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OPINIONS OF NEGRO SEVENTH-DAY ADVENTISTS IN
ATLANTA, GEORGIA, TOWARD DESEGREGATION OF
THE SEVENTH-DAY ADVENTIST ORGANIZATION

A THESIS

SUBMITTED TO THE FACULTY OF ATLANTA UNIVERSITY
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR THE DEGREE OF MASTER OF ARTS

BY

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CHAPTER I

INTRODUCTION

The struggle for racial freedom and equality should be understood better by organized religion than by any other institution. Concepts such as reparation for wrong-doing, reconciliation of the estranged, resolution for improvement, commitment to values, fellowship, brotherhood, love and justice should be grasped more readily by religious-minded people. In fact, it would appear that the church (members and doctrines) should be an example of brotherhood and positive interaction between and among races.

Organized religion certainly has contributed to the moral awakening of America to the race problem. The young generation seems to have repudiated the peculiar notion that the race question is a political and legal matter, not a religious and moral concern. These people have refused to accept the old concept of religion as merely a personal and private affair. They seem to desire that the "proper scope" of religious activities be widened with relevance to modern life.

There is criticism of the white clergymen who have a few Negroes in their congregations, but who engage in sit-ins at restaurants and picket voting registration in the South. There is criticism of church leaders who use their moral influence more often for the desegregation

of other institutions than for the desegregation of their own. It is said, on the one hand, that the present movement to do away with segregation as an ultimate ideal has stemmed mainly from the churches;¹ but, on the other hand, "as long as churches remain segregated through subtle techniques, they give moral sanction to segregation in other areas of social life."² The Christian church seems to have waited for Congress, the President and the Supreme Court to provide moral standards and values through legislation and court decisions. Liston Pope remarks that the church has "lagged behind the Supreme Court as the conscience of the nation on questions of race."³ Yet, the church uses as its basis for all actions a statement in the Bible found in Acts 5:29, which says that "it is better to obey God rather than man."

Seemingly, white religionists have found this lag disconcerting and Negro religionists have considered it a demonstration of white insincerity. As Embree wrote more than thirty years ago: "Segregation in Christian churches is an embarrassment. In a religion whose central teaching is brotherly love and the golden rule, preachers have to do a great deal of rationalizing as they expound their own gospel."⁴

¹Anson Phelps Stokes, et al., Negro Status and Race Relations in the United States (New York: Harper & Row Publishers, 1948), p. 50.

²David O. Moberg, The Church as a Social Institution (Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1962), p. 452.

³Liston Pope, The Kingdom Beyond Caste (New York: Friendship Press, 1957), p. 105.

⁴Edwin R. Embree, Brown American (New York: Viking Press, Inc., 1931), pp. 208-209.

Let us examine the Seventh-day Adventist churches. While some of their members have promoted external, nondenominational integration and reconciliation of races, the conferences and churches have remained internally conservative and segregated. The question is what have the Seventh-day Adventist churches in America done about their own internal pattern of racial segregation? Many of their members say that in the second half of the last century segregated patterns in this denomination came as a consequence of community practice and legislation.⁵ In this sense, the church bowed to the culture instead of resisting and reforming it.

The reaction of many white members of the denomination is that the seeds of separation were sown even before the Civil War, when large Southern Protestant denominations declared their independence. In the ensuing decades, the separation of the Negro and white Protestant bodies came about either by the expulsion of Negroes from the white denominations or by the voluntary withdrawal of Negroes and formation of their own independent churches. Many white and some Negro members suggest strongly, however, that segregation came about solely by reason of the withdrawal of Negroes to independent churches. The white members stop at this point. Some Negro members, however, go one step further and say that the expression "Negroes prefer to be by themselves" has validity only if it means that they prefer this to unjust discriminatory treatment in churches, schools, restaurants and elsewhere. This contrast is sharpened when it is realized that racial

⁵C. Vann Woodward, The Strange Career of Jim Crow (New York: Oxford University Press, 1957), p. 25.

segregation has been forced upon Negro churches and was instituted and has been perpetuated by white churches.

Eric Lincoln states that: "Negro religion in America is by definition segregated religion; but it embraces a wide range of structures, patterns and attitudes."⁶ At one end are the completely separatist religious cults, the best known of which now is the Black Muslim movement. This movement repudiates Christian and Western civilization and turns to the Asiatic culture and the religion of Islam. It extols black men as superior to white men and scoffs at the notion of reconciliation or integration with white Christians. This movement is most vocal relative to the failure of white men to practice the ideals of Christianity and the principles of democracy in relation to Negro Americans. Muslims dramatize the plight of Negroes in America and, while proclaiming the advantages of withdrawal from white America, serve the latent function of arousing white America to the need for interracial justice and integration.⁷

The great majority of Negro Americans belong to the large Protestant denominations, but they are also in a segregated church system. This is particularly true of the Baptist denomination, to which six out of ten Negro church members belong.⁸ It is also true of the Methodist denomination, which has the second largest membership

⁶C. Eric Lincoln, The Black Muslims in America (Boston: Beacon Press, 1961), p. 45.

⁷Arthur H. Fauset, Black Gods of the Metropolis (Philadelphia: University of Pennsylvania, 1944), p. 17.

⁸Frank S. Loescher, The Protestant Church and the Negro: A Pattern of Segregation (New York: Associated Press, 1948), p. 61.

of Negroes. This denomination in 1939 was reorganized into five white geographical jurisdictions, and one Negro Central Jurisdiction which embraced all Negro congregations, regardless of location.⁹

From the point of view of ultimate socio-religious integration, the large separate Negro Protestant church presents a double rationalization. First, white fellow Protestants, especially in the Southeast, are not "ready" for integration so that, if congregational integration were to take place now, the Negro members might be relegated again to the fringes of church participation. Second, Negroes have freer expression within their own congregations and enjoy a common meeting place and center of communication where they can discuss and promote the elimination of Negro disabilities. The Negro churches remain the few areas in which Negroes can retain their identity as individuals and yet have a vehicle for self-expression and the exercise of their abilities.¹⁰

At the national level, every major Protestant church body has gone on record in favor of desegregating its own congregations. Although preserving the Negro Central Jurisdiction, seventy-four Methodist bishops joined in a 1960 declaration on race relations saying that: "To discriminate against a person solely on the basis of his race is both unfair and unchristian. There must be no place in the Methodist Church for racial discrimination or enforced segregation."¹¹ The Protestant

⁹Dwight W. Culver, Negro Segregation in the Methodist Church (New Haven, Conn.: Yale University Press, 1953), p. 15.

¹⁰Lyle B. Schaller, Planning for Protestantism in Urban America (Nashville, Tenn.: Abingdon Press, 1965), p. 188.

¹¹New York Times, April 28, 1960.

Episcopal Church does not have a "Southern Branch" and most of its bishops and lay leaders have spoken out clearly for racial unity. Some of its Southern officials, however, have taken exception to this stand.¹² There have been genuine efforts to achieve desegregation in local Protestant churches, but these still tend to be exceptions to the pattern.¹³ It seems clear, for the most part, that white churchmen do not wish to live with or worship God together with Negro churchmen. A further implication is that, for the most part, Negro churchmen return this particular compliment to their white brethren.¹⁴

Several reasons are given why Protestantism has not succeeded, to any great extent, in integrating its churches: (1) the Protestant denomination is said to lack the coercive influence of ecclesiastical authority at the higher levels and, therefore, allows each local congregation to determine its own course of action and its own moral rationalization for not taking action toward desegregation; (b) the different local congregations do not take a united position on the race issue;¹⁵ (c) the Protestant principle of face-to-face primary groupings and close fellowship is difficult to institute in the religious context when it does not exist between the races in other community activities;

¹²W. Seward Salisbury, Religion in American Culture (Homewood, Ill.: Dorsey Press, Inc., 1964), pp. 472-75.

¹³Robert W. Root, Progress Against Prejudice (New York: Friendship Press, 1957), p. 45.

¹⁴Talcott Parsons and Kenneth B. Clark, The Negro American (Boston: Beacon Press, 1967), p. 407.

¹⁵Kyle Haselden, The Racial Problem in Christian Perspective (New York: Harper and Row, 1964), p. 18.

and (d) Protestant congregations are often willing to pay the high cost of moving their churches to other locations in order to remain segregated.¹⁶

The Seventh-day Adventist organization started with an all-white membership. In the United States today, there is a significant portion of the membership that is black. The Unions, Conferences and churches have, for the most part, been segregated, with white churches and conferences and with black conferences and churches. There are a few black officials in the General Conference, however, they are there mainly to represent the work of the black members. Little is being said or done with regards to the total desegregation of the organization.

Three factors which seem to have led to the separation into regional conferences after the great intake of black members are: firstly, the prejudicial attitude displayed toward blacks; secondly, blacks were not holding any meaningful positions within the organization; and thirdly, in her Testimonies to Ministers, Ellen G. White, a person whom the denomination recognizes as a latter-day prophetess, has cautioned the brethren to make no move relative to integration that would stir up the powers-that-be to make moves that would limit and cut off the church from proclaiming the message in different locations.¹⁷ Since integration has not been the order of the day, separation has

¹⁶Samuel S. Hill, "Southern Protestantism and Racial Integration," Religion in Life, XXXIII, No.3 (Summer, 1964), p. 34.

¹⁷Ellen G. White, Testimonies to Ministers (Washington, D.C.: Review and Herald, 1945), p. 42.

been inevitable.

Today, the General Conference consists of eighty-one executive officers of whom 6 percent are black. The division of the General Conference, which is of concern in this study, is the North American Division which consists of ten Unions. The Union with which this study is specifically concerned is the Southern Union. Each of these Unions has its own president but there are no Negroes who are presidents of any of the Unions. The other officers are mainly white. Although the percentage of Negro officials and workers is difficult to ascertain, it is understood that it is very small indeed.

The North American Division territory consists of the United States, Canada and Bermuda and comprises the ten Union Conferences, with 33,441 churches and a membership of 395,567. There are no black Unions, but there are eight black conferences and 372 black churches with a membership of 51,722. These comprise 11 percent of the total membership of the North American Division.

In the North, in the early years of the denomination, Negroes were scattered among the churches with no distinction between races being made and no Negro churches existing. The basic reason given for the practice of segregation which gradually evolved in the South was that the prejudices of white Southerners did not allow for integrated Seventh-day Adventist churches; therefore, segregated churches made it possible for the gospel truth to be spread.

The secretary of the Regional Department of the General Conference of Seventh-day Adventists, H.D. Singleton, made a statement at the Human Relations Committee meeting held on December 5, 1967,

of his observations and understanding of the matter. He pointed out that, during the 1920's, there was considerable feeling on the part of many Negro ministers, especially in the North, that greater opportunities for the advancement of the work and for leadership should be granted within the denomination. Not seeing an opportunity for such within the organization as then constituted, there was agitation for the formation of Negro conferences.

A meeting was held in which several leaders of the General Conference met with their Negro brethren. At that time the Negro brethren were told that such an idea could never possibly work out and they were advised to forget it. The matter ceased to be an issue and was not brought up again for several years; however, the Negro members seemed never to have erased the idea completely from their minds.

Late in 1943, an incident occurred that triggered a large amount of increased agitation on the part of the Negro constituency, especially around Washington, D.C., when the Washington Sanitarium refused to admit a seriously ill Negro patient, who subsequently died. In the midst of this, the General Conference President, J.L. McElhany, breached the long dormant subject of separate conferences, motivated, assumingly, by the notion that the granting of greater control of the work to the Negro leadership would help solve many of their grievances.

Singleton pointed out that the conference idea was no longer actively recommended by the Negro leaders. The issue was debated. Several Negro ministers were against the idea of conferences as several had been against it in 1930; the majority favored it. The plan was voted on and accepted in the field by ministers and laymen. In the

Pacific Union, the plan was not accepted. The view of the majority where the organization existed was that the conference plan was the best thing that could have happened for the work of black people. The workers had an opportunity for development in areas of leadership not possible before. Other areas of employment had opened up in business and secretarial lines. So, regional conferences and separate churches exist, not because the General Conference had ordered it to be so, but rather by choice of the constituencies.

The secretary of the Ministerial Association of the General Conference of Seventh-day Adventists, E. E. Cleveland, pointed out in a statement that it is certainly impractical for white men to administer in the ghetto from the suburbs and that, as long as America has the present neighborhood pattern wherein large segments of the Negro population are pocketed in the ghetto-like situation while whites live in the suburbs, the regional conference, for administrative purposes, is made to order. He indicated that Negroes are a minority within a white majority, with a ratio of one Negro to every seven whites. Those who advocate the abolition of regional conferences would be hard put to guarantee the election of a Negro to any position of authority in the church at any time with such an imbalanced ratio. A few of the Negro ministers seem to favor separate conferences and churches because Negroes benefit more from them, but the question arises as to what the Negro members favor.

The Problem

The major problem in this study is to determine the opinions of

Negro Seventh-day Adventists in Atlanta, Georgia, toward the total desegregation of the Seventh-day Adventist Organization. Furthermore, the study is designed to discover if the opinions of members are influenced by age, sex, marital status, previous religious affiliation, education, positions held in the church, length of membership and occupation. The assumption is that the opinion of members will vary from favorable to unfavorable according to the above named variables.

In an attempt to investigate the problem, data were gathered and analyzed in order to answer the following specific questions.

1. Are there differences in opinions toward desegregation due to age?
2. Are there differences in opinions toward desegregation due to sex?
3. Are opinions influenced by previous religious affiliation?
4. How does marital status affect opinions of members toward segregation?
5. Are opinions influenced by education?
6. Are there differences in opinions toward desegregation due to length of membership?
7. How does occupation of members affect their opinions toward desegregation?
8. Are opinions influenced by positions held in the church?

Major Hypothesis

Stemming from the general and specific questions raised, it is hypothesized that, in general, Negro Seventh-day Adventists hold favorable

opinions toward total desegregation of the Seventh-day Adventist Organization. It is assumed that the members feel that an individual has the right to attend the church of his choice and that his testimony of acceptance of the doctrines of the church, rather than his race, should be the criterion.

Sub-hypotheses

The sub-hypotheses are as follows:

1. Males and females below twenty-five years old (Youth) favor desegregation to a greater degree than do males and females over twenty-five years old (Adult).
2. Male members favor desegregation to a greater degree than do the female members.
3. Single, separated, widowed and divorced members tend to have more favorable opinions toward desegregation than do married members.
4. Members with higher educational backgrounds tend to favor desegregation to a greater degree than members of lower educational backgrounds.
5. Members who are professional or skilled have more favorable opinions toward desegregation than members who are semiskilled and unskilled.
6. Members who were Catholics, those born of Seventh-day Adventist parents and those who had no previous religious affiliation have more favorable opinions toward desegregation than do Protestants. Members who were Baptists and Methodists are more favorable toward desegregation than members of other Protestant affiliations.

7. Members who hold no positions in the church hold more favorable opinions toward desegregation than members who hold positions in the church.

8. Members who have been in the church less than fifteen years have more favorable opinions toward desegregation than members who have held membership over fifteen years.

Definition of Concepts

Relevant concepts used in this study are defined as follows:

Opinions refer to ideas, convictions or beliefs which are short of complete certainty.¹⁸

Discrimination exists when individuals or groups of people are denied the equality of treatment which they desire.¹⁹ It includes any conduct based on distinction made on the grounds of natural or social categories, which has no relation either to individual capacities or merits or to the concrete behavior of the individual person.²⁰

Segregation means a system of separation in the churches, unions, conferences, whether legally required or informally maintained, of officials and members of different racial, religious or national backgrounds.²¹

¹⁸Kimball Young, Social Psychology (New York: Appleton-Century, 1956), p. 454.

¹⁹Gordon Allport, The Nature of Prejudice (Cambridge, Mass.: Addison-Wesley Co., 1954), p. 51.

²⁰Ibid., p. 52.

²¹Robin M. Williams, Jr., and Margaret W. Ryan, Schools in Transition (Chapel Hill: University of North Carolina Press, 1954), p. 14.

Desegregation is the process of removing bars to integration.²²

It provides equal opportunity for all members to attend and take active part in the activities at the churches of their choice.

Integration describes the achievement of a substantial amount of equal participation.²³

Research Design

Data for this study were collected at the Berean Seventh-day Adventist Church, 312 Hightower Road, Atlanta, Georgia. The tool of investigation was the questionnaire which consisted of 65 items. The questionnaire was not pretested, but items on the questionnaire were evaluated by Drs. McDaniel and Cothran of Atlanta University, who served as judges.

The opinions held by the respondents toward desegregation and the direction of the opinions were identified in the following manner: The respondents were asked to indicate the strength of their opinions on each item on the questionnaire by placing a check mark in one of the five categories (from "strongly agree" to "strongly disagree") on a Likert-type scale.²⁴ The Likert-type scale has been used widely in studies of this nature; it is simple to construct and permits the expression of several degrees of agreement-disagreement. It is reliable

²²Earl Raab, American Race Relations Today (New York: Doubleday and Co., 1962), p. 17.

²³Ibid.

²⁴G. Murphy and R. Likert, Public Opinion and the Individual (New York: Harper and Row, 1937), p. 50.

and provides more information about the individual's opinion on the issues referred to by the given items than other methods of measurement.²⁵

A sample of the population was selected during a meeting after an appeal had been made for members to fill out the questionnaire. With the cooperation and permission of the pastor and local elders, the questionnaires were passed out and collected after they had been completed. The opinions of the members were determined from the completed questionnaires.

The sampling was accidental in that the cases were taken that fell to hand, and the process was continued until the sample reached the designated size. The accidental sample is widely used in the social sciences. It is a sample that takes the respondents at hand; such as college or university classes, churches and other agencies; thus a college professor, wanting to make some generalization about college students, studies the students in his classes.

Ackerman and Jahoda (1950) studied the characteristics of patients in psychoanalytic treatment who had given expression to anti-Semitic sentiments. With complete protection of the anonymity of the patients, some forty analysts served as informants. The sample of psychoanalysts, of necessity, was an accidental one and, consequently, so was the sample of patients.²⁶

Similarly, in a study of factors related to the use of narcotics

²⁵Claire Selltitz, et al., Research Methods in Social Relations (New York: Henry Holt and Company, 1959), p. 510.

²⁶Ibid., p. 540.

by boys in juvenile street gangs, Chein and his associates (1957) used group workers as informants. Since these informants were available only for the gangs that were being worked with, the sample of gangs--and hence of gang members--was an accidental sample.²⁷

H. H. Remmers employed the accidental sampling method in his study on attitudes.²⁸ Morgan also used the accidental sampling method in his study on attitudes of students toward the Japanese.²⁹ Reference is made of the use of the accidental sample techniques in works of Bogardus³⁰ and Thurstone.³¹

The descriptive method was used to describe and summarize the data obtained by the sample. The intent is to assess and describe the opinion of the respondents. Descriptive studies place emphasis on the specific characteristics of a given situation. They are not limited to any one method of data collection. They may use a wide range of techniques; thus, Lundberg, Komarorsky, and McInery (1934) in their study of leisure, collected information through interview questionnaires, systematic direct observation, analysis of community

²⁷Ibid.

²⁸H. H. Remmers, ed., Studies in Attitudes. Purdue University Studies in Higher Education, 26, Bulletin of Purdue University, 35, No.4 (Indiana: Purdue University Press, 1934).

²⁹J. J. B. Morgan, "Attitudes of Students toward the Japanese," Journal of Social Psychology, XXI (July, 1945), 219-27.

³⁰E. S. Bogardus, "A Social Distance," Sociology and Social Relations, XVII (August, 1933), 265-71.

³¹L. L. Thurstone, "The Measurement of Social Attitudes," Journal of Abnormal and Social Psychology, XXVI (June, 1931), 249-69.

records and participant observation.³²

As was stated above, one hundred questionnaires were administered to fifty females and fifty males. Twenty-five were administered to females below twenty-five years of age, twenty-five to those over twenty-five years of age. Twenty-five were administered to males under twenty-five years of age and twenty-five to males above twenty-five years of age. Anyone falling into the above categories was encouraged to fill out a questionnaire.

The variables used in the study are age, sex, occupation, educational classification, marital status, length of membership, previous religious affiliation and positions held in the church. There are three questions (11, 12 and 13) in Part I, which determine whether or not the respondents held membership in an integrated church setting, and if they preferred to worship in an integrated setting.

The relevant questions were measured by the following assignment of items.

<u>Questions</u>	<u>Number of Item in Questionnaire</u>
Are there differences with regard to age and sex?	1, 2
Are there differences in opinions due to occupation?	3
How will marital status affect opinions on desegregation?	5
Are there differences due to length of membership?	4
Are differences due to education?	6
Are there differences due to positions held in the church?	7

³²Marie Jahoda, et al., Research Methods in Social Relations (New York: The Dryden Press, 1951), p. 47.

Does previous religious affiliation affect opinions?	10
Opinions toward desegregation of the General Organization	14, 21, 23-25, 32, 33, 35, 36, 42, 44, 47, 49, 50, 54-56
Opinions toward desegregation of the General Conference	17, 51, 57, 58 64
Opinions toward desegregation of the Unions	22, 38, 59, 60
Opinions toward desegregation of the Local Conferences	15, 16, 19, 20, 26-31, 34, 37, 38, 41, 43, 45, 62, 63
Opinions toward desegregation of the churches	18, 39, 40, 46, 48, 52, 53, 61, 63, 65.

Percentage comparisons were employed to assess the relationships of variables. There was no effort made to determine the significance of differences statistically.

The study is latitudinal in that it covers a single point in time and serves to indicate the opinions of the members at this particular time.

Analyzing and Interpreting the Data

Items considered to give favorable or unfavorable opinions were drawn up and assigned to each variable. The items came from observations of the investigator and published research results.

The five categories ("strongly agree," "agree," "undecided," "disagree," and "strongly disagree") that measure the direction of the respondents' opinions in terms of percentages have been combined

into the categories "favorable," "undecided," and "unfavorable" in the tables given throughout the paper.

The direction and uniformity of responses were gained by finding the percentage of favorable, undecided or unfavorable opinions expressed on each question. Numerical scale values were assigned at intervals from favorable to unfavorable. Five denoted the maximum favorable measure; four, favorable; three, undecided; two, unfavorable; and one, the least favorable. The direction of a given response was determined by the nature of the particular item. Many of the questions were stated in such a way that agreement with one indicated favor, while agreement with another showed disfavor.

Scores were determined according to the extent of the respondents' agreement or disagreement with the item.

Responses to each category, from "strongly agree" to "strongly disagree" were tabulated and analyzed on the basis of percentages for direction of opinions for each item for the entire group. Intensity of response was measured.

Limitation of the Study

This study has been designed to determine the opinions of Negro Seventh-day Adventists in Atlanta, Georgia, toward desegregation of the Seventh-day Adventist Organization and to assess the relationship of several variables to their opinions.

This study is limited in that it applies to Negro Seventh-day Adventists only in Atlanta, Georgia; therefore, nothing can be said of the opinions of white members of the church. Many more variables

could have been used, but for practical purposes a limited number was used.

Because the sample consisted of a selected number of the total Negro membership of the church, conclusions and inferences may not be interpreted to apply to the total Negro Seventh-day Adventist population of the North American Division.

The nature of the question and the answer method limited the study. The writer was not sure that a respondent was answering the questions honestly. Thurstone pointed out that a respondent may be "consciously hiding his true opinion" when filling out a questionnaire.³³ The process of answering questions is considered a social act which means that the respondent is reacting to a total situation and not just to the question.³⁴

Another limitation is that the Likert scale has certain weaknesses. For example, an individual who responded very favorably on two items and very unfavorably on two others might achieve the same rank as one who took a moderate position on all four. Since the notion of opinion involves the assumption of regularity of response, different patterns of regularity should yield different ranks. Likert provided no procedure for evaluating response-regularity.³⁵

A further limitation is that the writer, being a member of the

³³L. L. Thurstone, "Attitudes Can Be Measured," American Journal of Sociology, XXXII (January, 1928), 235.

³⁴George H. Mead, Mind, Self and Society (Chicago: University of Chicago Press, 1938), p. 8.

³⁵Young, op.cit., p. 454.

organization, possesses certain values and biases which may influence if not account for his interpretation of the responses.

Purpose of the Study

During an interview with a minister of the Seventh-day Adventist Church, he expressed the opinion that Negro members favor full integration of the organization. This study, therefore, is initiated with the assumption that full integration of the Seventh-day Adventist Organization is desired by Negro members. The major purpose is to determine whether or not, and to what extent, Negro members of the Seventh-day Adventist Organization favor full desegregation of the organization.

Theoretical Orientation

In this study, the theoretical orientation is established around desegregation, racial and ethnic relationships.

It is inevitable that groups in a society come into contact with one another; contact is often a setting for conflict. Races within a range of variation have distinctive physical traits; however, social behavior is primarily the result of history, training and experience. Throughout most of the world the races have been separated socially.³⁶

In an article entitled "Race Difference: The Present Position of the Problem," Otto Klineberg has stated that the entire history of race relations has been one of superiority and inferiority for each of

³⁶Arnold W. Green, Sociology: An Analysis of Life in Modern Society (New York: McGraw-Hill Book Company, 1968), p. 284.

hundreds of "races." Sometimes this superiority has been assumed because of a purported descent from the gods, but more frequently because of military superiority or sheer numbers of the race, and sometimes because of a "level of civilization" as defined by whites who claimed superiority.³⁷ To "prove" the superiority of their own race, men began to construct lengthy and complicated apologies. Proponents of the theory of "Aryan superiority" in Western Europe and the United States said that, in order of ascending superiority, the Negroid race was nearer the characteristics of apes than were the Mongoloid or the Caucasoid races.³⁸

The convergence, interaction and stratification of ethnic groups in so-called intergroup relations refer primarily to races, religious groups and nationalities that have either undergone subordination as minorities or are superordinate as dominant groups in relation to at least one minority counterpart.³⁹ In their subordination, ethnic minorities are underprivileged in one or more ways; they are the targets of prejudice and discrimination. Usually, they are defensive and sensitive to group alignments and to their low status. Similar to minorities, dominant groups do not necessarily depend on numerical size in relation to other ethnic groups to account for their social status; size is only one basis of power. Sociologically speaking, ethnic

³⁷Otto Klineberg, ed., Characteristics of the American Negro (New York: Harper and Brothers, 1944), p. 229.

³⁸Thomas E. Lasswell, John H. Burma and Sidney H. Aronson, Introductory Readings in Sociology (Chicago: Scott Foresman Co., 1965), pp. 628-29.

³⁹Ibid., p. 629.

dominant groups are those races, religious groups and nationalities that have social power and the ability to exploit the services or regulate the subservience of other ethnic groups.⁴⁰

American society embraces a variety of major groups--sizable numbers of individuals whose identity may be racial, religious, ethnic or some other dimension. Group identity is operational as long as there are major goals and aspirations that are commonly identifiable. These "group aspirations" are often likely to be in conflict with each other; therefore, the race relations problem is partly a conflict in group goals.⁴¹

Robert E. Park points out that, where there are social classes, there will invariably be corresponding attitudes and sentiments. Furthermore, racial distinctions based on class, caste and race, are part of the established social order. They invariably are in a static society. Each caste and class live within the limitations of their own world and accept the definition imposed upon them as if it were a part of the order of nature.⁴²

Race is the most visible and thus the most potent of the things that make one group of men feel different from another group. As long as they feel different, they find it difficult to interact together in any common venture, whether it is living in the same boarding-

⁴⁰Milton L. Barron, Contemporary Sociology (New York: Dodd, Mead and Company, 1966), p. 453.

⁴¹Raab, op.cit., p. 15.

⁴²Robert E. Park, Race and Culture (New York: The Free Press, 1950), p. 234.

house or running a country.⁴³

Differential treatment of biologically "visible" groups is "justified" in the minds of the dominant group by "racist" doctrines.⁴⁴ The doctrines include the following beliefs: that there are pure races of men, clearly marked off from one another; that these physically distinguishable groups have different mental and emotional traits that can be rated on a scale of superiority and inferiority; that the superior races are destined to lead and dominate; that any individual of the superior race must be superior to any individual of the inferior race; that biological crossing means degeneration or "mongrelization"; and that, therefore, it is safest to discourage contact between the races. So insidious is this doctrine that it hardly knows any limits. In the minds of prejudiced people, it applies even to groups with few, if any, apparent biological differences.⁴⁵

The goals of desegregation are to remove the barriers to integration and to provide equal opportunity to participate. Raab asserts that desegregation and equality of opportunity protect the worth and sanctity of the individual and satisfy the imperatives of political morality. They permit any person who is otherwise qualified to participate and achieve his personal goals without racial, religious or ethnic disability.⁴⁶

⁴³Daedalus, Journal of the American Academy of Arts and Sciences, XCVI, No.2 (Spring, 1967), 3.

⁴⁴John Biesanz and Mavis Biesanz, Modern Society (Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1953), p. 159.

⁴⁵Ibid., p. 158.

⁴⁶Raab, op.cit., p. 17.

The underlying assumption of group discrimination on the part of organizations is that there is homogeneity in these groups.⁴⁷

Group discrimination almost invariably is the result of group prejudice and the latter may be based upon erroneous impressions, invalid information, ethics which make for a hostile (prejudgmental) attitude or a combination of these influences. Prejudice results in the categorical exclusion of individuals ascribed to certain groups.⁴⁸

When prejudice is shared by most members of a dominant group, it is used to justify discrimination against the minority or subordinate group. The minority group is restricted to certain menial occupations, if possible, and forced to live in segregated areas, attend different schools and separate churches.⁴⁹

The law of desegregation is a social element. It originates as the invention of social groups and its enforcement or efficacy depends on group acceptance. This means that the laws of desegregation will have force only insofar as they attract a net balance of social power between those people who favor it and those who oppose it.⁵⁰

In power relations between dominant and minority groups, there is persistent conflict that varies in intensity and explicitness.

⁴⁷J. G. Martin, "Group Discrimination," Phylon, XX (Summer, 1959), 191.

⁴⁸Ibid., pp. 190-91.

⁴⁹Biesanz and Biesanz, op.cit., p. 167.

⁵⁰Nick J. Demerath, "Desegregation, Education and the South's Future," Phylon, XVIII (Spring, 1957), 43.

Whereas dominant groups tend to resist minority assertion and work to retain the existing distribution of power, minorities usually attempt either to gain autonomy or to achieve equality of status with the dominant groups. Relations between the two sets of groups become structural by reciprocal stimuli and response.⁵¹ The social inferiority of minority groups tends to provide justification for the dominant groups' discrimination against them; this, in turn, leads the minority groups to respond in ways that strengthen further the stereotypes held about minority groups.

In the United States, the relationship between the Negroes and the other races, particularly the white race, has been one of superordinate and subordinate relationships. Negroes form a minority group in the United States. The interaction between Negroes and whites has been gradually an increasing conflict. Negroes have struggled to gain equality in the society, while whites have worked to retain the relationships of superordination and subordination. Scholars, both black and white, take the position that racial differences in biological terms alone present no problem; however, due to racial prejudice and discrimination, race is an American social problem. The attitudes and sentiments which are attached to physical differences are the important things among racial groups.⁵²

Review of Literature

There has been very little literature published with reference

⁵¹Barron, op.cit., p. 453.

⁵²Green, op.cit., p. 284.

to segregation or desegregation of the Seventh-day Adventist conferences, unions and churches. In fact, there is no known study previously executed in a scientific fashion, primarily concerned with the ascertainment and explanation of the opinions of Negro Seventh-day Adventists toward desegregation of the Organization, available in published literature.

A few Negro ministers have mentioned the idea of desegregation of the unions, churches and conferences, but no great effort seems to be in operation. Recently, there were brief talks about the segregated situation which existed within the Organization. The discussion about the segregated situation and racial practices seem to have come about as a result of articles written by two church members in the Washington Post⁵³ and the Atlanta Daily World.⁵⁴

In 1954, the Congregational Christian Church studied its churches. In 1956-57, the boards and agencies involved with race relations conducted another survey of the extent of racial inclusiveness among its congregations.⁵⁵ Data gathered in the early 1950's by Alfred Kramer of the Department of Race Relations of the National Council of Churches added to the knowledge of the Congregational Christians. The study completed in 1957 involved churches in metropolitan areas, that is, urban communities containing at least one city with a population of 50,000 or more. Approximately 12 percent of

⁵³Washington Post, August 15, 1965.

⁵⁴Atlanta Daily World, May 18, 1968.

⁵⁵New York Times, August 19, 1957.

the predominantly white congregations had some Negro participation in their church life. This showed progress over the situation as revealed in the 1954 study.⁵⁶ Examination of the activities of the churches and of the officers revealed that Negroes participated in a wide range of activities, but conspicuous gaps occurred where positions of professional leadership were involved.⁵⁷

The Northern Presbyterian's Department of Social Education and Action conducted a survey on racial inclusiveness among congregations of its church. Of those returning the questionnaire, 609, or 13 percent, of the predominantly white churches had at least one Negro member.⁵⁸ About half of these had at least two Negro members in attendance at worship services. A few Negroes were in leadership positions. Of the 119 Negro churches responding, 28 reported having at least one white member. Several of the churches reported having whites in attendance. Thus, Negro churches accepted other races more often than did predominantly white churches, a fact also revealed by the Congregational Christian analysis.⁵⁹

In the South, it was found that no white congregations of all the denominations surveyed had two or more Negro members. Only three predominantly white churches in the South, in a survey covering about half of the denomination's congregations, had one Negro participating

⁵⁶Ibid., September 24, 1929.

⁵⁷Ibid., September 25, 1929.

⁵⁸Journal of the General Convention of the Protestant Episcopal Church, 1925, pp. 247-48.

⁵⁹Ibid., 1934, pp. 475-78.

in some manner; none of these was in the Deep South. Considerably fewer churches in the South than in the rest of the country expressed willingness to accept Negroes. The areas in which the highest rates of acceptance of Negroes occurred were the Northeast, the West and some parts of the Midwest. Other parts of the Midwest lagged, but, in border states, Negroes were found participating in predominantly white churches.⁶⁰

The data concerning Negroes in positions of leadership and participation by Negroes in the social, educational, and policy-making life of the church again resembled those of the Congregational Christians. Less than half of the churches that had at least one Negro as a member or attender reported having Negroes in active roles.⁶¹

In a sketchy survey made by the Baptist Press in 1962-63, 90 percent of the congregations were revealed to be all-white. Detailed information about the participation of Negroes in the other 10 percent was not given, but it was probably minimal.⁶² Southern Presbyterians also surveyed some of their congregations in 1962-63. Of the nearly 1,200 reporting, slightly over half indicated they would welcome Negroes at Sunday morning worship services. Some reported that they would accept Negroes on a segregated basis within the church. Only one fourth indicated they would not welcome Negroes. As for membership, only 2 percent said they would welcome Negro members and 4 percent indicated

⁶⁰Bishop Bartlett, "Report on Survey of Negro Work for the National Council," August 15, 1935, p. 5.

⁶¹Journal of the General Convention of the Protestant Episcopal Church, January, 1937, pp. 33,333.

⁶²Episcopal Churchnews, CXIX (May 31, 1953), 7.

that Negroes had been members at some time; 5 percent said that Negroes attended regularly. Information as to whether Negroes would be accepted in all phases of church life, including leadership positions, was unavailable. It was assumed, however, that only a handful of either Southern Baptist or Presbyterian congregations would have accepted Negroes in positions of authority.⁶³

The extensive Newsweek poll conducted in 1963 on what whites think of the Negro revolt indicated that whites were almost unanimous in their disapproval of interracial dating.⁶⁴ The possibility of interracial dating seems to be the basic reason for white church members being so negative regarding mixed church services. Ninety percent of the white people interviewed said that they would be disturbed if their teenagers kept close company with Negroes of the opposite sex. Even whites who were prepared to welcome Negroes as officers of their churches and were not averse to having them living next door, shrank away from the thought of intermarriage.

Noel and Pinkney found that, although Negroes tend to express relatively less social distance toward whites than whites do toward Negroes, there are always some Negroes who indicate no desire to have contact with whites.⁶⁵

⁶³Minutes of the Bi-Racial Committee on Negro Work, January 17-18, 1956.

⁶⁴Newsweek, October 21, 1963, pp. 44-55.

⁶⁵Donald L. Noel and Alphonso Pinkney, "Correlates of Prejudice: Some Racial Differences and Similarities," American Journal of Sociology, LXIX (May, 1964), 609.

CHAPTER II

OPINIONS TOWARD DESEGREGATION OF THE SEVENTH-DAY ADVENTIST ORGANIZATION, BY SEX, AGE, MARITAL STATUS AND EDUCATION

In this chapter, the writer attempts an analysis of the sample used in the study to ascertain the opinions of Negro Seventh-day Adventists with reference to full desegregation of the Seventh-day Adventist Organization.

The analysis will address itself to the general hypothesis which states that "Negro Seventh-day Adventists, in general, hold favorable opinions toward full desegregation of the Seventh-day Adventist Organization." An analysis will also be made of the sub-hypotheses.

Included in Section I of the questionnaire were three questions intended to determine whether or not the respondents held membership in an integrated church setting and if they preferred to worship in an integrated setting.

Opinions of Males

Of the males above 25 years of age, Table 1 shows that 16 percent indicated that they had held membership in an integrated church setting and 84 percent indicated that they had never held membership in an integrated church setting. Of the same group, 36 percent showed a desire to worship in an integrated setting, while 56 percent was undecided and 8 percent preferred not to worship in an integrated set-

TABLE 1

PERCENTAGE DISTRIBUTION OF RESPONDENTS WHO HELD MEMBERSHIP
IN AND PREFER TO WORSHIP IN AN INTEGRATED SETTING

Respondents	Membership in Integrated Setting			Favor Integrated Setting			Total
	Yes	No	Total	Prefer	Un- Not	decided	
Male							
Above 25 years	16.0	84.0	100.0	36.0	8.0	56.0	100.0
Below 25 years	12.0	88.0	100.0	36.0	4.0	60.0	100.0
Female							
Above 25 years	28.0	72.0	100.0	36.0	-	64.0	100.0
Below 25 years	36.0	64.0	100.0	24.0	4.0	72.0	100.0

ting.

The responses of the male respondents below 25 years of age show that 12 percent have held membership in an integrated church and 88 percent had never held membership in an integrated church. Thirty-six percent preferred to worship in an integrated church, 4 percent preferred not to, and 60 percent was undecided about the matter.

Opinions of Females

Table 1 also shows that of the female respondents, 28 percent above 25 years of age indicated that they had held membership in an integrated church setting, while 72 percent indicated that they had not. Thirty-six percent of this group preferred to worship in an

integrated church and 64 percent was undecided. Thirty-six percent of the females below 25 years of age indicated that they had held membership in an integrated church, while 64 percent had not worshiped in such a setting. Of this group, 24 percent preferred to worship in an integrated church setting, 72 percent was undecided and 4 percent preferred not to worship with white members.

Many of the respondents seem bewildered about the issue of integration of the organization. The opinions of the respondents may be due to the fact that the organization is dragging behind in the matter of race relations. Many members realize that, prior to civil rights acts, the organization hid behind the laws of the land as an excuse for not integrating. Respondents may also feel that the organization shows a complacent attitude which may be a deliberate attempt of so-called Christian leaders to maintain the status quo. Members are taught that God is no respecter of persons and that He accepts all who would accept Him, regardless of race. Members of the churches see integration taking place all around them but within the church there is segregation and there is very little said about it. The evident conflict between practice and policy seems to be a very definite factor lending itself to influence the undecided opinions of the members. Respondents seem to want the church organization to be an example to the community but do not seem to want the hostility, unfair treatment and anticipated discrimination to which they may be subjected if integration is experienced.

Opinions Toward Desegregation of the Organization

A similar picture is shown in Table 2, which gives a general distribution of the respondents' opinions by percentage. The respondents were classified into categories--favorable, undecided and unfavorable. It is clearly evident that respondents have doubts about full desegregation of the Seventh-day Adventist Organization. While 33 percent shows favorable opinions with reference to desegregation of the organization, 64 percent of the respondents indicated that they were undecided on the matter. A total of 3 percent registered unfavorable opinions.

TABLE 2

PERCENTAGE DISTRIBUTION OF RESPONDENTS' OPINIONS TOWARD
FULL DESEGREGATION OF THE SEVENTH-DAY ADVENTIST
ORGANIZATION, BY FAVORABLENESS

Opinions of Respondents	Number	Percentage of Respondents
Favorable	33	33.0
Undecided	64	64.0
Unfavorable	3	3.0
Total	100	100.0

It may be assumed that the data indicate that Negro members are skeptical about the process of desegregation within the church organization. This skepticism may be related to the past experiences of Negroes with white members and the fear that they will not be dealt

with fairly if the organization is desegregated fully and integration takes place.

From the data presented in Table 2, therefore, it is evident that the general hypothesis that "Negro Seventh-day Adventists in general hold favorable opinions toward full desegregation of the Seventh-day Adventist Organization" was not fully supported. It may also be assumed that the Negro members are doubtful as to the extent to which desegregation would benefit them. Some may also feel that the negative attitude of whites may stimulate responses which members consider unchristian, thus impeding their spiritual growth.

Opinions by Age

The age categories are in terms of "Youth" and "Adults." Although questionnaires were administered to 25 males above 25 years of age and to 25 below 25 years of age, and to 25 females above 25 years of age and to 25 females below 25 years of age, the analysis of Table 3 refers to "Youth" as males and females below 25 years of age and to "Adults" as males and females above 25 years of age. One would expect the youth to be favorable toward full desegregation.

The range of the age categories is not indicated in Table 3. Since there seemingly is no statistical meaning for indicating range, a comparison of youth and adult opinions is presented for initial insight into possible youth-adult differences.

The majority of members in both categories were undecided about full desegregation.

The first sub-hypothesis stated that "There are no great differences in opinions toward desegregation of the total organization due

TABLE 3

PERCENTAGE DISTRIBUTION OF OPINIONS TOWARD DESEGREGATION
OF THE SEVENTH-DAY ADVENTIST ORGANIZATION, BY AGE

Opinions of Respondents	Youth		Adult	
	Number	Percent	Number	Percent
Favorable	15	30.0	18	36.0
Undecided	32	64.0	32	64.0
Unfavorable	3	6.0	-	-
Total	50	100.0	50	100.0

to age." While the majority of respondents in both groups were undecided (64 percent), it appeared that the adult respondents were more favorable toward the desegregation of the organization. Thirty-six percent of the adults was favorable, while 30 percent of the youth was favorable. Although 6 percent of the youth was unfavorable, no respondents over 25 years of age expressed an unfavorable opinion toward desegregation of the organization. The favorable opinion of the adult respondents could be attributed to maturity and an optimistic outlook for the future of black and white relationships; however, the percentage of youth who was undecided may be the result of changeable opinions and the fact that they may not have yet constructed strong unchangeable racial opinions. Dialogues are not encouraged on the

subject of race relations in the youth society within the church.

Opinions toward Desegregation by Sex

Table 4 shows the respondents categorized into males and females. The opinions of male respondents ran from 58 percent undecided, 36 percent favorable, to 6 percent unfavorable. The female respondents' opinions ran from 68 percent undecided, 30 percent favorable, to 2 percent unfavorable. The majority of opinions for both sexes clustered around the undecided category. The male respondents had more in the favorable category than did the female, 36 percent and 30 percent, respectively. The males also had more in the unfavorable category than did the females, 6 percent and 2 percent, respectively.

This points out that the male respondents were less undecided than the females; otherwise it is difficult to say what is the reason for such an indication except that the male respondents who were married may not see an integrated system helping them, and the single male respondents do not want to participate in the grief they assume would result if they attempted to date interracially in an integrated church setting. Male and female respondents expect considerable conflict between themselves and their white brethren.

The second sub-hypothesis states, "Male members favor desegregation to a greater degree than do female members." In accord with popular belief, male members do favor desegregation to a greater degree than do the female members; however, it is safe to conclude from Table 4 that female members are reasonably favorable.

The fact that Negroes constitute a minority within the church

TABLE 4

PERCENTAGE DISTRIBUTION OF RESPONDENTS' OPINIONS TOWARD
DESEGREGATION OF THE SEVENTH-DAY ADVENTIST ORGANI-
ZATION, BY SEX

Opinions of Respondents	Male		Female	
	Number	Percent	Number	Percent
Favorable	18	36.0	15	30.0
Undecided	29	58.0	34	68.0
Unfavorable	3	6.0	1	2.0
Total	50	100.0	50	100.0

may also be a factor when they realize that the whites may work to retain a relationship of superordinate and subordinate. This situation in an integrated setting will create an interaction between whites and blacks of increasing conflict. With the majority vote resting in the hands of the white members, the fear of not holding executive positions and the possibility of Negro leaders being lost in the shuffle also is a real factor which may well relate to their undecided opinions about full desegregation. Among the rank and file of members, the respondents may also see a tremendous amount of psychological adjustment. The specter of mutual distrust may exercise a devastating influence on both blacks and whites.

Opinions toward Desegregation,
by Marital Status

The respondents were classified into five categories--single, married, divorced, separated and widowed (see Table 5). The majority of the single and married categories had undecided opinions toward desegregation of the Seventh-day Adventist Organization; however, the divorced, widowed and separated categories were too small to analyze. Respondents in the single category had 43.8 percent favorable, 53.8 percent undecided and 3.4 percent unfavorable. Married members were 27.0 percent favorable and 73.0 percent undecided. There were no married members with unfavorable opinions.

Sub-hypothesis three stated, "Single, separated, widowed and divorced members tend to have more favorable opinions toward desegregation of the Seventh-day Adventist Organization than do married members." There were very few respondents who fell into the first three categories-- four were separated, six were divorced and one was widowed; therefore, the majority of the respondents fell into the single and married categories. The single respondents were more favorable than the married respondents, which may be due to the notion that the single respondents see the possibility of dating interracially. Since the married respondents are in a rather stable situation and they may not see desegregation as providing a choice for them, it is reasonable to expect they would be less favorable than the single respondents. The undecided opinions on the part of the majority of the respondents may be attributed to the doubts Negroes have about the attitudes of white members if interaction took place in an

TABLE 5

PERCENTAGE DISTRIBUTION OF RESPONDENTS' OPINIONS TOWARD
 DESEGREGATION OF THE SEVENTH-DAY ADVENTIST ORGANI-
 ZATION, BY MARITAL STATUS

Opinions of Respondents	Marital Status				
	Single	Married	Divorced	Widowed	Separated
Favorable	43.8	27.0	50.0	-	25.0
Undecided	53.8	73.0	50.0	100.0	75.0
Unfavorable	3.4	-	-	-	-
Total	100.0	100.0	100.0	100.0	100.0

integrated setting on an equal basis.

Opinions toward Desegregation, by
Education

Four categories of educational status classified the respondents; elementary, secondary, college and graduate school (Table 6). Here again, opinions clustered around the undecided area.

The majority of the respondents in each category, except the graduate category, had undecided opinions toward desegregation of the Seventh-day Adventist Organization. Although the number was small (four), all respondents in the graduate category were in the favorable (75.0 percent) and undecided (25.0 percent) categories.

TABLE 6

PERCENTAGE DISTRIBUTION OF RESPONDENTS' OPINIONS TOWARD
DESEGREGATION OF THE SEVENTH-DAY ADVENTIST ORGANI-
ZATION, BY EDUCATION

Opinions of Respondents	Educational Status			
	Elementary	Secondary	College	Graduate
Favorable	29.4	32.0	30.8	75.0
Undecided	70.6	62.3	69.2	25.0
Unfavorable	-	5.7	-	-
Total	100.0	100.0	100.0	100.0

Respondents in the elementary category were 29.4 favorable, 70.6 percent undecided; there were no respondents unfavorable.

In the secondary category there were 32 percent favorable, 62.3 percent undecided and 5.7 percent unfavorable. Although there were no unfavorable opinions in the college category, there was 30.8 favorable and 69.2 percent undecided.

Respondents in the elementary and secondary categories were more undecided and less favorable than the respondents in the college and graduate categories. The favorable opinions of the graduate respondents could be attributed to maturity and the optimistic outlook they held for the future human relationships within the organization.

The fear of participating in Bible School class discussion or leading in the work of the organization because of feelings of educational inadequacies may be attributed to the undecided, unfavorable and less favorable responses of the respondents in the elementary and secondary categories. The great emphasis placed on education and attending college is thought to be prerequisite to participation; this, also, may be an influential factor. The fact that most of the leadership duties and teaching positions are given to members who have gone to college might account for these opinions. The data support the sub-hypothesis. Members with higher educational background tend to favor desegregation of the organization to a greater degree than do members of lower educational background.

CHAPTER III

OPINIONS TOWARD DESEGREGATION OF THE SEVENTH-DAY ADVENTIST ORGANIZATION, BY PREVIOUS RELIGIOUS AFFILIATION, OCCUPATION, LENGTH OF MEMBERSHIP AND POSITION HELD IN THE CHURCH

Opinions toward Desegregation, by Previous Religious Affiliation

Table 7 shows that most of the respondents had held membership in other religious denominations prior to becoming members of the Seventh-day Adventist church. The Baptist, Methodist and Lutheran denominations were represented.

The majority of the respondents who formerly had held membership in the Baptist (64.8 percent), Methodist (53.8 percent) and Lutheran (100.0 percent) faiths were undecided about desegregation of the organization.

Twenty-six of the respondents had been born to Seventh-day Adventist parents. Of this number, 65.4 percent were undecided and 34.6 percent was unfavorable. Of the 22 respondents who had had no previous religious affiliation, 63.6 percent held undecided opinions and 36.4 percent held favorable opinions toward the desegregation of the organization. Methodist had 46.2 percent favorable toward desegregation, 53.8 percent was undecided and there were no unfavorable opinions. Baptist respondents showed 27.1 percent favorable, 64.8 percent undecided and were the only group that showed unfavorable

TABLE 7

PERCENTAGE DISTRIBUTION OF RESPONDENTS' OPINIONS TOWARD
DESEGREGATION OF THE SEVENTH-DAY ADVENTIST ORGANI-
ZATION, BY PREVIOUS RELIGIOUS AFFILIATION

Opinions of Respondents	Previous Religious Affiliation					
	Seventh- day Adventist	Baptist	None	Metho- dist	Angli- can	Luther- an
Favorable	34.6	27.1	36.4	46.2	100.0	-
Undecided	65.4	64.8	63.6	53.8	-	100.0
Unfavorable	-	8.1	-	-	-	-
Total	100.0	100.0	100.0	100.0	100.0	100.0
	N=26	N=37	N=22	N=13	N=1	N=1

opinions (8.1 percent) toward desegregation of the organization.

The first part of the sub-hypothesis, "Members who were Catholics, those born of Seventh-day Adventist parents and those who had had no previous religious affiliation have more favorable opinions toward desegregation of the organization than do Protestants," can be answered only partially, since there were no Catholic respondents. Although respondents who had held no previous religious affiliation were more favorable than former Baptists and those born to Seventh-day Adventist members, the Anglican and Methodist denominations had a greater percentage of favorable opinions than did the other denominations.

The sub-hypothesis, therefore, is not supported by the data. The latter part of the sub-hypothesis states, "Baptists and Methodists are more favorable toward desegregation than members of other Protestant affiliations." The former Methodists show the highest favorable percentage (46.2) and the former Baptists show the smallest favorable percentage (27.1).

Although there was only a limited number of denominations represented in the study, it seems as though the data supported the notion that members who were previously Methodist members are more favorable toward desegregation of the Seventh-day Adventist organization than are other members of other Protestant affiliations; however, the data did not support that part of the sub-hypothesis which states that members who were Baptist were also more favorable.

It is difficult to say what accounts for these opinions. One would have expected the members who had had no previous religious affiliation to be more favorable since they may not have experienced a segregated church setting prior to becoming members of the Seventh-day Adventist church.

Members who previously had been Baptists had the least favorable opinion. It is possible that the data are distorted due to the small number of respondents in the Anglican and Lutheran denominations; none were Catholic.

Opinions toward Desegregation, by Occupation

Occupational status was determined by job descriptions indicated by respondents and outlined in the "Occupational Outlook Handbook."

There were five categories of occupational statuses (see Table 8); represented are professionals, skilled, semiskilled, unskilled and students. The majority of the respondents in each category had undecided opinions toward desegregation of the Seventh-day Adventist organization. The professional status had 38.1 percent favorable and 61.9 percent undecided. The skilled status had 28.6 percent favorable and 71.4 percent undecided. The semiskilled status had 30.0 percent favorable, 65.0 percent undecided and 5.0 percent unfavorable.

Negro members, and especially the leaders, seem to have become comfortable with the advantages they have gained within the conferences of the churches. The threat of being relegated to subordinate positions is real and a possible situation which would stimulate harsh reactions from Negro members. The undecided opinions indicate the conflict Negro members experience when considering what is right and practical in terms of integration. Many respondents may feel that Negro members should have control of their own unions, conferences and churches and that they alone should work in the Negro neighborhoods; at the same time, there may be feelings which regard integration as right and proper for a Christian church.

The unskilled status had 31.8 percent favorable, 63.6 percent undecided and 4.6 percent unfavorable. The student status had 33.3 percent favorable, 63.3 percent undecided and 3.4 percent unfavorable. Professionals and students were slightly more favorable and less undecided than the other occupational categories. The slight difference in opinions may be due to the fact that the professionals and students possibly come into contact with and associate with members of the white

TABLE 8

PERCENTAGE DISTRIBUTION OF RESPONDENTS' OPINIONS TOWARD
DESEGREGATION OF THE SEVENTH-DAY ADVENTIST ORGANIZA-
TION, BY OCCUPATION

Opinions of Respondents	Occupational status				
	Profes- sional	Skilled	Semi- skilled	Un- skilled	Students
Favorable	38.1	28.6	30.0	31.8	33.3
Undecided	61.9	71.4	65.0	63.6	63.3
Unfavorable	-	-	5.0	4.6	3.4
Total	100.0	100.0	100.0	100.0	100.0
	N=21	N=7	N=20	N=22	N=30

society more frequently in other situations than do members in the other categories.

The fifth sub-hypothesis states, "Members who are students, professionals and skilled have more favorable opinions toward desegregation of the Seventh-day Adventist organization than do members who are semiskilled and unskilled." The hypothesis was not supported. The unskilled and semiskilled were just as favorable as the students and the professionals and slightly more favorable than the skilled. The data indicate that the professionals, followed by students and the unskilled were more favorable than the semiskilled and skilled. The professionals, students and unskilled are not as conservative in their

opinions and outlook as are the skilled and semiskilled.

It is difficult once more to explain the favorable opinions of the unskilled; however, it may be due to the notion that the unskilled see integration as important for some psychological reason, and that it is good to worship with white members. The feeling of lack of prestige, power and status may be a factor relative to the favorable opinion. The professionals and students' favorable opinions may be indicative of a possible hope in terms of their preparation to fill significant positions if integration occurs. However, the notion that Negro professionals would be more favorable because they would be accepted more readily by white members seems false. It is evident that the professionals are just as unsure and undecided about desegregation of the organization as are any of the other categories. All categories seem unsure as to how the process of integration would take place; it could be that the respondents are not too sure as to the advantages which might be gained. The negative interaction which is experienced by Negro members on attendance at white churches seems to influence a doubtful attitude about desegregation.

Opinions toward Desegregation, by Length of Membership

The length of time the respondents have held membership in the church ranged from one year to over thirty years (see Table 9). There were two respondents who had held membership for over forty-five years.

Respondents who had held membership in the church over fifteen years were more undecided and less favorable than those who had held membership in the organization for less than fifteen years. Of those

TABLE 9

PERCENTAGE DISTRIBUTION OF RESPONDENTS' OPINIONS TOWARD
DESEGREGATION OF THE SEVENTH-DAY ADVENTIST ORGANIZA-
TION, BY LENGTH OF MEMBERSHIP

Opinions of Respondents	Lenth of Membership	
	0 to 14 years	15 to 30 years
Favorable	30.4	30.0
Undecided	64.6	70.0
Unfavorable	5.0	-
Total	100.0	100.0
	N= 76	N= 24

below fifteen years of age, the majority fell into the undecided category. There was 30.4 percent favorable, 64.6 percent undecided and 5.0 percent unfavorable, due to the fact that the majority of the respondents are relatively new members. The majority of members had undecided opinions in all categories. In the 15-30 years of age category, 70.0 percent of the respondents was undecided toward desegregation of the organization and 30.0 percent was favorable.

The relevant sub-hypothesis states that members who have held membership in the church for less than fifteen years have more favorable opinions toward desegregation of the organization than do members who have held membership over fifteen years. It seems evident that

this hypothesis was not supported; although it is felt that members who are relatively new in the church are anxious to participate openly in the work of the church, there is a strong belief that they would not get the opportunity to be active in an integrated church system.

This may be true for two reasons: the first being that Negro visitors are ignored in white churches and the second reason is that many Negro members are not as well educated or articulate as are many of the whites. Thus, they may feel shy and timid operating in an integrated setting.

There seems to be a degree of shyness in Negroes even in their church setting if they know that they are in the presence of persons who are supposed to be educated. The fact that very little is said about the segregated situation within the church organization and the lack of information relative to the church's policy on race relations, may be factors which contribute to the significant undecided opinions of those who have held membership under fifteen years. Another observation is that it seems only after members are in the organization for fifteen or more years that they begin to question issues and practices within the organization. New members seem to feel that it is not right or Christian to question the practices of the organization; they seem more concerned about their personal relationship with God and not what the majority of the members is doing.

Opinions toward Desegregation, by Positions
Held in the Church

Positions held varied from no position to assistant pastor. There were fourteen categories of positions. At the time the question-

naires were administered, the majority of the respondents (49) held no positions in the church; however, since the numbers for each position held were small, the positions have been combined to facilitate analysis (see Table 10).

Respondents who held no positions had 30.4 percent favorable, 63.3 percent undecided and 6.3 percent unfavorable opinions. Those who held positions were 28.0 percent favorable toward desegregation of the organization, but 72.0 percent of the respondents had undecided opinions.

The securing of significant positions in the Seventh-day Adventist Organization has always been the major concern of Negroes. If the organization were to be desegregated fully, it is feared that the majority of Negroes who now hold positions will be phased out and that they will not be able to fulfill their desire to hold significant positions in the organization.

The sub-hypothesis, "Members who held no positions in the church hold more favorable opinions toward desegregation than do members who hold positions," was partly supported, in that those with no positions were more favorable than those who held positions, yet both categories were more undecided than favorable. It seems safe to say that those who held significant positions were very undecided, yet significantly favorable toward desegregation. There were no unfavorable opinions. This indication is not understandable considering the fact that Negroes separated because they were excluded from significant positions in the church and full participation in the programs of the organization. To the majority of Negro members, there has not been a significant

TABLE 10

PERCENTAGE DISTRIBUTION OF RESPONDENTS' OPINIONS TOWARD
DESEGREGATION OF THE SEVENTH-DAY ADVENTIST ORGANIZA-
TION, BY POSITIONS HELD IN THE CHURCH

Opinions of Respondents	Positions Held in the Church	
	None	Some
Favorable	30.4	28.0
Undecided	63.3	72.0
Unfavorable	6.3	-
Total	100.0	100.0
	N= 49	N= 51

change in the attitudes of white members since the 1920's, when there was considerable feeling on the part of the Negro members with regard to the greater opportunities for advancement as individuals or as a group. They did not see any opportunities for such advancement then and they do not seem to see any now; however, with the present movement of the majority of Negroes to integrate lunch counters, restrooms, communities and schools, the respondents may think God would have His church integrated on all levels.

Negro leaders seem concerned about maintaining the segregated system because it guarantees their status. The reports of success by the leaders seem to assure the members of the need to keep the conferences and churches separated. The conflict arises when the members compare

the present segregated situation with what they consider Christian and right.

CHAPTER IV

OPINIONS TOWARD DESEGREGATION OF THE GENERAL CONFERENCE, UNIONS, LOCAL CONFERENCES AND CHURCHES, BY AGE, SEX, MARITAL STATUS AND EDUCATION

This chapter is an analysis of the opinions of the respondents with reference to the specific hypothesis stated in Chapter I. In summary, the hypothesis suggests that Negro Seventh-day Adventists hold favorable opinions toward full desegregation of the General Conference, Unions, Local Conferences and churches.

Specific questions were asked in the questionnaire to determine the direction of the opinions of the respondents with regard to the General Conference, Unions, Local Conferences and churches.

The general concern of the chapter is to determine the opinions of youth, adult, male, female, marital status and educational categories. Although the scale registered the intensity of the respondents' opinions, the tables show only the direction of the opinions as favorable, undecided and unfavorable.

Opinions by Age

The range of age is not indicated in Table 11; it seemed advantageous to compare the opinions of youth and adults with reference to desegregation of the General Conference, Unions, Local Conferences and the churches.

TABLE 11

PERCENTAGE DISTRIBUTION OF RESPONDENTS' OPINIONS TOWARD
DESEGREGATION OF THE GENERAL CONFERENCE, BY AGE

Opinions of Respondents	Youth		Adults	
	Number	Percent	Number	Percent
Favorable	24	48.0	28	56.0
Undecided	24	48.0	20	40.0
Unfavorable	2	4.0	2	4.0
Total	50	100.0	50	100.0

Of the fifty youth responding with reference to the General Conference, 48.0 percent was favorable, 48.0 percent was undecided and 2.0 percent was unfavorable. The largest percentage (56.0) of the adults was favorable toward desegregation of the General Conference. Forty percent was undecided and 4.0 percent was unfavorable. The majority of the adult respondents was favorable toward desegregation of the General Conference. This seems to indicate that the adults may feel that greater opportunities for the advancement of the work of the church may be realized and that a greater voice of the black members should be experienced in the General Conference, where policies are made, especially those policies which affect the spiritual lives of the black members. On the other hand, the youth seems to indicate

doubt as to what gains blacks would make if the General Conference were to be fully desegregated. The doubt may go further with the youth, in that it feels very uncertain that such a situation would ever come about. Adults may hold hopes and desires of seeing their sons and daughters holding significant positions in the General Conference; to the youth, the General Conference may seem far away and may also seem that it would be very difficult for a black person to become a president.

With reference to the Unions (see Table 12), the youth and adult categories show that the majority of respondents had undecided opinions. The youth had the higher percentage (70.0), and the adults had 56.0 percent; however, the adults had the higher favorable opinion (42.0 percent) toward desegregation of the Unions. The youth showed 26.0 percent favorable and 4.0 percent unfavorable opinions, while the adults showed 2.0 percent unfavorable opinions toward desegregation of the Unions.

The undecided opinions of both youth and adults relative to desegregation of the Unions may be based on the fact that there is no Negro Union and no Negro president of a Union. Moreover, in many situations, blacks who may work part-time in the Union do menial jobs. Negro members seem to feel that the Unions do not really touch their lives and feel, therefore, uncertain as to the relevance and significance of desegregation. The trend may be more for a separate Negro Union instead of integrating the Unions.

The opinions of the respondents relative to the Local Conferences ran somewhat similar to those of the opinions for the Unions (see

TABLE 12

PERCENTAGE DISTRIBUTION OF RESPONDENTS' OPINIONS TOWARD
DESEGREGATION OF THE UNIONS, BY AGE

Opinions of Respondents	Youth		Adults	
	Number	Percent	Number	Percent
Favorable	13	26.0	21	42.0
Undecided	35	70.0	28	56.0
Unfavorable	2	4.0	1	2.0
Total	50	100.0	50	100.0

Table 13). Seventy-four percent of the youth was undecided about desegregation of the Local Conferences; 22.0 percent was favorable and 4.0 percent was unfavorable. The majority of the adults (62.0 percent) had undecided opinions with 34.0 percent favorable and 4.0 percent unfavorable. The two groups seem to want the Local Conferences separated. The respondents may have answered the question relative to the Local Conferences on the basis of desegregation of the Negro Conferences; therefore, their responses may be responses of protection of the advancement gained as a result of separate Negro Conferences.

Youth and adults held undecided opinions toward desegregation of the churches; 72.0 percent and 68.0 percent, respectively (see

TABLE 13

PERCENTAGE DISTRIBUTION OF RESPONDENTS' OPINIONS TOWARD
DESEGREGATION OF THE LOCAL CONFERENCES, BY AGE

Opinions of Respondents	Youth		Adults	
	Number	Percent	Number	Percent
Favorable	11	22.0	17	34.0
Undecided	37	74.0	31	62.0
Unfavorable	2	4.0	2	4.0
Total	50	100.0	50	100.0

Table 14). The youth had 24.0 percent favorable and 4.0 percent unfavorable. Adults had 22.0 percent favorable, but 10.0 percent unfavorable. Although the majority of the respondents was undecided, when the unfavorable opinions for the churches were combined, the percentage (14.0) represents the largest. The trend seems to be that when the issue gets nearer to the respondents they become more doubtful and more unfavorable. Many Negroes feel uncomfortable interacting with whites in church, possibly because of the formers' lax and free style of worshipping.

A small percentage of respondents in each phase was unfavorable. The youth seemed to share, to a great extent, the opinions of the adults. This may be due to the fact that the youth are aspiring to

TABLE 14

PERCENTAGE DISTRIBUTION OF RESPONDENTS' OPINIONS TOWARD
DESEGREGATION OF THE CHURCHES, BY AGE

Opinions of Respondents	Youth		Adults	
	Number	Percent	Number	Percent
Favorable	12	24.0	11	22.0
Undecided	36	72.0	34	68.0
Unfavorable	2	4.0	5	10.0
Total	50	100.0	50	100.0

hold significant positions in the churches and conferences and may not see it possible if desegregation occurs, yet the hope is there and the struggle between what is right and personal ambition is evident.

The first sub-hypothesis which states that "Youth favor desegregation to a greater degree than adults" was not supported in any instance.

Opinions by Sex

Male and female respondents showed a high percentage of favorableness toward full integration of the General Conferences (see Table 15). The male respondents' opinions ran from 50.0 percent favorable, 44 percent undecided and 6.0 percent unfavorable. The

TABLE 15

PERCENTAGE DISTRIBUTION OF RESPONDENTS' OPINIONS TOWARD
DESEGREGATION OF THE GENERAL CONFERENCE, BY SEX

Opinions of Respondents	Male		Female	
	Number	Percent	Number	Percent
Favorable	25	50.0	27	54.0
Undecided	22	44.0	22	44.0
Unfavorable	3	6.0	1	2.0
Total	50	100.0	50	100.0

female respondents' opinions were 54.0 percent favorable, 44.0 percent undecided and 2.0 percent unfavorable. Although there are relatively fewer female workers in the General Conferences with positions which touch the lives of the female respondents, they showed more favorable opinions toward desegregation of the General Conference than did the males. The General Conference, being the head of the total organization, may be a factor which would suggest that church members are looking to it for an example. Members may be suggesting that, until desegregation is experienced and practiced at the top, it is unlikely that some attempt could be made to desegregate other sections. The respondents realize, however, that the General Conference holds some kind of a favorable stand with regard to the integration of the entire

organization, yet full integration is not evident and neither is it consistently followed.

Table 16 shows that the majority of opinions of both sexes with reference to the Unions clustered around the undecided category. The males were 68.0 percent undecided, but the females were not far behind with 58.0 percent. Both males and females registered 2.0 percent unfavorable.

TABLE 16

PERCENTAGE DISTRIBUTION OF RESPONDENTS' OPINIONS TOWARD
DESEGREGATION OF THE UNIONS, BY SEX

Opinions of Respondents	Male		Female	
	Number	Percent	Number	Percent
Favorable	14	28.0	20	40.0
Undecided	34	68.0	29	58.0
Unfavorable	2	4.0	1	2.0
Total	50	100.0	50	100.0

To both sexes, the Unions may not be very significant. Their undecided opinions may be indicative of uncertainty and a state of being which suggests that they are not sure as to how profitable desegregation of the Unions would be to them.

Table 17 shows that with reference to the desegregation of the Local Conferences, the majority of the respondents, both female and male, had undecided opinions. The male respondents showed 36.0

TABLE 17

PERCENTAGE DISTRIBUTION OF RESPONDENTS' OPINIONS TOWARD
DESEGREGATION OF THE LOCAL CONFERENCE, BY SEX

Opinions of Respondents	Male		Female	
	Number	Percent	Number	Percent
Favorable	18	36.0	10	20.0
Undecided	30	60.0	38	76.0
Unfavorable	2	4.0	2	4.0
Total	50	100.0	50	100.0

favorable, 60.0 percent undecided and 4.0 percent unfavorable. The female respondents showed 20.0 percent favorable, 76.0 undecided and 4.0 percent unfavorable.

Male and female opinions toward desegregation of the churches ran similar to that of the opinions toward desegregation of the Local Conferences. Again, these are the two sections where Negro members have gained some recognition. The churches and the Local Conferences have helped Negro membership to a great extent. There may be a degree of confusion in the minds of the respondents, for while wanting more representation in the General Conferences and maybe in the Unions and realizing that segregation is unchristian, they feel that the regional conferences have been successful and that the Negro communities have gained confidence in Negro leadership.

Both sexes seem unsure as to what would result if desegregation were to be practiced fully. The male respondents showed 20.0 percent favorable, 74.0 percent undecided and 6.0 percent unfavorable opinions toward desegregation of the churches (see Table 18). The females showed 26.0 percent favorable, 66.0 percent undecided and 8.0 percent unfavorable.

TABLE 18

PERCENTAGE DISTRIBUTION OF RESPONDENTS' OPINIONS TOWARD
DESEGREGATION OF THE CHURCHES, BY SEX

Opinions of Respondents	Male		Female	
	Number	Percent	Number	Percent
Favorable	10	20.0	13	26.0
Undecided	37	74.0	33	66.0
Unfavorable	3	6.0	4	8.0
Total	50	100.0	50	100.0

The second sub-hypothesis which states that "Male members favor desegregation to a greater degree than do the female members," was supported only in the cases of the General Conferences and the Unions; however, with regards to the Unions, the male respondents were more undecided than they were favorable.

Opinions by Marital Status

The respondents were classified into five categories: single,

married, divorced, widowed and separated (see Tables 19, 20, 21 and 22, respectively). The majority of those single and married had undecided opinions toward desegregation of the General Conferences, the Unions, the Local Conferences and the churches; however, the separated, widowed and divorced categories had small numbers, which make analysis difficult. Respondents in the single category had 44.2 percent favorable, 53.3 percent undecided and 2.5 percent unfavorable opinions toward desegregation of the General Conferences. Married members were 40.5 percent favorable, 52.0 percent undecided and 7.5 percent unfavorable. There were six divorced respondents who showed 5.0 percent favorable and 50.0 percent undecided. There was only one widowed respondent in the sample and he was favorable toward desegregation of the General Conferences. There were four respondents who were separated and all were favorable (100.0 percent) toward desegregation of the General Conferences.

The single respondents were slightly more favorable and slightly more undecided than the married respondents; however, the married respondents were more unfavorable than the single respondents. Although the numbers for the widowed respondents (1) and separated (4) were small, they were more favorable than were the other categories. There were no unfavorable opinions in the divorced, widowed and separated categories.

Opinions of the respondents toward the Unions, for the most part, fell into the undecided category. The single respondents were 28.8 percent favorable, 67.3 percent undecided and 3.9 percent unfavorable. Again the divorced, widowed and separated were small in

TABLE 19

PERCENTAGE DISTRIBUTION OF RESPONDENTS' OPINIONS TOWARD
DESEGREGATION OF THE GENERAL CONFERENCES, BY
MARITAL STATUS

Opinions of Respondents	Single	Married	Divorced	Widowed	Separated
Favorable	44.2	40.5	50.0	100.0	100.0
Undecided	53.3	52.0	50.0	-	-
Unfavorable	2.5	7.5	-	-	-
Total	100.0	100.0	100.0	100.0	100.0
	N=52	N=37	N=6	N=1	N=4

TABLE 20

PERCENTAGE DISTRIBUTION OF RESPONDENTS' OPINIONS TOWARD
DESEGREGATION OF THE UNIONS, BY MARITAL
STATUS

Opinions of Respondents	Single	Married	Divorced	Widowed	Separated
Favorable	28.8	51.2	50.0	-	25.0
Undecided	67.3	45.3	50.0	100.0	75.0
Unfavorable	3.9	3.5	-	-	-
Total	100.0	100.0	100.0	100.0	100.0
	N=52	N=37	N=6	N=1	N=4

TABLE 21

PERCENTAGE DISTRIBUTION OF RESPONDENTS' OPINIONS TOWARD
DESEGREGATION OF THE LOCAL CONFERENCES, BY
MARITAL STATUS

Opinions of Respondents	Single	Married	Divorced	Widowed	Separated
Favorable	27.7	32.5	50.0	-	-
Undecided	68.1	62.5	50.0	100.0	100.0
Unfavorable	4.2	5.0	-	-	-
Total	100.0	100.0	100.0	100.0	100.0
	N=52	N=37	N=6	N=1	N=4

TABLE 22

PERCENTAGE DISTRIBUTION OF RESPONDENTS' OPINIONS TOWARD
DESEGREGATION OF THE CHURCHES, BY MARITAL STATUS

Opinions of Respondents	Single	Married	Divorced	Widowed	Separated
Favorable	23.9	24.4	-	-	-
Undecided	69.6	70.7	-	100.0	100.0
Unfavorable	7.5	4.9	100.0	-	-
Total	100.0	100.0	100.0	100.0	100.0
	N=52	N=37	N=6	N=1	N=4

number, however, the divorced had 50.0 percent favorable, 50.0 percent undecided, with no unfavorable opinions. The widowed switched from 100.0 percent favorable opinion toward desegregation of the General Conferences to 100.0 percent undecided opinion toward desegregation of the Unions. Respondents who were separated made a split and registered 25.0 percent favorable and 75.0 percent undecided. The married respondents showed 51.2 percent favorable, 45.3 percent undecided and 3.5 percent unfavorable.

Uncertainty seems to prevail even though there is the possibility of additional Negro workers in the General Conferences and the Unions. The uncertainty lies in the belief that they may not be treated fairly and the fear that they may still be subjected to discrimination.

With reference to the Local Conferences, the majority of all the respondents in each of the categories was definitely undecided. The single respondents were 27.7 percent favorable, 68.1 percent undecided and 4.2 percent unfavorable. The married respondents had 32.5 percent favorable, 62.5 percent undecided and 5.0 percent unfavorable opinions. The divorced respondents showed 50.0 percent favorable and 50.0 percent undecided, with none unfavorable. The widowed and separated respondents had 100.0 percent undecided opinions toward desegregation of the Local Conferences.

Opinions of respondents toward desegregation of the churches ran somewhat the same as opinions toward the Local Conferences, except that the divorced had 100.0 percent unfavorable. The single respondents showed 23.9 percent favorable, 69.6 percent undecided and 7.5 percent

percent unfavorable. The married respondents showed 24.4 percent favorable, 70.7 percent undecided, and 4.9 percent unfavorable. The separated and widowed respondents were again 100.0 percent undecided, as they were to the desegregation of the Local Conferences.

There is no knowledge of Seventh-day Adventist members marrying interracially. The high percentage of undecided opinions toward desegregation of the Local Conferences on the part of the single respondents may be attributed to the possibility of their becoming interested in members of the white race through constant interaction as workers in the conferences or through other social contacts as a result of integration. Their opinions may be indicative of their avoidance of possible grief and unfavorable remarks which may be made. The faithful Seventh-day Adventist member marries within the church and the single respondents may not want to date interracially although integration of the church may be right and may encourage interracial dating and marrying.

The married respondents who would not be interested in interracial dating for themselves may view integration as right to achieve, and may feel that the color of a Christian should not make any difference. However, they are just as undecided as the single respondents. The opinions on the part of the married respondents may be due to the uncertainty of the attitudes of the other race on the matter of integration. There seems to be great doubt on the part of the respondents relative to desegregation because they are not sure that they will be warmly received. Yet there seems to be the desire of the Negro respondents to get to know the white members better through interaction and

socializing together through church work.

The sub-hypothesis states that "Single, separated, widowed and divorced members tend to have more favorable opinions toward desegregation than do married members." In the case of the General Conference, the hypothesis was supported. Relative to the Unions and the churches, the hypothesis was not supported; however, with reference to the Local Conferences, the married respondents were slightly more favorable than were the single respondents, but the divorced respondents were more favorable. As has been stated above, however, the majority of the respondents was doubtful and undecided.

Opinions by Education

The respondents were classified into four categories: elementary, secondary, college and graduate (see Tables 23, 24, 25, and 26, respectively). A representative number had college training, but only a few had done graduate work. Those respondents with an elementary education only were mainly the older members.

The elementary category showed 41.2 percent favorable, 58.8 percent undecided; there were no unfavorable opinions toward desegregation of the General Conference (see Table 23). Respondents in the secondary category were 57.7 percent favorable, 38.5 percent undecided and 3.8 percent unfavorable. The college category showed 38.5 percent favorable, 57.7 undecided and 3.8 percent unfavorable. Eighty percent of the graduate respondents held favorable opinions and 20.0 percent held undecided opinions toward desegregation of the General Conference.

TABLE 23

PERCENTAGE DISTRIBUTION OF RESPONDENTS' OPINIONS TOWARD
DESEGREGATION OF THE GENERAL CONFERENCES, BY EDU-
CATIONAL CLASSIFICATION

Opinions of Respondents	Elementary	Secondary	College	Graduate
Favorable	41.2	57.7	38.5	80.0
Undecided	58.8	38.5	57.7	20.0
Unfavorable	-	3.8	3.8	-
Total	100.0	100.0	100.0	100.0
	N=17	N=53	N=26	N=4

TABLE 24

PERCENTAGE DISTRIBUTION OF RESPONDENTS' OPINIONS TOWARD
DESEGREGATION OF THE UNIONS, BY EDUCATIONAL
CLASSIFICATION

Opinions of Respondents	Elementary	Secondary	College	Graduate
Favorable	-	35.2	40.0	80.0
Undecided	100.0	59.3	56.0	20.0
Unfavorable	-	5.5	4.0	-
Total	100.0	100.0	100.0	100.0
	N=17	N=53	N=26	N=4

TABLE 25

PERCENTAGE DISTRIBUTION OF RESPONDENTS' OPINIONS TOWARD
DESEGREGATION OF THE LOCAL CONFERENCES, BY EDUCA-
TIONAL CLASSIFICATION

Opinions of Respondents	Elementary	Secondary	College	Graduate
Favorable	27.8	23.1	32.0	80.0
Undecided	66.7	73.1	64.0	20.0
Unfavorable	5.5	3.8	4.0	-
Total	100.0	100.0	100.0	100.0
	N=17	N=53	N=26	N=4

TABLE 26

PERCENTAGE DISTRIBUTION OF RESPONDENTS' OPINIONS TOWARD
DESEGREGATION OF THE CHURCHES, BY EDUCATIONAL
CLASSIFICATION

Opinions of Respondents	Elementary	Secondary	College	Graduate
Favorable	11.1	26.2	16.0	60.0
Undecided	72.2	68.2	80.0	40.0
Unfavorable	16.7	5.6	4.0	-
Total	100.0	100.0	100.0	100.0
	N=17	N=53	N=26	N=4

The majority of respondents who had secondary and graduate educational backgrounds was more favorable, while the majority of the respondents in the other categories (elementary and college) was undecided. One would expect the college-trained to be more favorable because of the opportunities a fully integrated system may provide for individual progress. The graduate-trained respondents seem to want desegregation so that black members may have more voice in policy making, since the General Conference is the voice of the entire organization.

With reference to the Unions, the respondents with elementary educational backgrounds showed 100.0 percent undecided opinions toward desegregation. The secondary educational backgrounds showed 35.2 percent favorable, 59.3 percent undecided and 5.5 percent unfavorable. The college-trained respondents were 40.0 percent favorable, 56.0 percent undecided and 4.0 percent unfavorable. The graduate respondents were 80.0 favorable and 20.0 percent undecided.

The Unions do not seem to present any significant importance to the respondents, since they transact most of their business directly through their own conferences. Members may not feel that the Unions belong to them, or that it would be of a special advantage to them directly if full desegregation is achieved.

The elementary, secondary and college classifications were undecided when it came to the Local Conferences and also the churches. Opinions toward desegregation of Local Conferences and the churches, as far as the graduate-trained respondents were concerned, were favorable. For the Local Conferences, the graduate category had 80.0

percent favorable and 20.0 percent undecided. As for the churches, the graduate respondents were 60.0 percent favorable and 40.0 percent undecided. As the issue of desegregation gets closer to the members in terms of their own conferences and churches, the trend is to become even more undecided. The conflict which is sometimes very evident is the fact that they believe a segregated church system is unchristian and, at the same time, feel that there is a place for both types of conferences and churches; this presents a doubt concerning desegregation and full integration. Many members feel that the separated conferences and churches for blacks are being used by God and will continue to exist for many years.

The elementary educational backgrounds showed 27.8 percent favorable, 66.7 percent undecided and 5.5 percent unfavorable. Those who had had only secondary training showed 23.1 percent favorable opinions toward desegregation of the Local Conferences, 73.1 percent was undecided and 3.8 percent was unfavorable. The college-trained respondents had 32.0 percent favorable, 64.0 percent undecided and 4.0 percent unfavorable opinions toward desegregation of the Local Conferences.

Opinions of respondents relative to the desegregation of the churches ran almost the same as the opinions toward the desegregation of the Local Conferences. The elementary classification showed 11.1 percent favorable, 72.2 percent undecided and 16.7 percent unfavorable. The secondary category showed 26.2 percent favorable, 68.2 percent undecided and 5.6 percent unfavorable. For the college-trained, their opinions ran 16.0 percent favorable, 80.0 percent undecided and 4.0

percent unfavorable.

The sub-hypothesis states that "Members with higher educational backgrounds favor desegregation to a greater degree than did members of lower educational backgrounds."

The confusion on the part of the undecided may extend a step further in that they may feel that the fact that the organization has confidence in its black leadership and is willing to vest it with administrative responsibility is sufficient. What is also evident to some and may be overlooked by many is the possibility that this may not be the same in an integrated system where the majority vote carries. A degree of uncomfortable feeling may be sensed by the college, secondary and elementary-trained respondents because the majority of them may have attended a relatively segregated school system all their lives; however, it was not expected that any of the respondents who had graduate training would be uncomfortable with the idea or be unfavorable, since almost all of them have done their graduate work in some kind of integrated setting.

Sub-hypothesis four was not fully supported in that only those who had graduate training were favorable toward desegregation of the General Conferences, Unions, Local Conferences and the churches. Those who had only secondary training were favorable toward desegregation of the General Conferences only.

CHAPTER V

OPINIONS TOWARD DESEGREGATION OF THE GENERAL CONFERENCES, UNIONS, LOCAL CONFERENCES AND CHURCHES BY OCCUPATION, LENGTH OF MEMBERSHIP, PREVIOUS RELIGIOUS AFFILIA- TION AND POSITION HELD IN THE CHURCH

Opinions by Occupation

The respondents were classified into five occupational categories: technical and professional, skilled, semiskilled, unskilled and students (see Tables 27, 28, 29 and 30, respectively). Of the five categories, students were in the majority (30) and their opinions were 56.7 percent favorable toward desegregation of the General Conferences; 40 percent of the students was undecided and 3.3 percent was unfavorable. Students' opinions toward desegregation of the Unions were 40.0 percent favorable, 60.0 percent undecided; there were no unfavorable opinions. A comparatively small percentage (30.0) was favorable toward desegregation of the Local Conferences. Again there were no unfavorable opinions. With regards to desegregation of the churches, there was 36.7 percent favorable, 60.0 percent undecided and 3.3 percent unfavorable.

There were fewer unskilled respondents (22) than students (30), but the former were as undecided as the latter toward desegregation of each section. For the General Conferences, the unskilled showed 54.6 percent favorable, 40.9 percent undecided and 4.5 percent unfavorable. They had 13.6 percent favorable toward desegregation of the

TABLE 27

PERCENTAGE DISTRIBUTION OF RESPONDENTS' OPINIONS TOWARD
DESEGREGATION OF THE LOCAL CONFERENCES, BY
OCCUPATION

Opinions of Respondents	Technical and Professional	Skilled	Semi- skilled	Un- skilled	Students
Favorable	47.6	42.9	47.6	54.6	56.7
Undecided	47.6	57.1	47.6	40.9	40.0
Unfavorable	4.8	-	4.8	4.5	3.3
Total	100.0	100.0	100.0	100.0	100.0
	N=21	N=7	N=20	N=22	N=30

TABLE 28

PERCENTAGE DISTRIBUTION OF RESPONDENTS' OPINIONS TOWARD
DESEGREGATION OF THE UNIONS, BY OCCUPATION

Opinions of Respondents	Technical and Professional	Skilled	Semi- skilled	Un- skilled	Students
Favorable	52.3	28.6	32.0	13.6	40.0
Undecided	42.9	71.4	64.0	81.8	60.0
Unfavorable	4.8	-	4.0	4.6	-
Total	100.0	100.0	100.0	100.0	100.0
	N=21	N=7	N=20	N=22	N=30

TABLE 29

PERCENTAGE DISTRIBUTION OF RESPONDENTS' OPINIONS TOWARD
DESEGREGATION OF THE LOCAL CONFERENCES, BY OCCU-
PATION

Opinions of Respondents	Technical and Professional	Skilled	Semi- skilled	Un- skilled	Students
Favorable	38.1	28.8	18.2	27.3	30.0
Undecided	57.1	71.2	77.3	63.6	70.0
Unfavorable	4.8	-	4.5	9.1	-
Total	100.0	100.0	100.0	100.0	100.0
	N=21	N=7	N=20	N=22	N=30

TABLE 30

PERCENTAGE DISTRIBUTION OF RESPONDENTS' OPINIONS TOWARD
DESEGREGATION OF THE CHURCHES, BY OCCUPATION

Opinions of Respondents	Technical and Professional	Skilled	Semi- skilled	Un- skilled	Students
Favorable	23.8	14.4	15.0	18.2	36.7
Undecided	76.2	71.2	80.0	63.6	60.0
Unfavorable	-	14.4	5.0	18.2	3.3
Total	100.0	100.0	100.0	100.0	100.0
	N=21	N=7	N=20	N=22	N=30

Unions, 81.8 percent undecided and 4.6 percent unfavorable. With reference to desegregation of the Local Conferences, they had 27.3 percent favorable, 63.6 percent undecided and 9.1 percent unfavorable. The unskilled unfavorable opinions were greater than those of any other category, especially toward the churches. Their favorableness toward full integration of the General Conferences was almost as great (54.6 percent) as their favorableness toward full desegregation of the Unions, Local Conferences and churches combined (59.1 percent). For the churches, the unskilled opinions were 18.2 percent favorable, 63.6 percent undecided and 18.2 percent unfavorable.

The professionals were as favorable (47.6 percent) toward desegregation of the General Conferences as they were undecided (47.6 percent). There was 4.8 percent unfavorable. The professionals' favorableness toward desegregation of the Unions (52.3 percent) may be an indication of their hope of filling important positions in the Unions. They were 42.9 percent undecided and 4.9 percent unfavorable. With regard to the Local Conferences, the professionals were 38.1 percent favorable, 57.1 percent undecided and 4.8 percent unfavorable. For desegregation of the churches, they were 23.8 percent favorable, 76.2 percent undecided; there were no unfavorable opinions.

The number of semiskilled and professionals was approximately the same, except that the professionals numbered one more; however, the semiskilled had the same percentage as the professionals for the desegregation of the General Conferences. They showed 47.6 percent favorable, 47.6 percent undecided and 4.8 percent unfavorable. They were 32.0 percent favorable toward desegregation of the Unions, 64.0

percent undecided and 4.0 percent unfavorable. More respondents of the semiskilled category moved into the undecided categories when they responded to desegregation of the Local Conferences and the churches. In fact, they were more undecided than any other group. For the Local Conferences, they showed 18.2 percent favorable, 77.3 percent undecided and 4.5 percent unfavorable. With regard to the churches they had 15.0 percent favorable, 80.0 percent undecided and 5.0 percent unfavorable.

Seemingly, the semiskilled experienced the greatest doubt as to their acceptance. They may feel that they have a better chance of being used and heard in a segregated church setting. The skilled respondents were 42.9 percent favorable toward desegregation of the General Conferences, 57.1 percent undecided; there were no unfavorable opinions. From Table 28, it appears that those who were skilled were just as undecided as the unskilled with regard to desegregation of the Unions. With 71.4 percent undecided, the skilled category was the second largest, next to the unskilled. They were 28.6 percent favorable.

For the Local Conferences and the churches, the opinions of the skilled were 71.2 percent undecided. While there was 28.8 percent favorable opinions for the Local Conferences, there was 14.4 percent favorable for the churches. The skilled was not unfavorable toward desegregation of the Local Conferences but showed 14.4 percent unfavorable toward desegregation of the churches.

The sub-hypothesis states that "Members who are professional and skilled have more favorable opinions toward desegregation than do

members who are semiskilled and unskilled." Only in the case of the Unions were the professionals more favorable. The skilled was not more favorable in any case; however, the students and the unskilled wanted to see the General Conferences fully integrated. All other categories were more undecided than favorable or unfavorable.

It seems very evident that, although students in the church share open ideas regards interaction with white members and professionals and skilled members seem to feel that they should be more acceptable to the white members, there are strong undecided opinions toward full integration of the General Conferences, Unions, Local Conferences and the churches. These groups seem to share the idea that separate conferences and churches have been an advantage for Negro potential and for the development of their leadership ability. Negro members are not sure whether white members would permit greater opportunity for the development of Negroes.

Opinions by Previous Religions Affiliation

The majority of the respondents (37) was Baptist; 26 members had grown up in the Seventh-day Adventist church; and 22 had held no previous religious membership. Most of these three groups were undecided. Thirteen persons had been Methodists prior to becoming Seventh-day Adventists; the other two denominations represented were Anglican and Lutheran. There was only one respondent in each of the two latter categories. The Anglican was 100.0 percent favorable on all four sections of the organization, but the Lutheran was 100.0 percent favorable toward desegregation of the General Conferences only. When it came to the Unions, Local Conferences and the churches, the

former Lutheran was 100.0 percent undecided about desegregation. It is difficult to say what accounts for the opinion of the former Anglican, except that the segregated church system in the Anglican church may be very different from that of the other denominations. The number is so small, however, that analysis is difficult. There were no Methodist respondents who were unfavorable in any of the sections. They were one of the two groups favorable toward desegregation of the General Conferences (68.1 percent); there was 31.9 percent undecided. With regards to the Unions, those who had been Methodists had 31.9 percent favorable and 68.1 percent undecided opinions. For the Local Conferences, they showed 38.5 percent favorable and 61.5 percent undecided opinions. With reference to the churches, the former Methodists had 15.4 percent favorable and 84.6 percent undecided. Of those who had grown up in the Seventh-day Adventist church, 37.0 percent were favorable toward full desegregation of the General Conferences and the Unions; however, those who had grown up in the church were 33.3 percent favorable toward desegregation of the Unions and 66.7 percent undecided. These and the following data are given in Tables 31, 32, 33 and 34 which divide the respondents into six denominations, namely, those born of Seventh-day Adventist parents, former Baptists, no previous religious affiliation, former Methodists, former Anglicans and former Lutherans and give their opinions on desegregation of the General Conferences, the Unions, the Local Conferences and the churches, respectively.

With regard to the Local Conferences, the former Methodists had 40.8 percent favorable opinions, 55.6 percent undecided and 3.6

TABLE 31

PERCENTAGE DISTRIBUTION OF RESPONDENTS' OPINIONS TOWARD
DESEGREGATION OF THE GENERAL CONFERENCE, BY PREVIOUS
RELIGIOUS AFFILIATION

Opinions of Respondents	Seventh-day Adventists	Baptist	No Previous Affiliation	Metho-dist	Anglican	Lutheran
Favorable	37.0	45.7	26.1	68.1	100.0	100.0
Undecided	63.0	40.0	69.6	31.9	-	-
Unfavorable	-	14.3	4.3	-	-	-
Total	100.0	100.0	100.0	100.0	100.0	100.0
	N=26	N=37	N=22	N=13	N=1	N=1

TABLE 32

PERCENTAGE DISTRIBUTION OF RESPONDENTS' OPINIONS TOWARD
DESEGREGATION OF THE UNIONS, BY PREVIOUS RELIGIOUS
AFFILIATION

Opinions of Respondents	Seventh-day Adventists	Baptist	No Previous Affiliation	Metho-dist	Anglican	Lutheran
Favorable	33.3	44.1	20.8	31.9	100.0	-
Undecided	66.7	52.9	70.8	68.1	-	100.0
Unfavorable	-	3.0	8.4	-	-	-
Total	100.0	100.0	100.0	100.0	100.0	100.0
	N=26	N=37	N=22	N=13	N=1	N=1

TABLE 33

PERCENTAGE DISTRIBUTION OF RESPONDENTS' OPINIONS TOWARD
DESEGREGATION OF THE LOCAL CONFERENCES, BY PREVIOUS
RELIGIOUS AFFILIATION

Opinions of Respondents	Seventh-day Adventists	Baptist	No Previous Affiliation	Metho-dist	Anglican	Lutheran
Favorable	40.8	17.6	20.8	38.5	100.0	-
Undecided	55.6	79.4	70.8	61.5	-	100.0
Unfavorable	3.6	3.0	8.4	-	-	-
Total	100.0	100.0	100.0	100.0	100.0	100.0
	N=26	N=37	N=22	N=13	N=1	N=1

TABLE 34

PERCENTAGE DISTRIBUTION OF RESPONDENTS' OPINIONS TOWARD
DESEGREGATION OF THE CHURCHES, BY PREVIOUS RELIGIOUS
AFFILIATION

Opinions of Respondents	Seventh-day Adventists	Baptist	No Previous Affiliation	Metho-dist	Anglican	Lutheran
Favorable	25.0	24.2	20.8	15.4	100.0	-
Undecided	67.9	66.7	70.8	84.6	-	100.0
Unfavorable	7.1	9.1	8.4	-	-	-
Total	100.0	100.0	100.0	100.0	100.0	100.0
	B=26	N=37	N=22	N=13	N=1	N=1

percent unfavorable. Opinions relative to desegregation of the churches were 25.0 percent favorable, 67.9 percent undecided and 7.1 percent unfavorable. The undecided position of this group may be due to the fact that they have come to accept the segregated system and feel comfortable within the situation; yet they may, at the same time, realize that the Christian doctrine implies that all people should work and worship together.

The former Baptists also held favorable opinions toward full desegregation of the General Conferences (45.7 percent). Forty percent was undecided and 14.3 percent was unfavorable. Respondents who had been Baptists changed their responses when it came to the Unions. They showed 44.1 percent favorable, 52.9 percent undecided and 3.0 percent unfavorable. Their opinions were a little different relative to the desegregation of the Local Conferences. They showed 17.6 percent favorable, 79.4 percent undecided and 3.0 percent unfavorable. As far as the churches were concerned, the former Baptists were 24.2 percent favorable, 66.7 percent undecided and 9.1 percent unfavorable. Those respondents who had had no previous religious affiliation held the same opinions toward desegregation of the Unions, Local Conferences and the churches -- 20.8 percent favorable, 70.8 percent undecided and 8.4 percent unfavorable. For the General Conferences, their opinions ran 26.1 percent favorable, 69.6 percent undecided and 4.3 percent unfavorable.

Sub-hypothesis six states "Members who were born of Seventh-day Adventist parents and those who had had no previous religious affiliation have more favorable opinions toward desegregation than do

Protestants. Members who had been Baptists and Methodists are more favorable toward desegregation than are members of other Protestant affiliations." While the former Baptists and Methodists were more favorable toward desegregation of the General Conferences, they were more undecided than favorable on all the other sections. Those who had had no previous religious affiliation and those respondents who had grown up in the Seventh-day Adventist church were less favorable than the other categories on almost every section.

The data on the respondents with regards to their previous religious affiliations reveal that, regardless of their previous religious backgrounds, the responses are almost the same, strongly undecided and confused about desegregation of all sections of the organization. This may be due to the fact that they come from similar segregated church systems. All the respondents seem to feel that white members do not want blacks as part of their congregation. Because blacks who have tried to hold membership in white churches have been either refused or referred to the Negro church, it may be felt that the white constituency will fight against any plan to integrate the Unions, Local Conferences and the churches.

Opinions by Positions Held in the Church

Most of the respondents held some position in the church at the time the questionnaires were administered. Fourteen positions were represented, ranging from choir member to assistant pastor; however, because of the small number in each category, these positions were combined to facilitate analysis. Tables 35, 36, 37 and 38 show the

TABLE 35

PERCENTAGE DISTRIBUTION OF RESPONDENTS' OPINIONS TOWARD
DESEGREGATION OF THE GENERAL CONFERENCES, BY POSI-
TIONS HELD IN THE CHURCH

Opinions of Respondents	No Position		Position Held	
	Number	Percent	Number	Percent
Favorable	26	53.1	24	47.0
Undecided	20	40.8	24	47.0
Unfavorable	3	6.1	3	6.0
Total	49	100.0	51	100.0

TABLE 36

PERCENTAGE DISTRIBUTION OF RESPONDENTS' OPINIONS TOWARD
DESEGREGATION OF THE UNIONS, BY POSITIONS HELD
IN THE CHURCH

Opinions of Respondents	No Position		Position Held	
	Number	Percent	Number	Percent
Favorable	14	28.6	19	37.3
Undecided	32	65.3	30	58.8
Unfavorable	3	6.1	2	3.9
Total	49	100.0	51	100.0

TABLE 37

PERCENTAGE DISTRIBUTION OF RESPONDENTS' OPINIONS TOWARD
DESEGREGATION OF THE LOCAL CONFERENCES, BY POSITIONS
HELD IN THE CHURCH

Opinions of Respondents	No Position		Position Held	
	Number	Percent	Number	Percent
Favorable	12	24.5	15	29.4
Undecided	33	67.3	34	66.7
Unfavorable	4	8.2	2	3.9
Total	49	100.0	51	100.0

TABLE 38

PERCENTAGE DISTRIBUTION OF RESPONDENTS' OPINIONS TOWARD
DESEGREGATION OF THE CHURCHES, BY POSITIONS HELD IN
THE CHURCH

Opinions of Respondents	No Position		Position Held	
	Number	Percent	Number	Percent
Favorable	15	30.6	9	17.6
Undecided	31	63.3	36	70.6
Unfavorable	3	6.1	6	11.8
Total	49	100.0	51	100.0

categories in terms of no position and positions held in the church.

Those who held no position in the church totaled forty-nine. Of this number, 53.1 percent was favorable toward desegregation of the General Conferences, 40.8 percent was undecided and 6.1 percent was unfavorable. Those who held positions showed a tie with 47.0 percent favorable and 47.0 percent undecided toward full desegregation of the General Conferences. There was 6.0 percent of these respondents unfavorable. This response may be due to the belief that it is easier for the General Conferences to integrate fully because they are not really exposed to the kind of societal pressure as are the other sections which interact more directly with the community. It is difficult to say why those who held positions were as favorable as they were undecided. Realizing how difficult it is for blacks to obtain positions in the General Conferences, one would have expected them to be more undecided and unfavorable.

Both categories were undecided about the desegregation of the Unions. In this case, however, those respondents who held positions were slightly more favorable toward desegregation of the Unions than those who held no position in the church. Those who held no position had 28.6 percent favorable, 65.3 percent undecided and 6.1 percent unfavorable. Those holding positions showed 37.3 percent favorable, 58.8 percent undecided and 3.9 percent unfavorable.

Opinions toward the Local Conferences ran 24.5 percent favorable, 67.3 percent undecided and 8.2 percent unfavorable, for those who held no position in the church. Those who held positions in the church were 29.4 percent favorable, 66.7 percent undecided and 3.9 percent

unfavorable. With regard to opinions toward desegregation of the churches, respondents who had no position in the church had 30.6 percent favorable, 63.3 percent undecided and 6.1 percent unfavorable. Those who held positions had 17.6 percent favorable, 70.6 percent undecided and 11.8 percent unfavorable.

On the whole, the data showed that the respondents were strongly undecided on full desegregation; however, those who held no position in the church were more favorable toward desegregation of the General Conferences and the churches than those who held positions in the church.

The sub-hypothesis which states that "Members who hold no positions in the church hold more favorable opinions toward desegregation than do members who hold positions," was supported partially. However, as was stated above, those who held no position were favorable toward the desegregation of the General Conference, but were more undecided than they were favorable with regard to desegregation of the other sections.

Negro members seem to believe that it would be very difficult for a Negro to become president of a Union or president of a white Conference. Although members do not seem to believe that Negro leaders will be reduced and that those who hold significant positions will become regular members if full integration occurs, they seem to realize that it would be a struggle to make an appreciable increase in numbers and, at the same time, gain acceptance on an equally participating basis. To what degree white members would cooperate with Negro members in leading positions in the church seems doubtful. The

feeling seems to be that if Negro members should hold many positions in integrated Unions, Local Conferences or the churches, increased hostility toward them may be more evident. However, the practice in an integrated setting of extending equal opportunity for all members to participate on church boards, unions and conferences committees may be very likely.

Those members who would advocate the abolition of regional conferences seem to believe that God would have the organization integrated on all bases, yet they would find it difficult to guarantee the election of Negroes to any positions of authority in the church at any time, considering the racial imbalance which exists in the church. Under the system of the church of one man, one vote, one could hardly instruct a delegation with any authority to put Negroes into specific jobs and, at the same time, declare that it was a free and honest election. While those in positions seem to guard the existence of a Negro Conference and a Negro church, those with no positions seem to want the General Conferences to be truly representative of the membership of the organization.

The responses of the respondents suggest that they are so mixed up on the practice and policy of the church that they seem to say by their undecided positions, "I am not sure what would happen, or what will work."

Opinions, by Length of Membership

Tables 39, 40, 41 and 42 give a picture of the respondents by the length of time they have held membership in the church. One would expect that the longer the person has been a member of the church the

TABLE 39

PERCENTAGE DISTRIBUTION OF RESPONDENTS' OPINIONS TOWARD
DESEGREGATION OF THE GENERAL CONFERENCES, BY
LENGTH OF MEMBERSHIP

Opinions of Respondents	0-14 years		15-30 years	
	Number	Percent	Number	Percent
Favorable	39	52.0	13	52.0
Undecided	32	42.7	12	48.0
Unfavorable	4	5.3	-	-
Total	75	100.0	25	100.0

TABLE 40

PERCENTAGE DISTRIBUTION OF RESPONDENTS' OPINIONS TOWARD
DESEGREGATION OF THE UNIONS, BY LENGTH OF MEMBERSHIP

Opinions of Respondents	0-14 years		15-30 years	
	Number	Percent	Number	Percent
Favorable	27	36.0	7	28.0
Undecided	44	58.7	18	72.0
Unfavorable	4	5.3	-	-
Total	75	100.0	25	100.0

TABLE 41

PERCENTAGE DISTRIBUTION OF RESPONDENTS' OPINIONS TOWARD
DESEGREGATION OF THE LOCAL CONFERENCES, BY LENGTH
OF MEMBERSHIP

Opinions of Respondents	0-14 years		15-30 years	
	Number	Percent	Number	Percent
Favorable	19	25.3	10	40.0
Undecided	53	70.7	14	56.0
Unfavorable	3	4.0	1	4.0
Total	75	100.0	25	100.0

TABLE 42

PERCENTAGE DISTRIBUTION OF RESPONDENTS' OPINIONS TOWARD
DESEGREGATION OF THE CHURCHES, BY LENGTH OF MEMBER-
SHIP

Opinions of Respondents	0-14 years		15-30 years	
	Number	Percent	Number	Percent
Favorable	19	25.3	5	20.0
Undecided	54	72.0	17	68.0
Unfavorable	2	2.7	3	12.0
Total	75	100.0	25	100.0

more complacent and unconcerned he would be toward the issue of integration. The sub-hypothesis states, "Members who are in the church less than fifteen years have more favorable opinions toward desegregation than do members who hold membership over fifteen years."

The data revealed that respondents who had been members of the church less than fifteen years were more favorable toward full integration of the General Conferences, the Unions and the churches. They were less favorable than those over fifteen years' membership toward the full desegregation of the Local Conferences; however, except for the General Conferences, the respondents who had held membership less than fifteen years were more undecided than they were favorable. Respondents who had been members between zero and fourteen years were 52.0 percent favorable, 42.7 percent undecided and 5.3 percent unfavorable toward desegregation of the General Conferences. Those between fifteen and thirty years of membership were 52.0 percent favorable, 48.0 percent undecided; there were no respondents unfavorable.

With reference to the Unions, the respondents changed their opinions. Those who had between zero and fourteen years' membership had 36.0 percent favorable, 58.7 percent undecided and 5.3 percent unfavorable. Respondents with between fifteen to thirty years' membership in the church showed 28.0 percent favorable and 72.0 percent undecided.

Both groups were more undecided than favorable toward desegregation of the Local Conferences. Those with between zero to fourteen years' membership had 25.3 percent favorable, 70.7 percent undecided

and 4.0 percent unfavorable. The category from between fifteen to thirty years' members had 40.0 percent favorable, 56.0 percent undecided (which is less than those in the category between zero and fourteen years' membership) and 4.0 percent unfavorable, which is similar to those in the between zero and fourteen years' membership.

With regard to their opinions toward desegregation of the churches, combined, the respondents were more undecided about them than about any other section. Those in the church with between zero to fourteen years' members showed 25.3 percent favorable, 72.0 percent undecided and 2.7 percent unfavorable. Respondents with between fifteen and thirty years' membership were more unfavorable (12.0 percent) toward desegregation of the churches than those with between zero and fourteen years' membership on any section. They were 20.0 percent favorable and 68.0 percent undecided.

Seemingly, members are confused because desegregation is not evident enough so as to eliminate in the minds of the respondents the real position of the denomination. Added to this may be the notion that God will take care of segregation in the church in His own time. Usually, ministers will suggest that the members not worry about the segregation issue but that they should leave it to God. This may also be a source of doubt and confusion on the part of those respondents who have been members of the church for less than fifteen years.

CHAPTER VI

SUMMARY AND CONCLUSION

This study is an attempt to determine the opinions of Negro Seventh-day Adventists toward full desegregation of the Seventh-day Adventist Organization. The measuring instrument was a Likert-type scale which was designed to provide the degrees of favorableness or unfavorableness and whether or not the respondents were undecided. The intensity of the respondents' opinions was not discussed in the analysis of the data, although the instrument recorded the intensity and direction of the opinions. The general direction was of importance to the writer.

The questionnaires were self-administered to one hundred Negro Seventh-day Adventists, all of whom were members of the Berean Seventh-day Adventist Church, 312 Hightower Road, N.W., Atlanta, Georgia.

The study reveals that Negro Seventh-day Adventists are strongly undecided about desegregation of the organization as a whole as well as about the various sections of the organization. A majority of the respondents had never held membership in an integrated church setting and a great percentage of opinions was undecided about worshipping in an integrated setting.

In general, Negro Seventh-day Adventists are doubtful about desegregation of the organization. The youth, adults, males and

females were undecided. Members who were single, married, divorced, widowed and separated were undecided. Graduate-trained members were more favorable than they were undecided. The elementary, secondary and college-trained were undecided. The former Anglican, although he was the single one of this denomination, was favorable toward desegregation of the organization; the other respondents who had had previous religious affiliations and those who had no previous religious affiliation were undecided. The majority of the respondents in every occupational status was undecided. Those members who had held membership less than fifteen years and those holding membership for more than fifteen years were undecided. Respondents holding positions in the church and those not holding positions were undecided about the desegregation of the Seventh-day Adventist Organization.

The pattern of responses was much the same with reference to the General Conferences, the Unions, the Local Conferences and the churches. The majority of the respondents was undecided; however, with regard to the desegregation of the General Conferences, the adults, males, females, widowed, separated, those with secondary training, graduate training, unskilled, students, the single Anglican, the single Lutheran, the Baptists, those who had no positions in the church and the majority of those persons who had been in the church for less than, or more than, fifteen years, had favorable opinions.

Married respondents, graduate-trained respondents, the professional respondents and the single Anglican respondent were favorable toward desegregation of the Unions.

A majority of the graduate-trained respondents and the single

Anglican respondent had favorable opinions toward desegregation of the Local Conferences and the churches.

The trend of the opinions of the respondents seems to be that, as the issue of desegregation gets nearer and becomes more of a threat to the structure that exists at the present time of the Negro Local Conferences and the Negro churches, the majority of almost every category was undecided. There seems to be several conflicting factors which influence the undecided opinions.

Firstly, there seems to be a conflict in the minds of the members between what is right and Christian, relative to desegregation and integration, and their own personal ambition. Many of the leaders and those holding significant positions in the churches tend to feel that they would become insignificant in an integrated setting. Members tend to suspect white members are not interested particularly in worshipping with Negroes and, therefore, seem to anticipate negative interaction, antagonism and discriminatory treatment.

Negro members are not sure whether or not white members will cooperate with them if they were to be given leadership roles within the organization. Seemingly, Negro members want to protect the separate conference and church system but, at the same time, feel that God wishes whites and blacks to worship together, just as Jews and Gentiles worshiped together in the days of Jesus and Paul. The success, which the Negro conferences and churches are experiencing, tends to impress the Negro brethren into believing that, regardless of segregated practices, God is using the church to spread the gospel.

Secondly, there is the conflict between what the church preaches

and what it practices. There have been blacks who have tried to become members of white churches but have been referred to the Negro churches. However, the policy is to accept every person regardless of color, class, race or creed. Furthermore, the respondents are witnessing and experiencing integration all around them, to some degree, but on the Sabbath day the church is segregated. The question seems to be, if integration is right for all other institutions and is fought for, why is it not right for and fought for in the church where Christians are supposed to be loving, kind and act as examples to the world. These are the conflicts which seem to force Negro members to have strong undecided opinions relative to desegregation of the Seventh-day Adventist Organization.

The doubts of these respondents seem to be based on the rationale of separation. Respondents doubt whether there will be more Negroes in significant positions in the General Conferences, the Unions and the Local Conferences if full integration occurs. Many are not sure that top administrative positions will be given to Negroes. Some feel that many Negro leaders might lose their positions and become regular members of the organization. The respondents seem to doubt that social activities would be kept at a minimum or be increased if full integration occurs.

There is doubt also that it would be easier in an integrated setting for a Negro to become president of the General Conference or president of a Union. These doubts are real in the minds of the Negro members because there has never been a Negro president of the General Conferences nor of any of the Unions.

The Atlanta church group is a very independent group. It seems relatively strong economically and has one of the most attractive church buildings in its conference and, possibly, in its division. It seems proud of what its members have accomplished. The educational standards are significantly different from that of the typical Negro church where most of the members might not have completed elementary school.

Contributing further to their undecided opinions may be the experience most of the members had at the Southern Youth Congress which was held in Atlanta, Georgia, in April, 1968. It was very obvious that Negro members played an insignificant role in the Congress. The ushers were all white youths and the speakers were mainly white; two Negro members offered prayers. This Congress was intended to be an attempt at integration, for, previous to it, two separate sessions had been held.

Negro members share E. E. Cleveland's view that to advocate the abolition of regional (Negro) conferences would not guarantee the election of Negro members to any position of authority in the church at any time; therefore, some members feel that there is a place for both types of conferences. If segregated systems are unchristian, then the church should make every effort to abolish its practices and enforce programs which would change the existing social-structural situations that encourage segregation.

APPENDIX

QUESTIONNAIRE

Personal Data

Instructions:

Check or fill in the blank spaces.

1. Age at last birthday _____ 2. Sex (check) Male _____ Female _____

3. Occupation _____

4. What year you became a baptized member of the church _____

5. Marital status

_____ Single _____ Widowed _____ Divorced _____ Married

_____ Separated

6. Education: Highest number of years of formal training completed.
Circle.

Elementary: 4, 5, 6, 7, 8

Secondary: 9, 10, 11, 12

College: 13, 14, 15, 16

Graduate School: M.A., Ph.D.

Other: _____

7. Office held in the church _____

8. Office presently holding in the church _____

9. Previous religious affiliation:

_____ Methodist _____ Baptist _____ Church of God _____ Other

10. Have you ever held membership in a white church? Yes No
11. Have you ever been a member of an integrated church? Yes No
12. Would you care to be a member of an integrated church?
 Yes No

Below is a list of statements. Check the response which most typically expresses your opinion toward each statement.

- | | Strongly
Agree | Un-
Agree | Dis-
decided | Strongly
Agree | Strongly
Disagree |
|---|-------------------|--------------|-----------------|-------------------|----------------------|
| 13. Segregated church organization is unchristian. | | | | | |
| 14. A member will be free to hold membership in the church of his choice if desegregation occurs. | | | | | |
| 15. The conferences and the churches will be integrated if the General Conference makes such a plan. | | | | | |
| 16. There will be more Negro members in the General Conference and the Unions if full integration occurs. | | | | | |
| 17. Desegregation of the Conferences and the churches will occur at the same time. | | | | | |
| 18. Attending segregated or desegregated churches will be a matter of choice if integration is planned. | | | | | |
| 19. Referring Negroes to the Negro church when they seek membership in the white church is unchristian. | | | | | |
| 20. A church organization which follows the teachings of Christ is not separated on a racial basis. | | | | | |

Strongly Agree	Un- Agree	Un- decided	Dis- Agree	Strongly Disagree
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21. The General Conference desires a program for the adoption of total integration.
22. Top administrative positions will be given to whites in an integrated setting.
23. Increased hostility towards Negro members will become evident in an integrated setting.
24. Many Negro leaders will lose their positions if integration is experienced.
25. Negroes prefer to worship in an integrated system.
26. Whites prefer to worship by themselves.
27. Negro youth will not receive leading roles in plays and concerts in an integrated church.
28. All members will receive equal opportunities to participate in church boards and committees if integration occurs.
29. Negro members will not be members of the choir and the band in an integrated church setting.
30. Social activities among the members will be kept at a minimum if integration is experienced.
31. White members will refuse to cooperate with Negro members in an integrated setting.
32. Negro members will be socially maladjusted in a desegregated system.
33. White members do not want Negroes as a part of their church membership.

	Strongly Agree	Un- Agree	dis- decided	Strongly Agree	Strongly Disagree
34. White members are fearful Negroes will intermarry if integration is experienced.					
35. More Negroes will enter the Unions and the Conferences in an integrated setting, but the churches will remain segregated.					
36. White members are not sincere in their religion.					
37. White members do not care to be among Negro members.					
38. Mrs. E. G. White would prefer to see separate conferences and churches.					
39. Separate conferences and churches have benefited Negroes.					
40. Integrated conferences and churches would ruin Negroes.					
41. The church's concept of the "New Earth" demands that the church be integrated.					
42. The white church will fight against any plan to integrate.					
43. The church will demonstrate, in an integrated setting, that to the Christian color is not important.					
44. Negroes will seek membership in the white churches if integration is planned.					
45. Negro leaders will seek positions in white conferences if integration is planned.					
46. White members will start the integration process if integration plans are made.					

Strongly Agree	Un- Agree	Dis- decided	Dis- agree	Strongly Disagree
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47. White leaders will be permitted to hold offices in the Negro Conferences.
48. Negro leaders are afraid to integrate.
49. Negro leaders will become regular members if total integration is experienced.
50. The General Conference will plan a program to integrate the conferences and the churches.
51. It will be left to the conferences to plan a program to integrate.
52. White leaders will occupy most of the leading positions in an integrated conference system.
53. Religion is the only thing that can solve the race problem.
54. Being separated, Negroes serve God more sincerely.
55. Negroes have freer self-expression being separated.
56. The General Conference does not have enough Negro workers.
57. In an integrated setting, it will be easier for Negroes to become a president of a General Conference.
58. The Unions do not have enough Negro workers.
59. In an integrated setting, it will be easier for Negroes to become a president of a Union.
60. Desegregated Conferences have more spiritual impact on the community.

Strongly	Un-	Dis-	Strongly
Agree	Agree	decided	agree
		Disagree	Disagree

61. Desegregated churches indicate Negro and white acceptance of each other on an equal basis.
62. The official stand the General Conference holds relative to race relations demands a program to integrate.
63. Integrated conferences can stimulate a program to integrate the churches.

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