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Community Involvement Among Liberians in Johnson City, Tennessee: An Exploratory
Pilot Study

A thesis
presented to
the faculty of the department of Liberal Studies
East Tennessee State University

In partial fulfillment
of the requirements for the degree
Master of Arts in Liberal Studies

by
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May 2008

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Keywords: Involvement, Participation, Empowerment

ABSTRACT

Community Involvement Among Liberians in Johnson City, Tennessee: An Exploratory Pilot Study

by

Zon Gangbayee Quewea

This study examined predictors of community involvement among Liberians in Johnson City, Tennessee. This study was exploratory in nature and used a social survey employing closed-ended questions. Using cross-tabulation analysis, results derived from a random sample (n = 62) of respondents indicate that persons who were older, married with children, employed, more religious, members of the Mande Fu ethnic group, and/or tended toward very liberal or conservative views had the highest rates of community participation. Predictors of types of community participation were also analyzed, the most significant of which was the higher prevalence of males in leadership roles and females in the provision of services and sundry items. The significance of these findings for community empowerment among Liberians in Johnson City was briefly discussed.

CONTENTS

	Page
ABSTRACT	2
Chapter	
1. INTRODUCTION	10
Background.....	10
Research Question	11
Purpose.....	11
The Value of Community Involvement.....	12
2. LITERATURE REVIEW	13
Hypotheses	14
3. METHODOLOGY	15
Research Design	15
Definitions.....	15
Data Collection.....	16
Description of Population.....	17
Pilot of Questionnaire.....	19
Exploratory Variables Analyzed in Study.....	19
Independent Variables.....	19
Dependent Variables.....	20
Data Analysis.....	20
4. FINDINGS	21
Age and Community Involvement.....	21
Sex and Community Involvement.....	22
Ethnicity and Community Involvement.....	23

Marital Status and Community Involvement.....	24
Parental Status and Community Involvement.....	25
Number of Children and Community Involvement.....	26
Household Structure and Community Involvement.....	27
Education and Community Involvement.....	28
Employment Status and Community Involvement.....	29
Student Status and Community Involvement.....	30
Income and Community Involvement.....	31
Political Ideology and Community Involvement.....	32
Religiousness and Community Involvement.....	33
Age and Leadership Role in Community Involvement.....	34
Age and Membership Within the Community Organization.....	35
Age and Provision of Services to Community Members.....	36
Age and Provision of Sundry Items to Community Members.....	37
Age and Organizational Activities Among Community Members.....	38
Age and Counseling of Distressed Community Members.....	39
Sex and Leadership Role Within the Community Organization.....	40
Sex and Membership Within the Community Organization.....	41
Sex and Provision of Services to Community Members.....	42
Sex and Provision of Sundry Items to Community Members.....	43
Sex and Counseling of Distressed Community Members.....	44
Parental Status and Leadership Role Within the Community.....	45
Parental Status and Membership Within the Community.....	46
Parental Status and Provision of Sundry Items to Community Members.....	47
Parental Status and the Provision of Services to Community Members.....	48
Parental Status and Counseling of Distressed Community Members.....	49
Parental Status and Organizational Activities Within the Community.....	50

Religiousness and Leadership Within the Community Organization.....	51
Religiousness and Membership Within the Community Organization.....	52
Religiousness and the Provision of Sundry Items to Community Members....	53
Religiousness and the Provision of Services to Community Members.....	54
Religiousness and Organizational Activities Within the Community.....	55
Religiousness and Counseling of Distressed Community Members.....	56
Political Ideology and Leadership Role Within the Community.....	57
Political Ideology and Membership Within the Community Organization.....	58
Political Ideology and the Provision of Sundry Items to Community Members.	59
Political Ideology and the Provision of Services to Community Members.....	60
Political Ideology and Organizational Activities Within the Community.....	61
Political Ideology and Counseling of Distressed Community Members.....	62
Ethnicity and Leadership Role Within the Community Organization.....	63
Ethnicity and Membership Within the Community Organization.....	64
Ethnicity and the Provision of Sundry Items to Community Members.....	65
Ethnicity and the Provision of Services to Community Members.....	66
Ethnicity and Organizational Activities Among Community members.....	67
Ethnicity and Counseling of Distressed Community Members.....	68
Education and Leadership Role in Community Activities	69
Education and Membership Role Within the Community.....	70
Education and the Provision of Sundry Items to Community Members.....	71
Education and the Provision of Services to Community Members.....	72
Education and Organizational Activities Among Community Members.....	73
Education and Counseling of Distressed Community Members.....	74
5. DISCUSSION	75
Gender-Differentiated Pattern	77
Stakeholder-Differentiated Pattern	77

Conclusion.....	78
Limitations	79
Future Research	79
BIBLIOGRAPHY.....	81
APPENDIX: Research Instrument	82
VITA.....	85

LIST OF TABLES

Table	Page
1. Population Structure	17
2. Community Involvement by Age.....	21
3. Community Involvement by Sex	22
4. Community Involvement by Ethnicity.....	23
5. Community Involvement by Marital Status	24
6. Community Involvement by Parental Status	25
7. Community Involvement by Number of Children	26
8. Community Involvement by Household Structure	27
9. Community Involvement by Education	28
10. Community Involvement by Employment Status	29
11. Community Involvement by Student Status	30
12. Community Involvement by Income	31
13. Community Involvement by Political Ideology	32
14. Community Involvement by Religiousness	33
15. The Impact of Age in Leadership Role.....	34
16. The Impact of Age in Membership Role	35
17. The Impact of Age in Providing Services.....	36
18. The Impact of Age in Providing Sundry Items	37
19. The Impact of Age in Organizing Members	38
20. The Impact of Age in Counseling	39
21. The Impact of Sex in Leadership Role	40
22. The Impact of Sex in Membership Role	41
23. The Impact of Sex in Provision of Services.....	42

24. The Impact of Sex in Provision of Services.....	43
25. The Impact of Sex in Counseling.....	44
26 The Impact of Parental Status in Leadership	45
27. The Impact of Parental Status in Membership	46
28. Provision of Sundry Items and Parental Status	47
29. Provision of Services and Parental Status	48
30. The Impact of Parental Status and Counseling	49
31. The Impact of Parental Status and Organizing Activities	50
32. Leadership and Religiousness Within The Community	51
33. Membership and Religiousness Within The Community	52
34. Provision of Sundry Items and Religiousness	53
35. Provision of Services and Religiousness	54
36. Organizational Activities and Religiousness	55
37. Counseling the Distressed and Religiousness.....	56
38. Leadership Role and Political Ideology.....	57
39. Membership and the Impact of Political Ideology.....	58
40.Provision of Sundry Items and Political Ideology	59
41. Provision of Services and Political Ideology.....	60
42. Organizing Activities and Political Ideology	61
43. Counseling the Distressed and Political Ideology	62
44. Leadership Role and the Impact of Ethnicity	63
45. Membership and the Impact of Ethnicity	64
46.The Provision of Sundry Items and the Impact Ethnicity.....	65
47. Provision of Services and the Impact of Ethnicity.....	66
48. Organizing Activities and the Impact of Ethnicity	67
49. Counseling the Distressed and the Impact of Ethnicity	68
50. Leadership Role and the Impact of Education.....	69

50. Membership Role and the Impact of Education	70
51. Provision of Sundry Items and the Impact of Education	71
52. Provision of Services and the Impact of Education	72
53. Organizational Activities and the Impact of Education.....	73
54. Counseling the Distressed and the Impact of Education	74

CHAPTER 1

INTRODUCTION

Background

The admission of Liberians to the United States under various categories of immigration programs such as refugees, Diversity Visa Lottery, asylum-seekers, employment-related, immediate relatives of Liberian-Americans, family-based, and so on, swelled in 2003. The United Nations High Commission on Refugees (UNCHR) reports that in 2003, the United States accepted 28,420 Liberian refugees.¹

Between October 2003 and September 2004, the State Department reported that another 7,140 Liberians were admitted into the U.S.² By November 8, 2004, 2,957, September 2005, 4,289, and October 3, 2005, 2,402 Liberians entered the United States.³ Department of States, United States of America, October, 2005. During the year 2006, Liberia was ranked 45th among the top fifty countries that sent immigrants to the United States annually. The present estimate of the total number of Liberians now in the United States who came since the inception of the Liberian Civil War in 1989 is approximately one hundred thousand. The increased number of Liberians in Johnson City, Tennessee and the potential consequences this holds for levels of community concern and involvement provides the rationale behind this exploratory study.

According to the former president of the Liberian Community in Johnson City Tennessee, Mr. Thomas Browne, each year, since 2000, approximately 20 persons or more have immigrated into the Johnson City area.⁴ One of the major causes of the

¹ <http://www.unchr.org/news>

² <http://www.state.org/gov/document/organization/37128.pdf>

³ <http://llfpc.state.gov/documents/8625.pdf>

⁴ Personal discussion held with the former president (Mr. Thomas K. Browne), March 4th 2007

increase in the number of Liberian immigrants in the area, he pointed out, was the resettlement program initiated by the United States government in the early 1990s as a result of the Liberian Civil War that began in 1989.

A fraction of this new group of refugees found homes in Johnson City. Other Liberian immigrants came to the City through contacts with family and friends. Finally, another group relocated here basically due to cheaper living conditions in Tennessee as compared to other states. The rapid growth of this population from refugee camps in Africa and Liberia is well over 400 from the 1990s to 2008, and a relative ignorance regarding their characteristics warrants the study of this group.

Research Question

What are the predictors of the level and types of community participation among Liberian residents in Johnson City?

Purpose

This study examines potential predictors of community participation among Liberians, and, more generally, factors potentially significant for community empowerment among Liberians in the United States. Empowerment implies participation in the provision of services, leadership, community activities, and those community activities that advance a functionally unified and exhilarating type of community.

The purpose of this research is also to provide the residents of Liberian communities in the United States, those in Liberia, and other well-wishers a reliable scientific report that can contribute to advancing community participation. Also, information derived from this study is potentially vital to a large cross-section of people and organizations, including educators, students, business people, philanthropists, donor

nations, religious organizations, and other well-wishers of Liberian immigrants. Finally, this study may be valuable to Liberian educators who may be interested in doing a study of this kind in Liberia or elsewhere.

The Value of Community Involvement

The benefits of community involvement include developing social networks (e.g. child care responsibilities among parents, students' association, sporting association), fostering social support (e.g. counseling distressed community members, hospital visitation), provision of services (e.g. providing transportation for a doctor's appointment or for grocery shopping), and information sharing (e.g. housing, problem sharing, and economic betterment).

Improving the overall quality of community life is another benefit of community participation. For example, educational quality, family learning support, solidarity among persons who still retain conflicting ideas from a war-torn Liberia, and inclusiveness (e.g. reaching out to marginalized persons such as students, retirees, lower income status and new comers) are enhanced owing to higher levels of community participation and involvement.

CHAPTER 2

LITERATURE REVIEW

This researcher has not discovered any specific scientific studies of community involvement among Liberian immigrants in the United States, let alone Johnson City. The studies that do exist on Liberian immigrants focus almost exclusively on conflict resolution arising from the Civil War. Gershoni 1997;⁵ Howe 2007;⁶ Magyar and Conteh-Morgan 1999;⁷ epidemiological concerns associated with global health matters, for example HIV/AIDS, malaria, and infectious diseases Balogun 1995;⁸ Michenautsch et al. 1999;⁹ and other non-community focused concerns Adeleke 1995;¹⁰ Kriesberg 2003.¹¹

While there have not been any empirical studies reported on Liberian communities that explore predictors of community involvement, related studies done in different communities on this subject have been examined. For example, it has been reported that parental involvement in community activities can facilitate influences in youth involvement. Also, other literature reviewed are typical studies of community involvement focused on specific issues such as: preventing teenage violence an empirical paradigm for schools and families Wodarski and Wodarski, 1998;¹² the edge of the ghetto; the way churches related themselves to community issues Fish, John, and others,

⁵ Gershoni Yekutieli, *African Studies Review*, Vol.40, NO. 3, 1997;

⁶ Herbert Howe, *Lessons of Liberia: International Security*, Vol. 21, 3 145-176, 2007

⁷ Magyar and Conteh-Morgan, *Peacekeeping in Africa*. *African Studies Review*, vol. 42, 1999

⁸ Shyngle Balogun, *African Journal of Psychological Study of Social Issues*, Vol. 2, 186-197, 1995

⁹ Michenautsch et al. *Oral Health Among Liberian Refugees in Ghana*. 1999

¹⁰ Ademola Adeleke, *Journal of Modern African Studies* (Cambridge University Press, 1995)

¹¹ Lousis Kriesberg, *Constructive Conflict, From Escalation to Resolution* 2nd Edition (Roman and Little Field Publisher. Inc. 2003

¹² Wodarski and Wodarski, *Preventing Teenage violence an Emperical Paradigm for Schools and Families*. Springer Publishing Company, 1998

1968.¹³ In his book, *Community Participation in Education*, Grant, 1979¹⁴ also argues that parents' involvement in their children's education within the community is good in that involved parents tend to have a stake in the schools and when schools are good, parents are eager to proselytize. He also notes that for many parents, involvement in school affairs leads to participation in other areas of civic responsibility. Also reported is that participation in religious communities tends to foster positive health behaviors and helps to reduce the risk of other types of stressful events and conditions, Allison and George 1994.

Finally, Reid 2000¹⁵ observes that not only is participation a requirement for community empowerment, it is also critical to the success of the community. To succeed, he adds, the idea of active citizen participation must be welcomed to create valuable roles for each person to play actively reaching out to build an inclusive participation and also to support meaningful volunteer opportunities. Believing that active citizen participation is perhaps the most important of all empowerment principles, Reid notes not only does it lead to developing true democratic processes, it also leads to higher rates of resource acquisition, higher levels of volunteerism, and a brighter community spirit.

Hypotheses

This study is an exploratory, pilot study. As such, no specific hypotheses are being tested. The main objective is to analyze data patterns to ascertain whether patterns of potential predictors exist that can furnish hypotheses for future research endeavors.

¹³ Fish John and others, *The Edge of the Ghetto* (Seabury Press, 1968)

¹⁴ Carl Grant, *Community Participation in Education* (Allyn and Bacon Inc. 1979)

¹⁵ Norman Reid, *Community Participation, How people Power Brings Sustainable Benefits to Community*, (New York, Bantam Books, 2000)

CHAPTER 3

METHODOLOGY

Research Design

A social survey design employing a closed-ended questionnaire has been used to gather data for this study. Questionnaires were completed using three modalities: Self-administered questionnaire, telephone interviews, and interviewer-respondent face-to-face engagement.

Definitions

Ethnic groups in Liberia: In Liberia, there are 16 major tribes divided into five ethnic groups as seen below:

Kwa: One of the five ethnic groups of Liberia comprised of Krahn, Belle, Dei, Bassa, Kru, and Grebo tribes. There is a commonality in the spoken dialect of these tribes.

Mel: This group, like the Kwa, forms another ethnic group and has two tribes: Gola and Kissi. This group is perhaps the second smallest group followed by the Americo-Liberians.

Mande Fu: The Mande fu contains four tribes: Kpelle, Gio, Mano, and Loma.

Mande Tan: There are three tribes in this group: Vai, Mende, and Mandingo

The Americo-Liberians: This group is the smallest of all Liberian tribes. Including the Congo people they are made up of about 5 percent of the population. The Americo-Liberians and the Congo people are the freed slaves who chose to go back to Africa after the abolition of slavery in the United States. The Congo, on the other hand, were those rescued by the British on the great seas from other European powers who intended to re-

enslave them after the abolition of slavery in America. The British then took the rescued slaves to Liberia.

Data Collection

The participants of this survey were randomly selected from approximately 405 Liberians in Johnson City Tennessee. This estimated population includes adults and offspring and was obtained from different sources: a census done by this researcher, records from the official membership lists of the Liberian community organization, and finally from Carolyn Miller, Affiliate Director of Bridge Refugee and Sponsorship Services through which most Liberian Refugees came to Johnson City, Tennessee.

From this initial population, 75 of 135 adults were randomly selected for inclusion in the study. Randomization of the adult population sample was attained via placing all adult names on separate piece of paper, folding them, and placing in a paper bag, shuffling, and selecting without replacement the first seventy-five names. Questionnaires were provided to each of the randomly selected individuals. Sixty-two of the seventy-five responded to the survey, (82%) ensuring an informative sample. Telephone interviews, face-to-face interviews, and self-administered surveys were the three means used for collecting data.

Description of Population

Table 1: Population Structure

Variables	Number/Percent
N = 62	
Age:	
18-44	50/80.6%
45-65+	12/19.4%
No. of Children:	
None	14/8.5%
1-3	35/56.5%
4+	12/19.4%
Missing	1/1.6%
Gender:	
Male	35/56.5 %
Female	26/41.9 %
Missing	1/1.6 %
Ethnicity :	
Kwa	37/59.7%
Mel	3/4.8 %
Mande Fu	15/24.2 %
Mande Tan	5/8.1 %
Americo-Liberians	2/3.2 %
Married Status:	
Married	38/61.3 %
Single (never married)	21/33.9 %
Single (divorced widow(er))	3/4.8 %
Parental Status:	
Parent	47/75.8%
Not Parent	14/22.6 %
Education:	
Less than high school completion	10/16.1 %
High school completion	15/24.2 %
More than high school diploma	37/59.7 %
Student Status:	
Student	28/45.2 %
Not student	34/54.8 %
Income:	
0 – 35,000	53/85.5 %
35001 – 55,000 +	9/14.5 %
Political Ideology:	
Liberal and very liberal	15/24.2 %
Moderate	23/37.1 %
Conservative and very conserv.	23/37.1 %
Missing	1/1.6 %

Table 1 (continued)

Household Structure:	
Single head, no dependent	11/17.7 %
Nuclear household	35/56.5 %
Extended household	16/25.8 %
Religiousness:	
Religious and very religious	51/82.3 %
Somewhat religious	9/14.5 %
Not very religious and not at all relig.	2/3.2 %
Community Involvement:	
Involved and very involved	40/64.5%
Little involved and not at all involved	22/35.5%

As seen above, Table 1 provides the details of the total population of respondents in this survey based on gender, age level of involvement, education, employment status, marital status, number of children, religiousness, income level, political ideology, ethnicity, and household structure. Those within the age range of 18–44 years (80.6% , n = 50) formed the majority of the participants whereas those 45–65 years (19.4% , n = 12) were in the minority. Considering family size, those with 1 – 3 children (56.5 % , n = 35) were far more likely to participate. Among males and females, the males (56.5 % , n = 35) dominated and while among the ethnic groups, the Kwa (59.7 % , n = 37) formed the majority of participants.

Other demographics that showed higher rates of participation include: married persons (61.3% , n = 38); parents (77.4 % , n = 48); those with more than a high school diploma (59.7 % , n = 37); nonstudents (54.8 % , n = 34); those with incomes between \$0 - \$35,0001 (85.5 % , n = 53); nuclear family households (56.5 % , n = 35); and the religious and very religious (82.3 % , n = 51).

Pilot of Questionnaire

Five community persons who were excluded from the survey were used to pilot test this questionnaire. These persons had diverse backgrounds that greatly assisted this researcher: three were former teachers in Liberia, two were gospel ministers, and collectively they all were well informed about Liberia and were willing to assist. As a result of this pilot, changes were made in selecting questions, and the questionnaire was revised accordingly. The questionnaire is included as Appendix A in this study.

Exploratory Variables Analyzed in Study

Independent Variables

- Age
- Sex
- Ethnicity
- Marital status
- Parental status
- Number of children (if applicable)
- Household structure
- Education
- Employment status
- Student status
- Church attendance
- Income
- Religiousness
- Political ideology

Dependent Variables

- Overall community involvement
- Types of community involvement
- Degree of community involvement
- Level of community involvement

Data Analysis

In this exploratory pilot study, data analysis consists of exploratory descriptive statistics, such as frequency measures and measure of central tendency (eg. means) and dispersion (eg. standard deviation). Some tests of association, eg. bivariate correlation, test and cross tabulation, were conducted. Crosstabulation was used extensively due to the exploratory nature of this study. On the basis of crosstabulations, select statistical tests were conducted to assess the potential direction and strength of relationships among variables.

CHAPTER 4

FINDINGS

In the tables below, the results of crosstabulation are used to present findings regarding the key predictors of community involvement. In Tables 1–13, predictors of community participation are reported. In Tables 14–54, predictors of types of community involvement are reported. Note: Cinvolverment means Community involvement.

Age and Community Involvement

A proportionally higher number of 45–65+ year-olds report being very involved in community activities (75 %, n = 9) than those aged 44 and below (62 %, n = 31). (See Table 2 below).

Table 2 Community Involvement by Age

Community Involvement	Age		Total
	18-44	45-65	
Involved, Very Involved			
Count	31	9	40
% Within age	62.0%	75.0%	64.5%
Little Involved, or not at all			
Count	19	3	22
% Within Age	38.0%	25.0%	35.5%
Total			
Count	50	12	62
% Within Age	100.0%	100.0%	100.0%

Gender and Community Involvement

A somewhat higher proportion of females report being very involved or involved in community activities (69.2 %, n = 18) than that of males (60 %, n = 21).

(See Table 3 below).

Table 3 Community Involvement by Sex

Community Involvement	Gender			Total
	Male	Female	Missing	
Involved and Very				
Involved: Count	21	18	1	40
% Within Sex	60.0%	69.2%	100.0%	64.5%
Little Involved and not at				
all Involved: Count	14	8	0	22
% Within Sex	40.0 %	30.0%	.0%	35.5%
Total Count	35	26	1	62
% Within Sex	100.0%	100.0%	100.0%	100.0%

Ethnicity and Community Involvement

Among ethnic groups represented in the Liberian community, differences appear to exist with the highest rates of community involvement being reported among the Mande Fu (73.3 %, n = 11), followed by the Kwa (67.6 %, n = 12) and the Mande Tan (60 %, n = 3). (See Table 4 below).

Table 4 Community Involvement by Ethnicity

Community Involvement	Ethnicity					Total
	Kwa	Mel	Mande Fu	Mande Tan	The Americo-Liberian	
Involved and very Involved						
Count	22	0	11	3	1	40
% Within Ethnicity	32.4%	.0%	73.3%	60.0%	50.0%	64.5%
Little Involved and not at all Involved						
Count	15	3	4	2	1	22
% Within Ethnicity	32.4%	100.0%	26.7%	40.0%	50.0%	35.5%
Total Count	37	3	15	5	2	62
% Within Ethnicity	100.0 %	100.0%	100.0%	100.0%	100.0%	100.0%

Marital Status and Community Involvement.

As Table 5 below indicates, married persons are far more likely to report being very involved or involved in the community (71.1 %, n = 27) than single, never married persons (47.6 %, n = 10). (See Table 5 below).

Table 5 Community Involvement by Marital Status

Community Involvement	Marital Status			Total
	Married	Single, never Married	widower, Divorce	
Involved and Very Involved				
Count	27	10	3	40
% Within Marital Status	71.1 %	47.6%	100.0%	64.5%
Little Involved and not at all Involved:				
Count	11	11	0	22
% Within Marital Status	28.9%	52.4%	.0%	35.5%
Total				
Count	38	21	3	62
% Within Marital status	100.0%	100.0%	100.0%	100.0%

Parental Status and Community Involvement

Parents are more likely to be involved or very involved in community activities

(69 %, n = 33) than nonparents. (46.2 %, n = 6). (See Table 6 below).

Table 6 Community Involvement by Parental Status

Community Involvement	Parental Status			Total
	Parent	Not- parent	Missing	
Involved and Very Involved				
Count	33	7	0	40
% Within Parental Status	70.0%	50.0%	.0%	64.5%
Little Involved and not at all involved				
Count	14	7	1	22
% Within Parental Status	29.8 %	50.0%	100.0%	35.5%
Total				
Count	47	14	1	62
% Within Parental Status	100.0%	100.0%	100.0%	100.0%

Number of Children and Community Involvement

Liberians with children appear to be far more likely to be involved in community activities (46.7 percent, n = 7): those with 1 to 3 children report (68.6 %, n=24) ,and those with 4 or more report (75.0 %, n = 9). (See Table 7 below).

Table 7 Community Involvement by Number of Children

Community Involvement	Number of Children				Total
	None	1 – 3	4+	Missing	
Involved and Very Involved					
Count	7	24	9	0	40
% Within of Children	50.0%	68.6%	75.0%	.0 %	64.5%
Little Involved and not at all					
Involved Count	7	11	3	1	22
% Within of Children	50.0%	31.4%	25.0%	10 0 %	35.5 %
Total Count	14	35	12	1	62
% Within of Children	100.0%	100.0%	100.0%	100%	100.0%

Household Structure and Community Involvement

Liberians in nuclear or extended households do report significantly higher levels of community involvement (74.3 %, n = 26), followed by extended households, (56.3 %, n = 9), and finally single head of household, no dependents (45.5 %, n = 5). (See Table 8 below).

Table 8 Community Involvement by Household Structure

Community Involvement	Household Structure			Total
	Single Head of House no Dependents	Nuclear Household	Extended Household	
Involvement and Very Involved				
Count	5	26	9	40
% Within Household Structure	45.5%	74.3%	56.3%	64.5%
Little Involved and not at all Involved				
Count	6	9	7	22
Within Household Structure	54.5%	25.7%	43.8%	35.5%
Total				
Count	11	35	16	62
% within house structure	100.0%	100.0%	100.0%	100.0%

Education and Community Involvement

Liberians with more than a high school diploma are slightly more likely to be involved in community activities (67.6 %, n = 25) than those with only a high school degree (66.7 %, n = 10). Those with a less than high school completion were the least likely to report community involvement (50.0 %, n = 5). (See Table 9 below).

Table 9 Community Involvement by Education

Community Involvement	Education			Total
	Less Than High School	High School Completion	More Than High School Diploma	
Involved and Very Involved				
Count	5	10	25	40
% Within Education	50.0%	66.7%	67.6%	64.5%
Little Involved and not at all				
Involved Count	5	5	12	22
% Within Education	50.0%	33.3%	32.4%	35.5%
Total				
Count	10	15	37	62
% Within Education	100.0%	100.0%	100.0%	100.0%

Employment Status and Community Involvement

The employed report higher level of community involvement (64.0 %, n = 32), whereas those unemployed report a lower level (55.6 %, n = 5). (See Table 10 below).

Table 10 Community Involvement by Employment Status

		Employment Status				
Community Involvement		Homemaker	Employed	Unemployed	Retired	Total
Involved and Very Involved						
	Count	2	32	5	1	40
	% Within Employment Status	100.0%	64.0%	55.6%	100.0%	64.5%
Little Involved and not at all Involved						
	Count	0	18	4	0	22
	% Within Employment Status	.0%	36.0%	44.4%	.0%	35.5%
Total						
	Count	2	50	9	1	62
	% Within Employment Status	100.0%	100.0%	100.0%	100.0%	100.0%

Student Status and Community Involvement

Non-students were significantly more likely to be involved in community activities (70.6 %, n = 24) than students (57.1 %, n = 16). (See Table 11 below).

Table 11 Community Involvement by Student Status

Community Involvement	Student Status		Total
	Student	not Student	
Involved and Very Involved			
Count	16	24	40
% Within Student Status	57.1%	70.6%	64.5%
Little Involved and not all Involved			
Count	12	10	22
% Within Student Status	42.9 %	29.4 %	35.5 %
Total			
Count	28	34	62
% Within Student Status	100.0%	100.0%	100.0%

Income and Community Involvement

Liberians who make \$ 55,000 report being very involved or involved in community activities (66.7 %, n = 6) while those who make \$ 0- \$ 35,000 showed little involvement (64.2 %, n = 34). (See Table 12 below).

Table 12 Community Involvement by Income

Community Involvement	Income		Total
	\$ 0 -35,000	\$ 35,000 - 55,000	
Involved and Very Involved			
Count	34	6	40
% Within Income	64.2 %	66.7 %	64.5 %
Little Involved and not at all			
Involved Count	19	3	22
% Within Income	35.8 %	33.3%	35.5%
Total			
Count	53	9	62
% Within Income	100.0%	100.0%	100.0%

Political Ideology and Community Involvement

Political ideology appears to predict community involvement in that persons who report strong ideological convictions as conservative and very conservative (73.9 %, n = 17) or liberal and very liberal (66.7 %, n = 10) are more likely to report involvement than those who report being moderate (52.2 %, n = 12). (See Table 13 below).

Table 13 Community Involvement by Political Ideology

Community Involvement	Political Ideology				Total
	Liberal and Very Liberal	Moderate	Conservative and Very Conservative	Missing	
Involved and Very Involved					
Count	10	12	17	1	40
% Within Political Ideology	66.7%	52.2%	73.9%	100.0%	64.5%
Little Involved and not at all Involved					
Count	5	11	6	0	22
Within Political Ideology	33.3%	47.8%	26.1%	.0%	35.5%
Total					
Count	15	23	23	1	62
% Within Political Ideology	100.0%	100.0%	100.0%	100.0%	100.0%

Religiousness and Community Involvement

Religiousness appears to be a major predictor of community involvement among Liberians. Those who are religious and very religious report the highest involvement (70.6 %, n = 36) whereas those who are somewhat religious report far less community involvement (44.4 %, n = 4) . (See Table 14 below).

Table 14 Community Involvement by Religion

community involvement	Religiousness			Total
	Religious and Very Religious	Somewhat Religious	not Very Religious and not at all Religious	
Involvement				
Count	36	4	0	40
% Within Religiousness	70.6 %	44.4 %	.0%	64.5%
Little Involvement				
Count	15	5	2	22
% Within Religiousness	29.4%	55.6%	100.0%	35.5%
Total				
Count	51	9	2	62
% Within Religiousness	100,0%	100.0%	100.0%	100.0%

Age and Leadership Role in Community Involvement

Older Liberians 45–65+ years-old are much more likely to be involved in leadership roles within the community (58.3 %, n = 7) than those aged 18–44 years-old (16.0 %, n = 8). (See Table 15 below).

Table 15 The Impact of Age in Leadership Role

Leadership	Age		Total
	18–44	45–65+	
Yes	16.0 %	58.3%	24.2 5
Count	8	7	15
No	20.6 %	41.7%	75.8%
Count	42	5	47
Total	50	12	62
	100.0%	100.0%	100.0%

Age and Membership Within the Community Organization

Older Liberians are more likely to belong to community organization 45–65+ (83.3 %, n = 10) than those 18-44 years-old (46.0 %, n = 23). (See Table 16 below).

Table 16 The Impact of Age in Membership Role

Membership	Age		Total
	18-44	45-65+	
Yes	46.0%	83.3%	53.2%
Count	23	10	33
No	54.0%	16.7%	46.8%
Count	27	2	29
Total	50	12	62
	100.0%	100.0%	100.0%

Age and Provision of Services to Community Members

Young Liberians aged 18–44 years-old report being involved in the provision of services to community members (40.0 %, n = 20) more than those between the ages of 45–65+ years-old (8.3 %, n = 1). (See Table 17 below).

Table 17 The Impact of Age in Providing Services

Provision of Services	Age		Total
	18-44	45-65+	
Yes	40.0 %	8.3 %	33.9%
Count	20	1	21
No	60.0%	91.7%	66.1%
Count	30	11	41
Total	50 100.0%	12 100.0%	62 100.0%

Age and Provision of Sundry Items to Community Members

The provision of sundry items to community members within the Liberian community showed that, those 45–65+ years-old report slightly lower percent (41.7 %, n = 5) than those aged 18–44 years-old (38.0 %, n = 19). (See Table 18 below).

Table 18 The Impact of Age in Providing Sundry Items

Provision of Sundries	Age		Total
	18-44	45-65+	
Yes	38.0%	41.7%	38.7%
Count	19	5	24
No	62.0%	58.3%	62.3%
Count	31	7	38
Total	50 100.0%	12 100.0%	62 100.0%

Age and Organizational Activities Among Community Members

Older Liberians are more likely to engage in organizing activities within the community 45–65 + years-old (33.3 %, n = 4) than those 18-44 years-old (20.0 %, n = 10). (See Table 19 below).

Table 19 The Impact of Age in Organizing Members

Organizing	Age		Total
	18-44	45-65+	
Yes	20.0%	33.3%	22.6%
Count	10	4	14
No	80.0%	66.7%	77.4%
Count	40	8	48
Total	50	12	62
	100.0%	100.0%	100.0%

Age and Counseling of Distressed Community Members

Older Liberians report being far more involved in counseling distressed community members 45–65+ years-old (50.0 %, n = 6) than those 18-44 years-old (30.0 %, n = 15). (See Table 20 below).

Table 20 The Impact of Age in Counseling Members

Counseling	Age		Total
	18-44	45–65+	
Yes	30.0%	50.0%	33.9%
Count	15	6	21
No	70.0%	50.0%	66.1%
Count	35	6	41
Total	50	12	62
	100.0%	100.0%	100.0%

Gender and Leadership Role Within the Community Organization

Males are more likely to be involved (37.1 %, n = 13) than females in leadership positions within the Liberian community organization (3.8 %, n = 1). (See Table 21 below).

Table 21 The Impact of Sex in Leadership Role

Leadership	Gender			Total
	Male	Female	Missing	
No	62.9%	96.2%	100.0%	77.4 %
Count	22	25	1	48
Yes	37.1%	3.8%	.0%	22.6%
Count	13	1	0	14
Total	35	26	1	62
	100.0%	100.0%	100.0%	100.0%

Gender and Membership Within the Community Organization

Males are more likely to hold membership within the Liberian community organization (60.0 %, n = 21) than females (42.3 %, n = 11). (See Table 22 below).

Table 22 The Impact of Sex in Membership Role

Membership	Gender			Total
	Male	Female	Missing	
No	40.0%	57.7%	100.0%	48.4%
Count	14	15	1	30
Yes	60.0%	42.3%	.0%	51.6%
Count	21	11	0	32
Total	35	26	1	62
	100.0%	100.0%	100.0%	100.0%

Gender and Provision of Services to Community Members

Females within the Liberian community are more likely to provide services (38.5 %, n = 10) than males (31.4 %, n = 11). (See Table 23 below).

Table 23 The Impact of Sex in Services Provision

Provision of Services	Gender			Total
	Male	Female	Missing	
No	68.6%	61.5%	100.0%	66.1%
Count	24	16	1	41
Yes	31.4%	38.5%	.0%	33.9%
Count	11	10	0	21
Total	35 100.0%	26 100.0%	1 100.0%	62 100.0%

Gender and Provision of Sundry Items to Community Members.

Females within the Liberian community are far more likely to report being involved in the provision of sundry items (50.0 %, n = 13) than males (31.4 %, n = 11) (See Table 24 below).

Table 24 The Impact of Sex in Providing Sundry Items

Provision of Services	Gender			Total
	Male	Female	Missing	
No	68.6%	50.0%	100.0%	62.3%
Count	24	13	1	38
Yes	31.4 %	50.0%	.0%	38.7%
Count	11	13	0	24
Total	35 100.0%	26 100.0%	1 100.0%	62 100.0%

Gender and Counseling of Distressed Community Members

Males are more likely to counsel distressed community members (37.1 %, n = 13) than females (30.8 %, n = 8).. (See Table 25 below)

Table 25 The Impact of Sex in Counseling

Counseling	Gender			Total
	Male	Female	Missing	
No	62.9%	69.2%	100.0%	66.1%
Count	22	18	1	41
Yes	37.1%	30.8%	.0%	33.9%
Count	13	8	0	21
Total	35	26	1	62
	100.0%	100.0%	100.0%	100.0%

Parental Status and Leadership Role Within the Community

Parents are far more likely to engage in a leadership role within the community organization (29.8%, n = 14) than non-parents (0 %, n = 0).(See Table 26 below).

Table 26 The Impact of Parental Status in Leadership

Leadership	Parental Status			Total
	Parent	Non-Parent	Missing	
No	70.2%	100.0 %	100.0%	77.4%
Count	33	14	1	48
Yes	29.8%	.0%	.0%	22.6%
Count	14	0	0	14
Total	47	14	1	62
	100.0%	100.0%	100.0%	100.0%

Parental Status and Membership Within the Community

Parental status does not appear to predict membership within the community organization however, non-parents report a slightly higher percentage of membership involvement (53.8 %, n = 7) than parents (52.1 %, n = 25). (See Table 27 below).

Table 27 The Impact of Parental Status in Membership

Membership	Parental Status			Total
	Parent	Non- parent	Missing	
No	46.8%	50.0%	100.0%	48.4%
Count	22	7	1	30
Yes	53.2%	50.0%	.0%	51.6%
Count	25	7	0	32
Total	47	14	1	62
	100.0%	100.0%	100.0%	100.0%

Parental Status and Provision of Sundry Items to Community

Parents are far more likely to provide sundry items (43.8 %, n = 21) than non-parents (15.4 %, n = 2). (See Table 28 below).

Table 28 Provision of Sundry Items and Parental Status

Provision of Sundries	Parental Status			Total
	Parent	non-parent	Missing	
No	55.3%	85.7%	100.0%	62.9%
Count	26	12	1	39
Yes	44.7%	14.3%	.0%	37.1%
Count	21	2	0	23
Total	47	14	1	62
	100.0%	100.0%	100.0%	100.0%

Parental Status and the Provision of Services to Community members

Parents tend to be slightly more involved in service provision to community members (36.2 %, n = 17) than non-parents (28.6 %, n = 4). (See Table 29 below).

Table 29 Provision of Services and Parental Status

Provision of Services	Parental Status			Total
	Parent	non-parent	Missing	
No	63.8%	71.4 %	100.0%	66.1%
Count	30	10	1	41
Yes	32.2%	28.6%	.0%	33.9%
Count	17	4	0	21
Total	47	14	1	62
	100.0%	100.0%	100.0%	100.0%

Parental Status and Counseling of Distressed Community Members

Parents are far more likely to engage in counseling distressed community members (38.3 %, n = 18) than not-parents (14.3 %, n = 2). (See Table 30 below).

Table 30 The Impact of Parental Status and Counseling

Counseling	Parental Status			Total
	Parent	not- parent	Missing	
No	61.7%	85.7%	100.0%	67.7%
Count	29	12	1	42
Yes	38.3%	14.3%	.0%	32.3%
Count	18	2	0	20
Total	47	14	1	62
	100.0%	100.0%	100.0%	100.0%

Parental Status and Organizational Activities Within the Community

Parents are more likely to get involved in organizing activities within the community (27.7 %, n = 13) than non-parents (7.1 %, n = 1). (See Table 31 below).

Table 31 The Impact of Parental Status and Organizing Activities

Organizing	Parental Status			Total
	Parent	Non-Parent	Missing	
No	72.3%	92.9%	100.0 %	77.4%
Count	34	13	1	48
Yes	27.7%	7.1%	.0%	22.6%
Count	13	1	0	14
Total	47	14	1	62
	100.0%	100.0%	100.0%	100.0%

Religiousness and Leadership Within the Community Organization

Persons reporting that they are religious and very religious are by far more likely to hold a leadership role within the community organization (25.5 %, n = 13) than those who are somewhat religious (11.1 %, n = 1). (See Table 32 below).

Table 32 Leadership and Religiousness Within the Community

Leadership	Religiousness			Total
	Religious & Very Religious.	Somewhat Religious	Not Very Relig & not at all Relig	
No	74.5%	88.9%	50.0%	75.8%
Count	38	8	1	47
Yes	25.5%	11.1%	50.0%	24.2 %
Count	13	1	1	15
Total	51	9	2	62
	100.0%	100.0%	100.0%	100.0%

Religiousness and Membership Within the Community Organization

Religious and very religious Liberians report being far more involved in membership activities within the community organization (58.9 %, n = 29) than somewhat religious Liberians (22.2 %, n = 2). (See Table 33 below).

Table 33 Membership and Religiousness Within the Community

Membership	Religiousness			Total
	Religious & Very Relig.	Somewhat Religious	Not very Relig & not at all Relig	
No	43.1%	77.8%	.0%	46.8%
Count	22	7	0	29
Yes	58.9%	22.2%	100.0%	53.2%
Count	29	2	2	33
Total	51	9	2	62
	100.0%	100.0%	100.0%	100.0%

Religiousness and Provision of Sundry Items to Community Members

Religious and very religious Liberians report being far more involved in the provision of sundry items to community members (43.1 %, n = 22) than those report somewhat religious (11.1 %, n = 1). (See, Table 34 below).

Table 34 Provision of Sundry Items and Religiousness

Provision of Sundries	Religiousness			Total
	Religious & Very Religious.	Somewhat Religious	Not Very Relig & not at all Relig	
No	56.9%	88.9%	50.0%	61.3%
Count	29	8	1	38
Yes	43.1%	11.1%	50.0%	38.7%
Count	22	1	1	24
Total	51	9	2	62
	100.0%	100.0%	100.0%	100.0%

Religiousness and Provision of Services to Community Members

Religious and very religious Liberians report higher levels of involvement in the provision of services to community members (35.3 %, n = 18) than somewhat religious Liberians (22.2 %, n = 2) (See Table 35 below).

Table 35 Provision of Services and Religiousness

Provision of Services	Religiousness			Total
	Religious & Very Relig.	Somewhat Religious	Not very Relig & not at all Relig	
No	64.7%	77.8%	50.0%	66.1%
Count	33	7	1	41
Yes	35.3%	22.2%	50.0%	38.9%
Count	18	2	1	21
Total	51	9	2	62
	100.0%	100.0%	100.0%	100.0%

Religiousness and Organizational Activities Within the Community

Religious and very religious Liberians are nearly identical to somewhat religious Liberians in the involvement of community activities (23.5 %, n = 12 versus 22.2 %, n = 2). (See Table 36 below).

Table 36 Organizational Activities and Religiousness

Organizing	Religiousness			Total
	Religious & Very Religious.	Somewhat Religious	Not Very Relig & not at all Relig	
No	76.5%	77.8%	100.0%	77.4%
Count	39	7	2	48
Yes	23.5%	22.2%	.0%	22.6%
Count	12	2	0	14
Total	51	9	2	62
	100.0%	100.0%	100.0%	100.0%

Religiousness and Counseling of Distressed Community Members

Religious and very religious Liberians are far more likely to counsel distressed community members (41.2 %, n = 21) than somewhat religious Liberians (0 %, n = 0). (See Table 37 below).

Table 37 Counseling the Distressed and Religiousness

Counseling	Religiousness			Total
	Religious & Very Relig.	Somewhat Religious	Not Very Relig & not at all Relig	
No	58.8%	100.0%	100.0%	66.1%
Count	30	9	2	41
Yes	41.2%	.0%	.0%	33.9%
Count	21	0	0	21
Total	51	9	2	62
	100.0%	100.0%	100.0%	100.0%

Political Ideology and Leadership Role Within the Community

Conservative and very conservative Liberians report the highest levels of leadership involvement (30.4 %, n = 7) followed by moderates (26.1 %, n = 6) and the liberal and very liberal identity (13.3 %, n = 2). (See Table 38 below).

Table 38 Leadership Role and Political Ideology

	Political Ideology				Total
Leadership	Liberal and Very Liberal	Moderate	Conservative and Very Cons.	Missing	
No	88.7%	73.9%	69.6%	100.0%	75.8%
Count	13	17	16	1	47
Yes	13.3%	26.1%	30.4%	.0%	24.2%
Count	2	6	7	0	15
Total	15	23	23	1	62
	100.05	100.0%	100.0%	100.0%	100.0%

Political Ideology and Membership Within the Community Organization

Moderates report the highest levels of membership (65.2 %, n = 15) whereas conservatives and liberals report near identical involvement (47.8 %, n = 11 versus 46.7 %, n = 7) respectively. (See Table 39 below).

Table 39 Membership and the Impact of Political Ideology

Membership	Political Ideology				Total
	Liberal and Very Liberal	Moderate	Conservative and Very Cons.	Missing	
No	53.3%	34.8%	52.2%	100.0%	46.8%
Count	8	8	12	1	29
Yes	46.7%	65.2%	47.8%	.0%	53.2%
Count	7	15	11	0	33
Total	15 100.0%	23 100.0%	23 100.0%	1 100.0%	62 100.0%

Political Ideology and the Provision of Sundry Items to Community Members

Conservative and very conservative Liberians report the greatest provision of sundry items (47.8 %, n = 11) followed by the liberal and very liberal Liberians (40.0 %, n = 6) and moderates with (26.1%, n = 6). (See Table 40 below).

Table 40 Provision of Sundry Items and Political Ideology

Provision of Sundries	Political Ideology				Total
	Liberal and very Liberal	Moderate	Conservative and Very Cons.	Missing	
No	60.0%	73.9%	52.2%	100.0%	62.9%
Count	9	17	12	1	39
Yes	40.0%	26.1%	47.8%	.0%	37.1%
Count	6	6	11	0	23
Total	15	23	23	1	62
	100.0%	100.0%	100.0%	100.0%	100.0%

Political Ideology and the Provision of Services to Community Members

Liberals and very liberal persons report being involved in the provision of services to community members (46.7 %, n = 7) followed by the conservative and very conservative (43.5 %, n = 10) and moderates (17.4 %, n = 4). (See Table 41 below).

Table 41 Provision of Services and Political Ideology

Provision of Services	Political Ideology				Total
	Liberal and very Liberal	Moderate	Conservative and Very Cons.	Missing	
No	53.3%	82.6%	56.5%	100.0%	66.1%
Count	8	19	13	1	41
Yes	46.7%	17.4%	43.5%	.0%	33.9%
Count	7	4	10	0	21
Total	15	23	23	1	62
	100.0%	100.0%	100.0%	100.0%	100.0%

Political Ideology and Organizational Activities Within the Community

Conservative and very conservative persons report being far more involved in organizational activities (39.1 %, n = 9) than liberal and very liberal persons (20.0 %, n = 3) or moderates (8.7 %, n = 2). (See Table 42 below).

Table 42 Organizing Activities and Political Ideology

	Political Ideology				Total
	Liberal and very Liberal	Moderate	Conservative and Very Cons.	Missing	
Organizing					
No	80.0%	91.3%	60.9%	100.0%	77.4%
Count	12	21	14	1	48
Yes	20.0%	8.7%	39.1%	.0%	22.6%
Count	3	2	9	0	14
Total	15	23	23	1	62
	100.0%	100.0%	100.0%	100.0%	100.0%

Political Ideology and Counseling of Distressed Community Members

Conservative and very conservative persons and moderates are identical in their levels of involvement in counseling distressed community members (34.8 %, n = 8 versus 34.8 %, n = 8), whereas liberals and very liberal persons report the lowest levels of counseling distressed members (26.7 %, n = 4). (See Table 43 below).

Table 43 Counseling the Distressed and Political Ideology

Counseling	Political Ideology				Total
	Liberal and very Liberal	Moderate	Conservative and Very Cons.	Missing	
No	73.3%	65.2%	65.2%	100.0%	67.7%
Count	11	15	15	1	42
Yes	26.7%	34.8%	34.8%	.0%	32.3%
Count	4	8	8	0	20
Total	15	23	23	1	62
	100.0%	100.0%	100.0%	100.0%	100.0%

Ethnicity and Leadership Role Within the Community Organization

Of the five ethnic groups within the Liberians community, the Mande Tan are by far more likely to be in a leadership role (40.0 %, n = 2) followed by Kwa (27.0 %, n = 10) and the Mande Tan (20.0 %, n = 3). (See Table 44 below).

Table 44 Leadership Role and the Impact of Ethnicity

Leadership	Ethnicity					Total
	Kwa	Mel	Mande Fu	Mande Tan	Americo-Liberians	
No	73.0%	100.0%	80.0%	60.0%	100.0%	75.8%
Count	27	3	12	3	2	47
Yes	27.0%	.0%	20.0%	40.0%	.0%	24.2%
Count	10	0	3	2	0	15
Total	37	3	15	5	2	62
	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

Ethnicity and Membership Within Community Organization

The Mande Tan report the highest proportional membership within the Liberian organization (80.0 %, n = 4) followed by the Mel (66.7 %, n = 2), Mande Fu (60.0 percent, n = 9), and the Kwa (48.6 %, n = 18). (See Table 45 below).

Table 45 Membership and the Impact of Ethnicity

Membership	Ethnicity					Total
	Kwa	Mel	Mande fu	Mande tan	Americo-Liberians	
No	51.4%	33.3%	40.0%	20.0%	100.0%	46.8%
Count	19	1	6	1	2	29
Yes	48.6%	66.7%	60.0%	80.0%	.0%	53.2%
Count	18	2	9	4	0	33
Total	37	3	15	5	2	62
	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

Ethnicity and the Provision of Sundry Items to Community Members

Of the five ethnic groups, the Mande Tan report being more involved in the provision of sundry items to community members (60.0 %, n = 3) than the Mande Fu (53.3 %, n = 8), followed by the Kwa (29.7 %, n = 11). (See Table 46 below).

Table 46 Provision of Sundry Items and the Impact of Ethnicity

Provision of Sundries	Ethnicity					Total
	Kwa	Mel	Mande Fu	Mande Tan	Americo-Liberians	
No	70.3%	66.7%	46.7%	40.0%	50.0%	61.3%
Count	26	2	7	2	1	38
Yes	29.7%	33.3%	53.3%	60.0%	50.0%	38.7%
Count	11	1	8	3	1	24
Total	37	3	15	5	2	62
	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

Ethnicity and the Provision of Services to Community Members

The Mande Fu were the most likely to report provision of services to members (53.3 %, n = 8), followed by the Mande Tan (40.0 %, n = 2), Mel (33.3 %, n = 8) and the Kwa (24.3 %, n = 9). (See Table 47 below).

Table 47 Provision of Services and the Impact of Ethnicity

Provision of Services	Ethnicity					Total
	Kwa	Mel	Mande Fu	Mande Tan	Americo-Liberians	
No	75.7%	66.7%	46.7%	60.0%	50.0%	66.1%
Count	28	2	7	3	1	41
Yes	24.3%	33.3%	53.3%	40.0%	50.0%	33.9%
Count	9	1	8	2	1	21
Total	37	3	15	5	2	62
	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

Ethnicity and Organizational Activities Among Community Members

Mande Tan report being far more involved in organizational activities among community members (60.0 %, n = 3) than the Mande Fu (20.0 %, n = 3) or the Kwa (18.9 percent, n = 7). (See Table 48 below).

Table 48 Organizing Activities and the Impact of Ethnicity

Organizing	Ethnicity					Total
	Kwa	Mel	Mande Fu	Mande Tan	Americo-Liberians`	
No	81.1%	100.0%	80.0%	40.0%	50.0%	77.4%
Count	30	3	12	2	1	48
Yes	18.9%	.0%	20.0%	60.0%	50.0%	22.6%
Count	7	0	3	3	1	14
Total	37	3	15	5	2	62
	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

Ethnicity and Counseling of Distressed Community Members

The Mande Tan are the most likely to report counseling distressed community members (60.0 %, n = 3) followed by the Mande Fu (40.0 %, n = 6) and Kwa (32.4 percent, n = 12). (See Table 49 below).

Table 49 Counseling the Distressed and the Impact of Ethnicity

Counseling	Ethnicity					Total
	Kwa	Mel	Mande Fu	Mande Tan	Americo-Liberians	
No	67.6%	100.0%	60.0%	40.0%	100.0%	66.1%
Count	25	3	9	2	2	41
Yes	32.4%	.0%	40.0%	60.0%	.0%	33.9%
Count	12	0	6	3	0	21
Total	37	3	15	5	2	62
	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

Education and Leadership Role in Community Activities

Those with more than a high school diploma are far more likely to engage in leadership roles (35.1 %, n = 13) followed by those with less than high school completion (20.0 %, n = 2). (See Table 50 below).

Table 50 Leadership Role and the Impact of Education

Leadership	Education			Total
	Less than High Sch. Completion	High School Completion	More than High Sch. Ddiploma.	
No	80.0%	100.0%	64.9%	75.8%
Count	8	15	24	47
Yes	20.0%	.0%	35.1%	24.2%
Count	2	0	13	15
Total	10	15	37	62
	100.0%	100.0%	100.0%	100.0%

Education and Membership Role Within the Community

Those with more than high school completion are the most likely to report membership within the community organization (59.%, n = 22), followed by those with less than high school completion (50.0 %, n = 5) and persons reporting high school completion (40.0 %, n = 6). (See Table 51 below).

Table 51 Membership Role and the Impact of Education

Membership	Education			Total
	Less than High Sch. Completion	High School Completion	More than High Sch. Diploma	
No	50.0%	60.0%	40.5%	46.8%
Count	5	9	15	29
Yes	50.0%	40.0%	59.5%	53.2%
Count	5	6	22	33
Total	10	15	37	62
	100.0%	100.0%	100.0%	100.0%

Education and the Provision of Sundry Items to Community Members

High school graduates are much more involved in the provision of sundry items to community members (46.7 %, n = 7) than those with more than high school completion and above (37.8 %, n = 14) or those with less than high school completion (30.0 %, n = 3). (See Table 52 below).

Table 52 Provision of Sundry and the Impact of Education

Provision of Sundries	Education			Total
	Less than High Sch. Completion	High School Completion	More than High Sch. Diploma	
No	70.0 %	53.3%	62.2%	61.3 %
Count	7	8	23	38
Yes	30.0%	46.7%	37.8%	38.7%
Count	3	7	14	24
Total	10 100.0%	15 100.0%	37 100.0%	62 100.0%

Education and Provision of Services to Community Members

Persons with more than high school were more likely to provide services to community members (37.8 %, n = 14), followed by persons with high school completion (33.3 %, n = 5), or those with less than high school completion (20.0 %, n = 2). (See Table 53 below).

Table 53 Provision of Services and the Impact of Education

Provision of Services	Education			Total
	Less than High Sch. Completion	High School Completion	More than High Sch. Diploma	
No	80.0%	66.7%	62.2%	66.1 %
Count	8	10	23	41
Yes	20.0%	33.3%	37.8%	33.9%
Count	2	5	14	21
Total	10	15	37	62
	100.0%	100.0%	100.0%	100.0%

Education and Organizational Activities Among Community Members

Persons reporting high school completion report the highest likelihood of participation in organizational activities (26.7%, n = 4), followed by those with more than a high school diploma (21.6%, n = 8) and those less than high school completion (20.0%, n = 2). (See Table 54 below).

Table 54 Organizational Activities and the Impact of Education

Organizing	Education			Total
	Less than High Sch. Completion	High School Completion	More than High Sch. Diploma	
No	80.0%	73.3%	78.4%	77.4%
Count	8	11	29	48
Yes	20.0%	26.7%	21.6%	22.6%
Count	2	4	8	14
Total	10	15	37	62
	100.0%	100.0%	100.0%	100.0%

Education and Counseling of Distressed Community Members

Persons reporting more than high school are far more likely to report being very involved in counseling community members (40.5 %, n = 15) followed by those less than high school completion (30.0 %, n = 3) and those with high school completion (20.0 percent, n = 3). (See Table 55 below).

Table 55 Counseling the Distressed and the Impact of Education

	Education			Total
	Less than High Sch. Completion	High School Completion	More than High Sch. Diploma	
No	70.0%	80.0%	59.5%	66.1%
Count	7	12	22	41
Yes	30.0%	20.0%	40.5%	33.9%
Count	3	3	15	21
Total	10	15	37	62
	100.0%	100.0%	100.0%	100.0%

CHAPTER 5

DISCUSSION

As pointed out, this study had two goals. The first goal was an attempt to examine predictors that influence community participation among Liberians here in Johnson City, Tennessee and the second was to provide the various Liberian communities throughout the United States and other well-wishers with a reliable scientific report that can contribute to advancing community participation.

There are two types of findings in this survey. Tables 1 through 13 report findings on general predictors of community involvement, and tables 14 through 54 report on the specific types of involvement.

The results of the cross-tabulation analysis suggest that there are significant differences among several of the variables examined. A dominant trend in the results strongly suggests that those most involved in community activities are those most invested or with the greatest stakes, for example, parents, older folks, the educated, married persons, and those with higher income levels. Differences also exist based on sex and religiousness.

The analysis showed that 71.1% of married persons, 68.8 % of parents, 75.0 % of parents with four or more children, 74.3 % of those in nuclear households, 67.6 % of those with high school diplomas or college degrees, and 64.0 % of those employed reported community involvement. Moreover, 70.6 % of non-students, 66.7% of those with income level between \$35,000–\$55,000+ 73.9 % of the conservative and very conservative, and 70.6 % of those religious and very religious persons also participated in community involvement. Finally age and ethnic differences also exist. Also, 75% of

those 45–65+ years-old, 69.2% of females, and 73.3% of the Mande Fu among the five ethnic groups were far more likely to participate in community activities.

Tables 14 through 19 report on specific types of community involvement such as leadership, membership, provision of services, provision of sundry items, organizing community members, and counseling distressed community members. Persons 45–65+ years-old are far more likely to be involved in community activities while those 18–44 years-old are much more likely to be involved in the provision of services. Males are more likely to be involved in leadership and membership roles as well as counseling distressed community members, whereas females are more likely to be involved in the provision of services and provision of sundry items (See Tables 20 through 24).

Parents are more involved in all types of community activities (See Tables 25 through 30) and religious and very religious persons report higher levels of involvement in all community activities (See Tables 31 through 36). On the other hand, ideologically conservative and very conservative persons are more likely to assume leadership roles, provide sundry items, and organize community members, whereas ideological moderates are more likely to be involved in membership and counseling distressed community members (See Tables 37 through 42). Of the five ethnic groups, the Mande Tan report more involvement in leadership, membership, organizing, and counseling roles, while the Mande Fu show greater involvement in the provision of sundry items and provision of services (See Tables 43 through 48). Finally, those with more than a high school diploma report greater involvement in leadership, membership provision of services, and counseling community members while those completing high school are more engaged

in the provision of sundry items and organizing community members (See Tables 49 through 54).

The data patterns above are highly suggestive. This researcher will suggest two possible explanations for these patterns: Gender differentiated pattern and stakeholder differentiated pattern.

Gender-Differentiated Pattern

Consistent with the historical and cultural past of Liberia via-a-vis female suffrage, this study confirms that the majority of females within the Liberian community here in Johnson City, Tennessee are less likely to hold leadership roles except in more traditional gender roles such as the provision of services and sundry items to community members.

In Liberia, for example, there were only about seven females who served in key political leadership positions in the nation from 1946 through 1979.¹⁶ Possible reasons for this include early child bearing/marriage, preferential treatment of males, and lack of access to education especially for the natives comprising 95 percent of the population. The net result of these factors is that until recent decades Liberian female leadership was uncommon.

Stakeholder-Differentiated Pattern

As reported in this survey, parents, the educated, those with higher incomes, older folks, and married persons are those most involved in community activities. These persons maintain, in effect, the most mainstream statuses connected with employment, parenting, protection and provision, and with age-graded authority within the community. The preservation of the community is of primary concern for them. Questions of youth

¹⁶ <http://www.guide2womenleaders.com/Liberia.htm>

empowerment, giving back to the community, and preserving community relationships and networks appear to be of greater concern. Narayan (2002) notes that in this regard, community empowerment is key to the quality of life and human dignity, it brings about good governance, reduces poverty, and increases the effectiveness and improvement of service delivery.

Conclusion

This study was necessitated by the influx of Liberians to the United States as the result of the Liberian Civil War that started in 1989. It is exploratory in nature and examined predictors of community involvement among Liberians in Johnson City, Tennessee. A social survey was used employing closed-ended questions. Using cross-tabulation analysis, results derived from a random sample (n = 62) of respondents indicate that persons who were older, married with children, employed, more religious, members of the Mande Fu ethnic group, and/or tended toward very liberal or conservative views, had the highest rates of community participation.

Predictors of types of community participation were also analyzed, the most significant of which was the higher prevalence of males in leadership roles and females in the provision of services and sundry items. The significance of these findings for community empowerment among Liberians in Johnson City was briefly discussed. Community involvement is vital because it enhances the quality of life. For the Liberian community comprised of new immigrants experiencing a new life, community participation enhances developing social networks, fostering social support, provision of services, and information sharing. Also, enhancing the overall quality of community life is another benefit of community participation. For example, the quality of education

(family learning support), solidarity/unity among persons who still retain conflicting ideas from a war torn Liberia, and inclusiveness – reaching out to marginalized persons (eg. students, retirees, lower income, and new comers), are more likely to result from higher rates of community involvement.

Limitations

Three limitations in this study are to be noted. First, since no study of this kind had been done on any Liberian community in the United States or elsewhere, no particular hypotheses are being tested and the data reported are only exploratory in nature. Second, some statistical tests such as Chi-Square tests could not be run due to insufficient numbers of persons being in cells for analyses to be performed. Finally, select categories were undersampled, e.g. retirees. It is possible that retirees, based on the single individual sampled, are an important resource for community involvement.

Future Research

The population of the Liberian community of Johnson City has grown exponentially over the last seven years from approximately 34 persons to over four hundred persons. This study creates a plethora of opportunities for future research. As an exploratory study, it certainly forms the bedrock upon which a more targeted hypothesis-driven research project can begin. Also, extending this study to the larger Liberian community here in the United States and also Liberia will broaden our perspective of the predictors of community involvement among Liberians. In this way Liberians, as well as others, will gain understanding of the factors most likely to enhance participatory processes and hopefully also reduce the potential causes of community division. Because community involvement is critical to the success of a community, the questions the

future research would be devoted to as an attempt to understanding the sense of community participation among Liberians in the United States would be: the motivation of community members that leads to active participation; understanding the merits and demerits of an active community in which members are particularly concern about development not only for themselves but also for the next generation, and when empowerment is gained how do members use it in a positive way.

Another objective for the future study is the idea of designation of responsibility to members with different types of talents that the organization uses in ways that benefit the community members. Finally, the question of how power is exercised by the leaders, and how does it make the people more involved and feel empowered are part of the issues to be investigated.

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APPENDIX

Research Instrument

Masters' of Arts of Liberal Studies (MALS), Graduate Thesis
Predictors of Community Involvement Among Liberians-
The Case of Johnson City, Tennessee

Research Instrument –Questionnaire

Age:

- 18-24
- 25-44
- 45-64
- 65+

Gender:

- M
- F

Ethnic background: check all that apply:

- Kwa [Krahn, Dei, Bassa, Kru, Grebo]
- Mel [Gola, Kissi]
- Mande Fu [Kpelle, Gio, Mano, Loma]
- Mande Tan [Vai, Mende, Mandingo]
- The Repatriated [Americo-Liberians, Carribean]
- Other, please describe -----

Current marital status:

- Married
- Single (never married)
- Single (divorced)

Parental status:

- Parent
- Not parent

If you are a parent, please state the number of children and their ages:

-----, -----, -----
-----, -----, -----
-----, -----, -----

Type of household structure:

- Single head, no dependents
- Nuclear household
- Extended household (grandparents, or kin, part of household)

Completed formal education

- Less than high school completion
- High School diploma
- More than high school, less than A.A
- A.A or equivalent
- More than A.A less than Bachelors
- Bachelors
- Post-bachelors

Current employment status

- Homemaker
- Employed
- Unemployed
- Retired

What is your student status?

- Student**
- Non student

Current annual income, before taxes, for this tax year.

- \$ 0000 - \$ 9000
- \$ 9001- \$ 15000
- \$ 15001 – \$ 24000
- \$ 24001 - \$ 35000
- \$ 35001 - \$ 45000
- \$ 45001 - \$ 55000
- \$ 55000+

Political Ideology

- Very liberal
- Liberal
- Moderate
- Conservative
- Very conservative

Religiousness:

- Very religious
- Somewhat religious
- Not very religious
- Not at all

Church Attendance

- Attend two or more times a week
- Attend once a week
- Attend once or twice during the month
- Attend only occasionally during the year
- Not at all

Overall, how would you characterize your involvement with the community?

- Very involved
- Involved
- A little involved
- Not involved at all

Here is a list of community activities. Please indicate which of these you are involved with. Check all that apply.

- Counsel distressed community members
- Organize community members on projects
- Provide a ride to school, work, hospital and shopping center
- Provide food items, clothes, money, shelter
- As member in community organization
- As a leader in community organization

Here is the same list as above, now indicate on a scale of 0 to 5, where 0 is least and 5 greatest, your level of involvement:

- Counsel distressed community members [0, 1, 2, 3, 4, 5]
- Organize community members on projects [0, 1, 2, 3, 4, 5]
- Provide a ride for services [0, 1, 2, 3, 4, 5]
- Provide food items, clothes, money, shelter [0, 1, 2, 3, 4, 5]
- Non of the above [0, 1, 2, 3, 4, 5]
- As member in community organization [0, 1, 2, 3, 4, 5]
- As a leader in community organization [0, 1, 2, 3, 4, 5]

In your opinion, how important are the following activities to creating unity in the Liberian Community. Check all that apply.

	Very import	Somewhat import	Not so important	Not at all
Sporting activities	---	---	---	---
Religious activities	---	---	---	---
Parties	---	---	---	---
Other	---	---	---	---

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