the disparities that exist involving racism. (Battalora)

This absence or apathy from the American Christian Church begs the question what capacity of empathy inspires practitioners of the American Christian Church to influence material, fundamental, and policy change to eradicate white supremacy in society?

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 via white supremacy has caused the condition of post traumatic slave syndrome among Black, African American Descendants of US Chattel Slavery in current American society. (DeGruy) While White, European Americans have been plagued with white fragility derived from the longstanding history of racism through white supremacy. (DiAngelo) The goal of this research is 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 measure the capacity of cultural metriopathy between these two cultural groups of Black, African American Descendants of US Chattel Slavery and White, European Americans to examine whether racial reconciliation can be attained from the negative effects of white supremacy.

Research Hypothesis

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

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 project will examine where the ingredients that move toward racial reconciliation can consist of: 1) Equity, 2) Justice, and 3) Repair.

Research Assumptions

From a research assumption, the United States of America society operates out of a standardization of equity rather than a standardization of whiteness as the starting point of existence.

Significance of the Research

The significance of this research will identify if equity is attainable for racial reconciliation between these historically at odds cultural groups that share the same faith tradition within American society. Racial Reconciliation assumes the posture that two differing racial groups get along from the damages caused by racism. This assumption suggests there is resolve between the two different cultural groups. The challenge in the abovementioned understanding of racial reconciliation in the United States is determined by the standard of whiteness rather than a standard of equity.

CHAPTER 2: REVIEW OF LITERATURE

[Introductory Paragraph/Historical Conceptual Background]

“Seek ye first the kingdom of God and all these things should be added unto you. (Greenberg, 1997)” Nathaniel Turner, an enslaved American revoltist, offered up this biblical quotation from 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 White, European Americans and Black, African Americans. The challenge to attain this goal involves examining solutions that have been attempted and introducing new methods to consider what it means to be an equitable and just society.

The method Nat Turner sought to consider how racial reconciliation could be attained was through killing his oppressors in pursuit of occupying a political seat in Jerusalem, Southampton County, Virginia, in 1831. (Greenberg, 1997) Nat Turner is regularly known throughout history as a slave revoltist that led the most successful revolt by killing “white” people for his freedom from chattel slavery. As a slave, Turner educated himself to later be revered as a respected Baptist preacher which led to his conviction that “blacks ought to be free”. (Greenberg, 1997)

Turner 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 his adulthood, which informed his early belief that both 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 America, Southampton County, Virginia, may have learned of earlier revolts within the state. In the neighboring county of Jamestown, Virginia, there was an infamously known military rebellion of both “white” indentured servants and enslaved chattel persons in earlier years prior to Turner’s existence. A “white” man by the name of Nathaniel Bacon, sought to overthrow the British colonial elite in 1781. (Battalora, 2015) The significance of this event led to two things: 1) it brought both “white” indentured servants and “black” chattel slaves to band together in fighting against exploitive work and at-risk labor conditions and 2) It forced the British colonial elite to create the concept of race, where colonies then started to define citizenship (in America) by a man’s color of being “white”. (Battalora, 2015)

Unfortunately, the British colonial elite codified into Virginian colonial law, as in other colonies, a racial caste hierarchical system. Specifically, where British were at the top labeled as “white”, and the enslaved Africans were at the bottom of being considered “black” in response to Bacon’s Rebellion of 1781. (Battalora, 2015) Later, this forced other cultural groups like First Nation Americans (also known as Native Americans) and immigrants to chase for the status of “whiteness” now that American society has normalized the “standardization of whiteness” as the naturalization of citizenship. It did not really matter a person’s gender in this new societal construct, because “whiteness” is now equated to power, wealth, protection, and full citizenship. (Battalora, 2015)

What further asserted that the value of “whiteness” was often reflected in religion. Most specifically, Christianity. (Battalora, 2105) As earlier mentioned, the slave revoltist Nat Turner frequenting 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 justified often through the misrepresentation of classical, evangelical theological interpretations of the Christian 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, the uprisings among the Civil War, the Emancipation Proclamation, the Reconstruction Era, 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 United States 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 the Jim/jane crow era. These advancements were significant, yet these enactments were not fully sustaining within the American experiment as explained from historian Dr. Charles Long. (King ed. Washington, 1990) The goal of racial reconciliation was to discontinue white supremacy. However, white supremacy in America remains to exist in collaboration with various forms of systemic racism in part because racial equity has yet to be fulfilled.

The direct attempts toward racial equity of recent in American society are surrounding a variety of concepts and practices often referred to as the following: multiculturalism, diversity, cultural sensitivity, cultural competency, anti-racism, and cultural empathy. These values and concepts in the pursuit for racial equity carry advancement yet these terms host significant limits through cognitive dissonance when executing practices to implement racial reconciliation.

Summarize and Transition to Current Societal Concern: The goal of this project is to examine how recognized efforts toward the advancement of racial reconciliation has been often cognitively dissonant and explore a new concept by measuring an individual’s passion toward racial equity known as cultural metriopathy. Cultural metriopathy defined operationally is measuring empathy focused through self-restraint, sacrifice, and renegotiating a new normal.

Other Level Two Headings/ Current Societal Concern that has been/can be Socially Researched

A current societal concern that remains to be persistent in American Society is whether white supremacy still exist. As earlier mentioned from the work of Dr. Jacqueline, through the work of self-examination, historical awareness, and cultural critique with an eye toward identifying and unpacking the workings of whiteness, U.S. society will be transformed. Such a process is what I call white awareness. (Battalora, 2015) In her work, Birth of White Nation, Dr. Battalora brings to identify how the social construct of whiteness needs to be denormalized within American society engaging the history engaging the root causes of white supremacy came into existence.

As the cause and effect of white supremacy remains to be ignored most often by persons in position of power, influence, and status quo without transformative change; American society stays in condition of cognitive dissonance when pursing and persuading racial reconciliation is attainable when it is not. Racial Reconciliation can not be attained until the ingredients of equity, justice, and repair are attained, and the problem with the status quo of American society it takes on the assumption the integration from the efforts of the Civil Rights Movement or the election of the United States first Black President has become a “post-racial society”.

Cognitive Dissonance has been the go-to response and mentality that makes the continuation of white supremacy consistent.

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 having a sense of 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) The goal of anti-racism is 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 in order 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. The goal of cultural empathy is 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 dissertation project was cultural empathy improves racial equity.

Unfortunately, cultural empathy assumes a person or group of persons know how a differing group feels. Cultural empathy does not demand nor invite the robust change that is 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?) There were many religions, denominations, and spiritual expressions that 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 that currently live in the Orange County, California area by measuring their level of 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. (\*) The focus of this study comes out of the need to explore more ways to consider how these two differing groups in America can find racial reconciliation beyond being simply empathetic or sharing faith heritages.

The dissertation operates 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.

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 the trauma, endurance, and nurture of past generations. 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 explores simply how the shortcomings of empathy 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. The null hypothesis of this research suggests that there is no significant statistical difference between the cultural metriopathy of white, European Americans, and black, African American descendants of chattel slavery. The goal of this research is 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, which highlights the assumed responsibility of how priests are to 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)

CHAPTER 3: RESEARCH DESIGN AND METHODOLOGY

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

Problem Statement

There is a problem with the lack of cultural metriopathy(empathy) between white, European Americans and Black, African American Descendants of US Chattel Slavery in addressing racial equity throughout Orange County, California.

Thesis Statement

This study will measure the capacity of cultural metriopathy between these two cultural groups of Black, African American Descendants of US Chattel Slavery and White, European Americans to examine whether racial reconciliation can be attained from the negative effects of white supremacy.

Null Hypotheses

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.

Hypothesis 2

Hypothesis 3

Hypothesis 4

Hypothesis 5

Operational Definitions

Cultural metriopathy is measuring empathy emphasized through self-restraint (no-rush to judgement), 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 versus the 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 scrutinize“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. (DiAngelo) This study in the Western region of country that will be surveyed has often been most affluent and financially secure.

Limitations of the Study

The limitations of the study will not include all Americans nor all Black and White Americans. There are differences in understandings of race has evolved 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 that rarely has to prepare for the weather changes. The last limitation to consider regarding this study involves research the surveying of participants are targeted in a religious setting rather than a non-religious setting. Both 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. (cite)

Ethical Compliance

All people participating in the survey of questions will be of the ages 18 and up through informed consent. They will be informed of the purposes of this study and questions to be asked and answered in the most honest way. 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 demographics that identify persons of the respective groups of interests. 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 cultural metriopathy of White, European Americans and Black, African American Descendants of US Chattel Slavery.

The Sample

The sample population for gathering data will be pulled from Black Americans and White Americans that have 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, Concern Measure Test by Patricia Devine, and the Toronto Empathy Questionnaire.

Data Collection

Data will be collected by the Office of the Orange County Human Relations, where the researcher of this project will limit interaction among the sample population in order to mitigate the influence of participants cultural assumptions or lack thereof.

Time Schedule

The presumed opened time for this study will be for three months. These are the times where three major holidays of heightened church activity and participation among congregants. The presumed time of taking the survey among 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

Quantitative:

This study will test data for normality and relevant assumptions of appropriate statistical procedures. If data do not meet assumptions for parametric procedures (results apply to the population), nonparametric procedures (results apply only to the sample) will be utilized.

This study will utilize Pearson’s Product Moment of Correlation (parametric) or Spearman’s Rank Correlation (nonparametric) to test the hypotheses for statistically significant relationships.

This study will utilize a t-Test (parametric) or a Mann-Whitney U procedure (nonparametric) to test the hypotheses for statistically significant differences.

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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