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AN ANALYSIS OF THE PERCEPTIONS OF AFRICAN AMERICAN CHURCH PASTORS
IN THEIR DELIVERY OF HEALTH AND HUMAN SERVICES IN
SOUTHEAST WASHINGTON DC

A dissertation submitted in partial fulfillment of the requirements for the degree of Doctor of Philosophy at Virginia Commonwealth University.

by

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Abstract

AN ANALYSIS OF THE PERCEPTIONS OF AFRICAN AMERICAN CHURCH PASTORS IN THEIR DELIVERY OF HEALTH AND HUMAN SERVICES IN SOUTHEAST WASHINGTON, DC

By Dennis C. Parker, Ph.D.

A dissertation submitted in partial fulfillment of the requirements for the degree of
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Virginia Commonwealth University, 2012

Major Director: Dr. William C. Boshier, Jr., Distinguished Professor of Public Policy
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President Bush's Executive Order 13279 (December 12, 2002) encouraged the government to work with faith-based organizations to provide human services (i.e., Temporary Assistance for Needy Families, employment, homelessness services, and health care) to serve America's low-income populations. Faith-Based Initiatives, and now President Obama's Faith and Neighborhood Partnerships Initiative have created the foundation for further partnerships between faith-based organizations and local, state, and federal governments. Limited information exists regarding the overall effectiveness of the programs in encouraging churches, specifically African American churches, to engage in services delivery. This study explores the perceptions of church leaders that influence faith-based organizations, specifically African American churches in the southeast region of Washington, DC, to provide human services. The

District of Columbia has eight local wards: southeast Washington encompasses Wards 7 and 8, and has a high concentration of poverty and African Americans. The District of Columbia Department of Human Services (2010) reports that in the year 2009, 97% of Ward 7 residents were African American with 26% residing in poverty; 94% of Ward 8 residents were African American with 35% residing in poverty.

The work of early sociologists, W. E. B. Dubois and Franklin Frazier is utilized to frame the theoretical background (Ethnic Identity Model) for this study. Additionally, this study relies on an African American church analysis by Lincoln and Mamiya (1990) to highlight the historical and current role of the African American church.

The purpose of this study was to examine the churches of southeast Washington, DC and the level of human services provided between 2000 and 2010, during both the Bush and Obama Administrations, to understand the perceptions of the factors that influenced the level of human services during the same time frame. The study utilized a qualitative design with descriptive statistics to shed light on human service delivery of faith-based organizations in the African American community. A semistructured interview was performed on a convenience sample of 20 pastors/church leaders of churches in southeast Washington, DC. These 20 churches were identified through the District of Columbia's yellow pages and, additionally, other data sets including advocacy organizations and community groups.

This study found that neither President's Bush's or Obama Faith Based Initiative significantly influenced the level of provision of human services by African American Churches located in Wards 7 and 8 of southeast Washington DC. Also this study found that the majority of African American churches in wards 7 & 8 in Washington DC are more flexible and able to determine the types of services they provide by the presenting community needs. The study

results will inform policymakers about whether, and how, the churches' role in service delivery changed after the implementation of President Bush's Faith-Based Initiative. Presidents Bush and Obama view churches and community-based organizations as strong frontline resources to address desperate challenges related to poverty, but little is known about the effectiveness of their initiatives. The results of this analysis will assist churches, community organizations, and policy formulators in providing information that will help policymakers to make more informed decisions about the potential impact of churches for service delivery in the African American community. It will also provide information about barriers to participating as partners with the government.

CHAPTER 1. INTRODUCTION AND STUDY OVERVIEW

In January 2001, former President George W. Bush created the White House Office of Faith-Based and Community Initiatives (Executive Order 13279), and in February 2004, President Bush identified \$3.7 billion to fund these initiatives. Executive Order 13279 prohibited the use of federal dollars to discriminate against an organization on the basis of the organization's religion or religious beliefs. President Bush's order also gave formal direction and guidance to the entire federal government with respect to setting policy and regulations that would level the barriers faith-based organizations faced when accessing federal funding for their programs (Broyles, 2003).

This study is designed to better understand the perceptions of the impact of Executive Order 13279 on human service delivery by African American churches in southeast Washington, DC. The District of Columbia (DC) has eight local wards, and the southeast quadrant, Wards 7 and 8, has a high concentration of poverty and African Americans. The District of Columbia Department of Human Services (H. Lee, personal communication, January 12, 2010) reports that in year 2009, 97% of Ward 7 residents were African American, with 26% residing in poverty; and 94% of Ward 8 residents were African American, with 35% residing in poverty.

This chapter will review (a) the history of the separation of church and state provided for in the First Amendment and the constitutional challenges to that provision, (b) the implementation of the Charitable Choice provision of the Personal Responsibility and Work Opportunity Reconciliation Act of 1996, (c) an overview of President Bush's Executive Order

13279, (d) a review of the politics of the faith-based initiative, and (6) the role African American churches have played historically in provision of services as a method of changing behaviors and ultimately improving the life of the church communities.

Human Services In America

In the United States the role of government as a service provider has evolved over the past two decades. The current state of service delivery and provision is a multifaceted system, including a network of alliances and resource generating partnerships between governmental organization and nonprofits. Previous studies regarding health and human services have indicated that the service delivery industry, just as other national industries, responds intimately to market forces including supply and demand of services (Frumkin & Reingold, 2004; Provan, Milward, & Isett, 2006).

President Bush's Executive Order 13279 (2002) gave written guidance to the Health and Human Services Secretariat to set policy and regulations that would encourage partnerships with churches to provide human services through governmental resources (Broyles, 2003). For example, Brentwood Baptist Church in Houston, Texas, created a housing community for people living with HIV; Victory Temple of Atlanta, GA, partnered with local correctional facilities in an attempt to rehabilitate men leaving prison; eight churches in the Bronx, New York, examined the mobilization of church and community members to seek proper access to health care services; and QueensCare Health and Faith Partnership, a network of faith-based organizations partnered to provide health care for low-income uninsured residents of Los Angeles, CA. Previous studies indicate the opportunities of these institutions to provide services required by varied communities. These studies also suggest that certain types of faith-based programs are having

success in changing quality of life indicators and possible effectiveness of churches as service providers.

The former Bush Administration emphasized the need to institutionalize faith-based initiatives. There have been limited studies providing policy recommendations to local, state, or federal officials regarding the effect of governmental policies that impact churches' decisions to participate in the delivery of governmental goods or services. This study contributes to that body of information. This study explored decision making about human services delivery from the churches' perspective. This approach promised to provide insight into the impact of the Bush and Obama initiatives. This chapter concludes with the outline of the study.

Purpose of the Study

The American Public Human Services Association was established in 1930 to address the concerns of the delivery of government aid to the poor. Its mission is to develop, promote, and implement public human services policies and practices that improve the health and well-being of families, children, and adults. The mission is very broad and is designed to capture a number of programs administered by states that receive governmental aid to address challenges faced by many of America's poor.

Similarly, as of 2007, the mission of the District of Columbia Department of Human Services (DHS) is to coordinate and provide a range of services that collectively create the enabling conditions for economic and socially challenged residents of the District of Columbia to enhance their quality of life and achieve greater degrees of self-sufficiency.

(H. Lee, personal communication, January 12, 2010)

However, the government's role in the provision of human services has changed significantly. Partnerships between government and nonprofits, including churches, are still affected by market

forces of supply and demand (Frumkin & Reingold, 2004; Provan et al., 2006). Supply and demand considerations regarding aid to the community often figure prominently into churches' decisions (Bartkowski, 2000). Therefore, the purpose of this study was to examine the level of human services provided by District of Columbia African American churches from 2000 to 2010, which encompasses both the Bush and Obama Administrations.

Scope and Significance of Study

This study was designed to better understand the perceived impact that the Bush Administration's Executive Order 13279 (2002) had on increasing or decreasing the level of human service provision by African American churches within the southeast quadrant of Washington, DC as well as to understand the participation of the same African American churches in President Obama's Administration Faith-Based and Community Partnership Initiative. As the study was performed approximately 3 years removed from the Bush Administration, it was expected to provide appropriate distance to analyze perceptions of the overall effectiveness of the administrations' faith-based initiative policy and whether the policy actually increased the provision of human services by local churches.

President Bush's Executive Order 13279 (2002) gave written guidance to the Health and Human Services Secretariat to set policy and regulations that would encourage partnerships with churches to provide human services through governmental resources (Broyles, 2003). Lincoln and Mamiya (1990) and Cnaan and Broddie (2001) suggest that certain types of faith-based programs are having varying success through food banks and in health and daycare programs in changing quality of life indicators and possible effectiveness of churches as service providers.

Due to series of federal lawsuits, governmental barriers to services and other philosophical precepts, the former Bush Administration placed a tremendous amount of emphasis on attempting to institutionalize faith-based initiatives.

Research Questions

The following key research questions guided this study in examining the appropriateness of traditional and nontraditional relationships between faith-based organizations; the government; and service delivery, including human services organizations.

1. To what degree do African American churches in southeast Washington, DC provide human service programs?
2. How much perceived change in the provision of human services by African American churches has occurred since calendar year 2000 compared to calendar year 2010?
3. To what degree, if at all, has the Obama Administration's Faith-Based and Neighborhoods Partnership Initiative influenced the perception of the provision of human services by African American churches in southeast Washington, DC?
4. To what degree, if at all, has the Bush Administration's Faith-Based Initiative influenced the perception of the provision of human services by African American churches in southeast Washington, DC?
5. How do African American churches in southeast Washington, DC determine what types of human service programs to provide?
6. Does participation of African American churches in southeast Washington, DC in human service delivery differ as a function of membership size, membership financial donations, social status of congregation, and the educational level of congregation?

Hypotheses

HI: African American churches have increased the level of human service provision as a result of President Bush's Faith-Based Initiative since 2000

II: African American churches have increased the level of human service provision as a result of President Obama's National Faith and Community Partnership Initiative.

III: African American churches with a high percentage of college-educated adults are anticipated to be more likely to participate in the provision of human services.

IV: African American churches with a high percentage of blue-collar church members will be more likely to participate in the provision of human services.

V: African American churches with a large number of members are more likely to provide human services in their communities.

VI: African American churches with large (estimated) financial resources collected from the membership are more likely to provide human services in their communities

Separation of Church and State

Tension regarding the appropriate relationship between an individual, his religion, and the U.S. government dates back to James Madison, principal author of the American Bill of Rights. Madison believed that freedom of religion was the fundamental freedom upon which all other forms of civil liberty depend. To protect that freedom, government and religion must remain separate (Brant, 1951).

Madison's personal experience with advocating for freedom of religious expression against governmental interference in Virginia shaped his writings in the *Federalist Papers*, specifically 10 and 51 (Gaustad, 1998). Madison, who had strong ties with Anglican (Christian) belief, observed that man is a flawed individual, and therefore man's need to acknowledge a

supreme deity by his own choice was to be developed and not forced. A fervent believer in having the ability to choose, Madison wrote the “Memorial and Remonstrance against Religious Assessments” in 1785 (Gaustad, 1998 p. 682), which outlined those views in opposition to a bill that would use taxes to support teachers of religion.

Moreover, the interpretation of the First Amendment to the Bill of Rights (ratified in 1791) allowed for religion to be free from federal control and was designed to keep minority religion free from majority religion interference. The First Amendment protects the nonreligious from the religious, and a cluster of churches from other churches (Edel, 1987). The First Amendment, and more specifically, its Establishment Clause, forbids governmental control or interference in one’s freedom to choose one religion over another or one’s right to be free from religion altogether. The Free Exercise Clause of the First Amendment states an individual’s right to practice his religion of choice (Edel, 1987).

The public debate relevant to the aggressive or limited interpretive analysis of the Establishment Clause and Free Exercise Clause has been as diverse as the people who supported either or both. Fast forward 100 years, and the emerging public policy discourse of the time regarding the faith-based organization’s role in the provision of human services has also provided for significant deliberation.

A series of landmark court cases beginning in 1899, and continuing to the present day, have wrestled with the appropriate level of partnership between religious organizations and the government (Witte, 2001). For the first time, tension between an individual, a religion, and the government presented a constitutional challenge when the Commissioners of the District of Columbia appropriated funds for a hospital in the city that was to be operated by the Roman Catholic Sisters of Charity of Emmitsburg, Maryland. The Sisters wanted to construct a building

to provide health services to an indigent population of the city. In *Bradfield v. Roberts* (1899), the District of Columbia Commissioners were challenged under the First Amendment Establishment Clause “Congress shall make no law respecting an establishment of religion . . .” (U.S. Constitution, 1791). On December 4, 1899, the Supreme Court upheld the decision made by the DC Commissioners to engage the Roman Catholic Hospital for the provision of services (Lupu, 2001; Witte, 2000)

This was not the only time governmental use of faith-based organizations as public service providers created tension in the United States. For example, the 1947 landmark case of *Everson v. the Board of Education of Ewing* challenged the use of public funds for transporting children to parochial schools (Knight, 1952). The Supreme Court decided that reimbursing these funds did not violate the constitution because the provision of the service directly benefited the child (Conlon, 1997; Flowers, 1994). Conversely, in another landmark case (*Lemon et al. v. Kurtzman*, 1971), the Supreme Court held that state programs administered by Rhode Island and Pennsylvania were unconstitutional because they did not meet the three-pronged criteria that *Lemon et al. v. Kurtzman* laid out: (a) the government's action must have a secular legislative purpose; (b) the government's action must not have the primary effect of either advancing or inhibiting religion; and (c) the government's action must not result in an excessive government entanglement with religion (Beckwith, 2006). These historical court cases highlight the varied and disparate challenges regarding institutions of faith and their interactions with the government.

Over the years, partnerships between religious institutions and human services agencies have emerged (Broyles, 2003; Banerjee, 2002). One example is former President Ronald Reagan's proposal for welfare family adoption (Wisensale, 1997). During President Reagan's

first term, he requested that every church in the country assist two families from the welfare system, which would effectively eradicate the need for that system (Formicola, Segers, & Weber, 2003; Wisensale, 1997). There were, however, a number of challenges to several underlying assumptions in President Reagan's model, including the implications for the future role of government in the provision and administration of human services, as well as the identification of which religious organizations would be eligible to be considered providers of human services. The public debate regarding religious organizations as service providers subsequently received a national platform. This debate continued with Charitable Choice under the Personal Responsibility and Work Opportunity Reconciliation Act of 1996 (PRWORA) (Oliphant, 2000).

Charitable Choice

Charitable Choice is a legislative provision included in the Personal Responsibility and Work Opportunity Reconciliation Act of 1996 (PRWORA) under the Temporary Assistance to Needy Families (TANF) program. The provision was designed to remove barriers to faith-based organizations' receipt of federal funds for providing services and to open discussion regarding the opportunity for churches to compete for federal dollars. In this act, faith-based organizations were understood to be religious-affiliated not-for-profits or religious denominations that provide social services as either sectarian (churches, synagogues, or temples) or nonsectarian (Catholic Charities, Salvation Army, and the Jewish Family Services) organizations (U.S. Government Accountability Office [USGAO], 2006).

Prior to any specific legislation, both federal and state governmental agencies had contracted millions of dollars with various faith-oriented organizations, such as Catholic Charities and United Jewish Communities (Leahy, 2001). In a survey of 21 states, Kennedy and Bielefeld (2002) found that approximately 70% of sectarian organizations were receiving a form

of purchase-of-services contracts with state governments. Research from a 1982 study found that a significant portion of the protestant organizations surveyed in a mid-western city received 60% to 80% of their support from the government (Kennedy & Bielefeld, 2002). While Charitable Choice was designed to improve access to federal funding for faith-based organizations, it did not establish a new funding source dedicated to these groups.

The 1996 PRWORA legislation, however, did provide a foundational shift in the approach to the delivery of human services across the United States (Cnaan & Handy, 2000; Rodgers, 2000). Prior to PRWORA, Aid for Dependent Children (AFDC) was the enabling legislation for the cash assistance programs in the United States (Beland & DeChantal, 2004). From 1935 to 1997, AFDC provided the framework and the goals for families with low to no income that needed cash assistance (Ayes, 1998). PRWORA created a public discourse that challenged not simply the goals of the low-to-no income families that needed cash assistance, but also the service delivery mechanism, including the open inclusion and open competition of faith-based service providers with and against traditional nongovernmental organizations (Cnaan & Handy, 2000).

The primary provision of the Charitable Choice provision, Section 104 (b) allows states to contract with religious organizations, or . . . religious organizations to accept certificates, vouchers, or other forms of disbursement. . . on the same basis as any other non-governmental provider without impairing the religious character of such organizations, and without diminishing the religious freedom of beneficiaries of assistance funded under such program (104th U.S. Congress, 1996, p. 110).

Simply stated, the Charitable Choice provision allows participating religious institutions to maintain their religious autonomy from government with respect to development, practice, and expression of religious beliefs. Charitable Choice also prohibits the government from requiring religious institutions to alter any of their governance models, or to prohibit religious art, icons, or scriptures. Also, Charitable Choice provides an exemption from the Civil Rights Act with regard to hiring and firing; churches may base a hiring decision on the candidate's religious beliefs and still receive federal, state, or local funds. Finally, Charitable Choice placed limits on the use of federal funds for factional activities (*Congressional Digest*, 2002; Oliphant, 2000).

The Charitable Choice provisions, which changed the traditional framework and relationship between members of the faith community and the government, elicited concern from both ends of the political spectrum. The libertarians viewed Charitable Choice as using federal dollars to legalize discrimination in hiring practices. Conservatives wanted monetary resources given only to organizations they deemed appropriate, for example, churches—not mosques or scientologist institutions (Kennedy & Bielefeld, 2002; Lynn, 2000). At the same time, governmental agencies began openly recognizing the significance of including the faith community in supporting social services within the community (Cnaan & Boddie, 2002; Oliphant, 2000). In 1998, Charitable Choice provisions were expanded to the Community Services Block Grant Programs and then to Individual Development Accounts in 2000 (Broyles, 2003; Cnaan & Boddie, 2002).

The Community Services Block Grant Program was established in 1981 by the Omnibus Budget Act to aid low-income people in becoming self-sufficient by helping them gain the

requisite knowledge and skills (Hargrove & Melton, 1987).¹ The expansion of Charitable Choice principles to these and other programs created the foundation for President Bush's 2001 Executive Order 13279.

Executive Order 13279 (2001)

Faith-Based Initiatives (Executive Order 13279) was one of President Bush's earlier public policy declarations during his first term in office (Broyles, 2003). Executive Order 13279 established equal protection under the law for faith-based and community organizations and created the Office of Faith-Based Initiatives (Teifer, 2004). Executive Order 13279 prohibited the use of federal dollars to discriminate against an organization on the basis of the organization's religion or religious beliefs. It also gave formal direction and guidance to the entire federal government with respect to setting policy and regulations that would level the barriers faith-based organizations faced when trying to access federal funding for their programs. It made certain that faith-based organizations were able to participate equally with other social service nonprofits in accessing these funds (Broyles, 2003), and that no inherently religious activities would be funded directly with federal dollars. Furthermore, the regulatory principles of this executive order stipulated that if clients chose to participate in religiously structured programs, they might do so with indirect federal funds. Executive Order 13279 further allowed religious entities to maintain autonomy and serve anyone who requested services, irrespective of his or her presenting religious orientation.

¹ The intention of this Act was to put money directly in the community to let community-based organizations, faith-based organizations, or any other local network of people organize to receive an annual allotment of federal funds to help poor people achieve a better socioeconomic status. The Savings for Working Families Act of 2000 created the federal version of Individual Development Accounts (IDAs), which are matched savings accounts established for low-income families, helping them save and build assets and ultimately enter the mainstream economy (Sherraden, 2000).

Prior to Executive Order 13279, religion-based human-services delivery strategies, using federal dollars, were explicitly disallowed (Tangenberg, 2005). The Federal Faith-Based Initiative asserted that faith-based organizations should be equal partners with the federal government in providing human services and that they had very distinctive characteristics that uniquely positioned and qualified them to provide human services delivery (Theisen, 2005). Thus, faith-centered human services agencies could begin to provide services to clients while openly admitting to the religious doctrines of the faith-based organization, including openly displaying religious symbols in service delivery areas. Also, religious organizations were able to hire for positions that provided services with public dollars and base those hiring decisions on the organization's religious preferences. However, the federal dollars could not be used for promoting religious activities such as religious training and/or worship (Bush, 2008)

Executive Order 13279 created an opportunity for the Bush Administration to increase the amount of governmental grants faith-based organizations received. Churches responded with several strategies, such as hosting numerous high-profile symposiums in major cities across the country. These symposiums brought together some of the country's most prominent pastors, high-level governmental leaders including various members of the President's cabinet, community organizers, think tank members, and representatives of wealthy foundations to discuss resources and opportunities for service provision by faith-based organizations in the federal government and in the community.

Note that at the beginning of this initiative, no special funds were created to administer these programs. In fact, faith-based organizations received financial assistance via competitive grants identified under disparate human services categories. Also, the Bush Administration developed the Compassion Capital Fund, which administered the Federal Office of Community

Services in the Health and Human Services Secretariat. Its purposes were to recruit, educate, and support faith-based and intermediary organizations that expressed a desire to compete for federal and state dollars (Theisen, 2005). Often, intermediaries were faith-based organizations or community organizations that had extensive experience receiving, managing, and reporting federal dollars. This experience was used by faith-based organizations that were new at accessing governmental resources (Fossett & Burke, 2004a). Overall, \$10.6 billion in grants were provided to faith-based organizations post Executive Order 13279. Again, it is important to remember that the total dollar amount provided to address human services remained constant during the implementation of the initiative (Theisen, 2005). The net effect: Faith-based organizations and traditional human service providers were placed in competition for limited resources to serve more people.

The Bush Administration's summary report of the Initiative (2008), *Innovations in Compassion*, was released on January 12, 2009. Among the highlights: the Federal Faith-Based and Community Initiative trained more than 150,000 people and entities on how to increase the impact of their work, provided 270,000 addicts with vouchers to receive clinical and supportive services from faith and community-based organizations, and provided 515,000 children with supportive educational services through the network of faith and community providers. The report further indicates that the federal Faith-Based and Community Initiative created more than 1,200 community-based health centers operated by faith and community partners serving more than 5.8 million low-income people since 2001. In addition, the Initiative reduced the number of chronically homeless individuals by 50,000 (30%). Finally, the report asserts that the Federal Department of Health and Human Services awarded more than \$818 million to faith-based organizations in 2008, an increase of \$318 million from 2002 and a combined enhancement of

71%. Additionally the Initiative inspired more than 35 governors and 70 mayors to develop their own Faith-Based Community Initiatives or liaisons across both political parties (Bush, 2008).

Eight years into Executive Order 13279, President Bush's Initiative reports that nonprofit groups received \$15.3 billion in competitive grants in fiscal year 2007, a 3.9% increase over fiscal year 2006. Moreover, \$2.2 billion of that amount was provided to faith-based organizations, and overall, faith-based organizations have received more than \$10.6 billion in grants since the inception of the Executive Order 13279 (Thiesen, 2005; USGAO, 2006).

The practice and value of religious organizations providing human services has reignited public debate regarding the relationship between religious organizations and individual activities and behaviors. These debates are reminiscent of those that flourished during the Reagan Administration—for example, quality and duration of marriage (Call & Heaton, 1997; Heaton & Pratt, 1990; Taylor, Ellison, Chatters, Levin, & Lincoln, 2000); use of contraception (Goldscheider & Mosher, 1991); fertility (Mosher, Williams, & Johnson, 1992); and receipt of social support (Taylor et al., 2000). Historically, faith-based organizations, including churches, have provided innumerable amounts of human services to individuals and families across America (Sager, 2007).

The Politics of Faith-Based Initiatives

Political strategists have argued that the Faith-Based and Community Initiative was nothing more than a political plan implemented within the Bush Administration to gain a re-election for a second term. Such arguments stem from the thought that the Bush Administration used this office and initiative primarily to achieve political gains with the faith community, mainly conservative evangelical Christians. Voting patterns during the 2004 election would tend to support elements of this assertion (Guth, Kellstedt, Smidt, & Green, 2006). Notable

conservatives like Olasky (Stoesz, 2002) were influential in framing a different message to the American people regarding a conservative approach to social welfare.

Olasky (1995) coined the term “compassionate conservatism,” which was used to frame the faith-based initiative. His belief is that churches and private nonprofits are better positioned to provide the support needed by socioeconomically challenged people. In his book, the *Tragedy of American Compassion*, Olasky (1995) advocated returning to the pre-New Deal era and practices that relied on religious institutions for providing services to people in need. He further asserted that traditional governmental supports are ineffective and that the only manner to assist socioeconomically challenged people is through religious conversion. While Dr. Olasky does not specifically reference an explicit type of religion, he often has worked with Christian denominations. This ideology religious conversion holds that this approach alters lives and creates or infuses structure, accountability, and moral principles into society (Weiss, 2001) and its tenets were successfully utilized to divide the voting electorate along those lines.

The Bush Administration purportedly strategically capitalized on the similar ideology represented in Charitable Choice—an ideology shared by disparate voting groups who traditionally would not support a Republican candidate (Weiss, 2001). Ethnically-based church groups, such as those serving Latinos, Asians, and African Americans, might have viewed this as an opportunity to gain access to more resources for people in the community who required human services (Dillard, 2001). Bush Administration political analysts marketed faith-based initiatives to ethnic groups to mobilize communities under the moniker of family and religious values. Political pundits have suggested that the faith-based initiative was little more than a political strategy to splinter voting blocks that were eager to support the privatizing of

governmental resources, through churches, for serving socioeconomically challenged individuals and families (Weiss, 2001).

The Role of African American Churches in Provision of Human Services

African-Americans have historically embraced a more vigorous role for the church in their lives than have White Americans (Feagin, 1975). Throughout differing eras of American history the African American church has provided a meeting place, socioeconomic development place, educational site, and organizational location for African-American initiatives (Feagin, 1975). For this reason, the African-American church has long stood as a symbol of hope for experiencing the promising future that America has held and continues to hold today.

The strength and evolution of the African American church as a provider of social services has been viewed through three theoretical perspectives:

1. The Assimilation Model Theory (Feagin, 1975), which does not recognize the outside world's intellectual ability to reason and to come to decisions because it utilizes secular intellectual capital;

2. The Compensatory Model Theory (Drake & Cayton, 1945), which views the African American church as primarily segregated and pathological with limited accessibility to malleability and democracy; and

3. The Ethnic Identity Model (Nelsen & Nelsen, 1975), which views the African American church as a base for building a sense of ethnic identity and for prophetic criticism of White Christian society.

Regardless of which perspective informs the interpretation of the prominence of African American churches in the social fabric, African American churches and their tools of governance have been viewed as a valuable means of providing a social structure for improving key quality

of life indicators and for civil rights militancy of the 1960s (Feagin, 1975). Utilizing the elements of the Ethnic Identity Model (Nelsen & Nelsen, 1975), it would appear that the African-American church has been one of a few institutions with the credibility among its membership and potential capacity to participate in the provision of human services to predominantly African-American communities. These services have included literacy programs, informal soup kitchens, and economic empowerment programs for individuals and families that have impacted the generation of income, the lowering of unemployment, and stabilization of families in their respective communities.

Outline of the Study

The study is divided into five chapters. Chapter 1 included the Introduction. The Introduction stated the significance of the study, purpose of the study, the research questions and hypotheses, a brief description of the historical data of faith-based organizations, governmental partnerships and the provision of services. Following, Chapter 2 contains a brief review of the literature on faith-based organizations and initiatives as service providers in health, mental health, and human service programs and the findings regarding the importance of faith-based organizations in instilling religiously oriented values in low-income populations. Next, Chapter 3 contains the methodology and the procedures used for data collection, analysis and measurement. Subsequently, Chapter 4 discusses the results of the study and findings from the study. The final chapter, Chapter 5, contains the conclusion, summarizes the study, discusses the study's finding, and proposes implications and recommendations.

CHAPTER 2. LITERATURE REVIEW

As a foundational social institution, African American churches from a macro perspective have been the focal point of social change in their communities, and so any analysis of the African American community must include the historical and current day significance of its churches (Lincoln & Mamiya 1990). The church, its members, and the community have been viewed as having a mutually symbiotic relationship. Historically, the church's significance as a social institution dates to the 1790s, when a group of freed African Americans and churches formed a colony in Sierra Leone, providing guidance to ex-slaves after the Civil War (Dubois, 1995). To modern times, this historical significance enlarges to include the impact of the African American church on the Civil Rights era as well as on current day programs and services the church provides in urban areas around the country.

Faith-based organizations as service providers requires broadening the definition of the provision of social services from the current-day understanding of the provision of a particular good or services provided by the government (e.g., Temporary Assistance for Needy Families [TANF]), case management, or electronic benefit transfers [food stamps]) to a more generalized understanding of the provision of services toward social reform. It is also important to consider a wider quality of life measurement that includes critical tools and resource-building components of each of the varying historical eras in African American church history, including educational, political, and social consciousness.

As a result, the review of the literature will be guided by a broader definition, setting the stage with a brief overview of faith-based organizations as service providers, then examining relevant writings of African American church thought leaders such as Dubois (1995) and Lincoln and Mamiya (1990). The review will continue by citing recent studies having to do with the involvement and effectiveness of African American churches as social service providers, challenges to faith-based services provision, use of government as a partner in services provision, and finally, the relationship between churches and the well-being of the communities they serve.

Faith-Based Organizations as Service Providers

The first African American church within the District of Columbia was the Mount Zion United Methodist Church, initially located at Mill Street in the community of Georgetown (currently 27th Street, N.W., Washington, DC), whose population (according to the census of 1800 was 5,210, of which 1,449 were African American with 227 freed men) (Mitchell, n.d.). This church was founded in 1816 but discussions and planning had been occurring for more than a decade prior to its founding.

Initially, the leader of the Mount Zion United Methodist Church was Stephen Rozei, who served simultaneously as pastor of the Montgomery Street Methodist Church (the White church) and who was against slavery. In 1849, Mount Zion declared a desire for African American leadership, which forced a split from the Montgomery Street Methodist Church.

Mount Zion served as an institution of socioeconomic engineering for African Americans, even from its early beginnings, providing educational services to African Americans out of the coffers of the church's revenue. This was done to change the social and economic status of the African Americans residing in Georgetown until 1862, when the District of

Columbia authorized the utilization of public funds for African American residents of the District. Mount Zion serves as an example of the very essence of the African American church as a community service broker, attempting to address the needs of the African American race and the neighboring community for a better socioeconomic quality of life (Mitchell, n.d.).

Comprehensively, today's African American pastors use local funds, as well as church resources and assets, (Sewell, 2003) to aid members of their congregation and community. These local assets and resources include the provision of church owned and managed food kitchens, after school programs, and child daycare to meet the ever-growing needs and expectations of the community. African American pastors who have national prominence utilize national media outlets to communicate community challenges and church-based strategies to address these disparate challenges. The social structure of churches generally allows them the flexibility and more importantly a certain level of responsibility to move their congregation and their connected communities to a better quality of spiritual and physical life (Dubois, 1995). The Bush faith-based initiative realizes the intrinsic value these social institutions have for individuals and families in the provision of human services (Olasky, 1990).

Theoretical Framework

This section of literature review provides a macro level analysis for a set of theoretical underpinnings of the African American church as a service and information provider and broker. Additionally, social capital theory will be reviewed and connected to each of the hypotheses within this study. Additionally, this section will examine the Ethnic Identity Model (Nelsen & Nelsen, 1975), which emphasizes the African American church as a cornerstone resource for the African American community in both a spiritual (priestly) and humanistic (prophetic) manner as it relates to the well being of African Americans. Furthermore, this section will examine the

decisions of the African American church to provide human services as it relates to the faith-based initiative and Social Capital theory to explain the rationale to include socioeconomic variables of church members, community social stressors, membership numbers, and financial resources within the identified churches.

The Early African American Church and Values

In the 1600s with the growing population of enslaved Africans, Europeans reasoned that these groups of Africans were uncivilized and that they needed methods to control the behavior of the slaves. In order for European Christians to fully accept some of the social and cultural changes they were forcing upon the slaves in America, they began to utilize Biblical passages to rationalize the existence of slaves as a function established by God (Pinn & Pinn, 2002).

In general, Europeans/colonists chose not to evangelize including teaching and preaching to slaves for fear that the slaves would begin to rationalize what the Bible was communicating and question the societal and social framework being established by Europeans. However, some populations of Europeans/colonist Christians began to educate and evangelize to the slaves. Some colonists did the evangelizing, believing that the framework of slavery would be held intact and would not be influenced by their actions. Contrary to other colonists, these colonists believed that the education of the slaves to understand God's plan for them to be slaves would encourage order and serve as a tool of social control of behavior for the slaves (Pinn & Pinn, 2002).

In 1693, a New England minister, Cotton Mather, established the first incarnation of a church for African Americans called the Society of Negroes (Pinn & Pinn, 2002), which provided weekly religious education classes for African/slaves to attend and to begin to learn the ways of Christianity. Here the thought process of enslaving the body and freeing the eternal soul

was reinforced. Similarly, in 1702, the Society for the Propagation of the Gospel began to carry the same societal, educational, and Christian principles of the North into the Southern colonies. These historical variations of the African American church would often be heavily monitored by local officials to ensure that the “Sunday Sermons” would not lead to massive insurrection (Pinn & Pinn, 2002). It is from these earliest forms of the African American church that we can determine the social significance and tension that existed between the Christian colonists attempting to live a Christian life (Hudson, 1983) and the important role of the African American church (which at that time was simply an aggregate of slaves coming together to learn about the Bible and their identified place within society, not a building) as an education and information resource for the earliest set of slaves

From the early 1600s to the middle of the end of the 18th century, the number of African Americans born in America increased dramatically allowing for the melding of cultural and religious beliefs of slaves to move more toward their White counterparts. Toward the end of the 18th century, slaves struggled to maintain a sense of community but were able to begin to formalize the African American church with a blend of African and European world views in the South. While many times the church service often took place in the woods, these slaves were able to create a spiritual space for themselves to think through and educate other slaves regarding the Gospel of Christ while utilizing the societal framework and principles established by the early European colonists. The success of both the Society for the Propagation of the Gospel and the Society of Negroes as well as other evangelical movements of slave churches are questionable, but what is unquestionable is the tremendous amount of growth of these African American churches experienced in less than 100 years (Hudson, 1983).

During the early 1800s, African American Baptists had the largest number of members, having twice as many members as the second largest group of African Americans within the Christian sect. By the end of the 1800s, African Americans had formed church congregations in many of the Christian sects. According to the Methodist Almanac of 1850, the numbers of African American Methodist members were 166,690 (14.6%) of the entire Methodist population (Hudson, 1983). The great majority of African American slaves willingly converted into Baptist and Methodist members, African American membership in Anglican or Episcopal churches was negligible, Presbyterian membership was slight, and the membership in Pentecostal churches grew exponentially during the 20th century. One of the reasons African Americans tended to become Baptist more than other types of Christians is thought to be that both African American and White preachers tended to evangelize more to the spiritual and well-being of the African American slave, thus connecting the priestly and prophetic components of the Ethnic Identity Model (Nelsen & Nelsen, 1975).

Robert Semple, in his *History of Baptist in Virginia* published in 1810, gives much the same account regarding preaching styles. Semple references preacher's manner of evangelizing as more novelistic than their traditional doctrine. The other types of preaching from differing Christian models of New England had acquired a very warm and pathetic address, accompanied by strong gestures and a singular tone of voice. Being deeply affected themselves while preaching, corresponding affections were felt by their pious hearers that were frequently expressed by tears, tremblings, screams, shouts, and exclamations. All these they brought with them (from New England) into their new habitation (Hudson 1983, p. 158).

This same emotional connection to members and community congregants later created the energy for change (Hudson, 1983). From the earliest beginnings of the African American

church, there was tension regarding the actual provision of information and resources for the larger community of slaves and the European colonists' fears of an insurrection through the same provision of information and resources. It is from these modest beginnings and complicated Christian value system promoted by the early colonists that modern day churches find a responsibility to be concerned about the spiritual and well-being of their parishioners. The social actions to govern behavior and the well-being of the African American community through the church as an information and resource broker were continued through the 20th century as indicated by the following quoted examples. In *The Ohio Socialist Bulletin* of February 1909, the Reverend Richard Euell, a African American minister of Milford, Ohio, published "A Plan to Reach the Negro." The Negro, he wrote, "belongs to the working class and must be taught class consciousness." African Americans could be recruited more rapidly into the Socialist Party if the Socialists would go to African Americans in their churches and point out "the way to freedom and plenty." Most of them had no experience with any organization other than the church and could not think of committing themselves to action except in religious terms. The Bible and even motion pictures about the Passion Play could be used effectively to imbue religion with radicalism and convince the working class of the evils of the capitalist system and the virtues of socialism (Dorn, 1998, p. 65).

Social Issues of the Early African American Church

Over the past 200 years the African American church has had a history addressing social issues within the African American community. African Americans north and south expressed opposition to the theory of evolution. Ministers delivered sermons with titles such as "Darwin's Monkey Theory versus God's Man Theory" and "Bible Versus Evolution" (text: "Obey God") (Moran, 2004, p. 262). The National Baptist Convention, with 5,000 delegates at its annual

meeting in Baltimore in September 1925, passed resolutions against both the Ku Klux Klan and evolution. Nine African Americans pledged their allegiance to the Bible rather than Darwin in letters and occasionally in poems published in the African American press. Baltimore's Thelma L. Sullivan sent six quatrains to the *Afro-American* confessing that she "humbly must confess. This evolution stuff is a mess" (Moran, 2004, p. 262).

The African American Church and Homosexuality

Examples of other social issues that the church has dealt with include homosexuality. The African American churches' battle with homosexuality is nothing new. In the fall of 1929, Rev. Adam Clayton Powell, Sr., pastor of Abyssinian Baptist Church in Harlem, launched a campaign against homosexuality and other "vices" in the African American community (Harris, 2008, p. 493). According to Powell, homosexuality was an alarming social trend that greatly threatened American families, "Why did I preach against homosexuality and all manner of sex perversions? Because, as every informed person knows, these sins are on the increase and are threatening to eat the vitals out of America" (Harris, 2008, p. 493).

Southern Diaspora

During the Great Migration the African American church provided an instrumental role in assisting African Americans in the transitioning to Northern states and communities. The Southern Diaspora is a comprehensive examination of the movement of nearly 30 million southerners (African Americans numbered nearly 8 million, Whites 20 million, and southern-born Latinos 1 million) between 1900 and 1980 (Alexander, 2006, p. 493). Northern African American communities used voting, political alliances, and protests to usher in change during the heart of the 20th century. Through the actions of churches, African American social activists, politicians, and organizations such as the National Association for the Advancement of Colored

People, Congress of Racial Equality, and the National Urban League, African Americans were able to bring about changes, notably the creation of the Fair Employment Practices Committee and the slow end of commercial, recreational, and residential segregation in the urban centers (Alexander, 2006, p. 493).

The Balm in Gilead Church Ministry in New York City AIDS ministry was established in 1993 and is the nation's first nonprofit organization that provided AIDS education and resources designed specifically for African American church leaders (Harris, 2010). The efforts of the Balm in Gilead and its founder and Chief Executive Officer, Pernessa Seele, have become synonymous with AIDS in the African American Church, prompting *Time Magazine* to profile Seele in their 2006 issue of their 100 Most Influential People (Harris, 2010, p. 337).

The African American church and the African American pastor (Ethnic Identity Model, Nelsen & Nelsen, 1975), with their emphasis on both the spiritual and informative resources for African Americans, became the vehicle for educating, empowering, and galvanizing African American people to force America to change the method in which they engaged African Americans. Also the history of the African American church shows the “historical lineage” of being a source of governance for the larger societal codes. Once the slaves adopted the Christian value system being promoted by Europeans, the African American church began its 300-year journey from solely a “societal governance tool” to a “spiritual” resource and an empowerment source utilizing cultural resources to increase the socioeconomic status of the African American race.

Thought Leaders on the African American Church History

W.E.B. Dubois (1995) is noted as one of the earliest sociologists to intensely examine the African American church. He studied the African American community generally, in the North

and the South and in both urban and rural communities, but would constantly return his attention to the significance of the African American church within the African American community. Over and over the African American church appeared to be a cornerstone institution for social reform and widespread change. Dubois was the first to find that the church had as much of an effect on the African American family as the African American family had on the African American church. He formally identified the ability for the African American church to provide monetary, emotional, and spiritual support to church members, the African American family, or community members, showing the reciprocal support system between the church and the family. This reciprocal relationship was strengthened by the refusal of the American community to accept either entity (Dubois, 1995).

Dubois did not clearly delineate churches from their leadership; he often spoke of them as one. In W.E.B. Dubois' *A Reader*, edited by David Lewis (1995), Dubois communicates that churches should

elect as bishops and leaders only men of honesty, probity, and efficiency and reject the noisy and unclean leaders of the thoughtless mob; weed out the ministry so as to increase the clean apostles of service and sacrifice; initiate positive programs of education and social uplifting and discourage extravagant building and mere ostentation; bend every effort to make the Negro church a place where colored men and women of education and energy can work for the best things regardless of their belief or disbelief in unimportant dogmas and ancient and outworn creeds (Dubois, 1995, p. 260).

These eloquent and lofty ambitions for the church and its leadership still provide the foundational framework for some African American churches today.

Frazier (1964) follows Dubois, providing multiple analysis of the social institution of the African American church as it relates to the African American community. Frazier published nine books and more than 100 papers on this subject. Frazier, a trained social worker, viewed the church as the primary means of providing wholesale change to a community. Similar to Dubois, he was not a “church member or church man” but he did view the natural connection between the African American community and the church as a necessary relationship worthy of exploration. Frazier further refined the concept that the church was a place of safety against the ambivalence or hostility of White America (Frazier, 1964). Frazier also recognized that the church was conservative in nature and becoming more secular as time and changes in society allowed for more access to general information regarding White churches. Frazier (1964) believed that due to this secularization eventually the African American church would no longer exist, as African Americans would go to churches with those of other races. As such, he challenged the over accommodating view of the African American church towards White America. Like Du Bois, Frazier (1964) also credited the African American church as the primary institution responsible for assisting the African American man, woman, and child into structured life after the Civil War. Two additional areas of emphasis for Frazier were: (a) the social control that churches provided to and on their membership; and (b) the recognition of the social mission, including community and national reform efforts, and the importance of education of the Negro toward social and economic advancement (Frazier, 1964). These characteristics are the same elements being deployed by African American churches today as they deliver health and social services benefits around the country and in particular, Washington, DC.

Frazier (1964) also identified the African American church as the genesis of the social and cultural womb of the Negro race. As the parental institution, the African American church gave birth to other African American institutions, including banks, schools, low-income housing programs, and publishing entities. Other institutions, including the National Association for the Advancement of Colored People and the National Urban League, which are often singularly devoted to the social and economic advancement of African American people, were created by churches and church leadership to support the church's mission of social and cultural development, to assist the African American church in the avoidance of appearing to be too broad of a social and political engine (Frazier, 1964).

Lincoln and Mamiya (1990) researched and framed Table 1, to include four different theoretical approaches of the African American church toward its vision of the role for the Negro in American society. The fourth section in the table was based on the Ethnic Identity Model (Nelsen & Nelsen, 1975) discussed in Chapter 1.

Lincoln and Mamiya (1990) expanded upon Nelsens' (1975) Ethnic Identity Model, to develop what they called a dialectical model. Similar to the Nelsen model regarding the importance of the African American church in addressing community issues related to the African American population, Lincoln and Mamiya's dialectical model appears to be the model most relevant to today's church. Lincoln and Mamiya's book, *The African American Church in the African American Experience* (1990), is still considered by many to be the authoritative analysis of the African American church. Lincoln and Mamiya's model allows the African American church to serve multiple roles and competing interests but always places the needs of the church, its membership, and the surrounding community in the primary position. Lincoln

Table 1

Lincoln and Mamiya Theory Table

The Assimilation Model	For the public good of African Americans, the African American church must disappear. The African American church is seen as a stumbling block to assimilation in the American mainstream. The Assimilation Model also views the African American church as anti-intellectual and authoritarian. This model is found in the views and studies of E. Franklin Frazier.
The Isolation Model	The African American church is characterized by "involuntary isolation" due to its predominantly lower class status in the African American community. Isolation from civic affairs and mass apathy are the results of racial segregation in ghettos. Thus, African American religion is viewed as being primarily lower class and other worldly. The Isolation Model is found in the work of Anthony Orum and Charles Silberman.
The Compensatory Model	The African American church's main attraction is to give large masses of people the opportunity for power, control, applause, and acclaim within the group that they do not receive in the larger society, as St. Clair Drake and Horace Cayton asserted in <i>African American Metropolis</i> . This view is also related to Gunnar Myrdal's perspective in <i>An American Dilemma</i> that the African American community is essentially pathological and African American culture is a "distorted development" of general American culture, so African American people compensate for this lack of acclaim and for the lack of access to mainstream society in their own institutions.
The Ethnic Community Prophetic/Ethnic Identity Model	This is the Nelsens' fourth alternative (developed by them) and gives a more positive interpretation of the African American church. This model emphasizes the significance of the African American church "as a base for building a sense of ethnic identity and a community of interest among its members." It also accentuates the potential of the African American church or its minister as "prophet to a corrupt White Christian nation."

Source: Lincoln, E. C., & Mamiya, L. (1990). *The black church in the African American experience*, p.

and Mamiya (1990) further defined this approach to church membership and community as dialectic. In their words, the model realizes:

The dialectic between priestly and prophetic functions. Every African American church is involved with both functions. Priestly functions involve only those activities concerned with worship and maintaining the spiritual life of members; church maintenance activities are the major thrust. Prophetic functions refer to the involvement in political concerns and activities in the wider community. A component of the priestly and prophetic functions of the African American church is *the dialectic between the communal and the privatistic*. The communal orientation refers to the historic tradition of African American churches being involved in all aspects of the lives of their members, including political, economic, educational, and social concerns. (Lincoln & Mamiya, 1990, p. 15)

Lincoln and Mamiya performed an organizational analysis of urban African American churches, their community outreach programs, and human services delivery models in 1990. The leading question of their analysis was “Has your church cooperated with any social agencies or other nonchurch programs to deal with community challenges?” Almost 1,100 (70%) African American urban churches responded in the affirmative to the above question and 392 (25%) African American urban churches responded in the negative. The authors directly addressed the stereotype of the African American church being removed from or insular within the community and found that African American churches were more likely than not to be connected with or providing social and economic development services to their community. Additionally, African American urban churches were far more active than their rural counterparts in this service area. The leading social agency to which urban churches were connected were the civil rights social

agencies, followed by youth agencies, community crisis events, and then welfare and housing issues.

Further, at the time of the survey (which was performed during the late 1980s), only 138 (6.4%) African American churches, urban and rural, participated in governmental funding to provide social services and other health and educational components. The top four governmentally funded programs administered by African American urban churches were daycare centers (3.9%), food programs (3.1%), federal housing (2.0%), and Head Start programs (2.0%) (Lincoln & Mamiya, 1990). The authors say the data collection occurred during the end of the Reagan Administration, and as such point to an anticipated increase in African American church social service providers primarily due to the increased needs identified during that time period of homelessness and hunger (Lincoln & Mamiya, 1990).

Lincoln and Mamiya (1990) conclude this section of their analysis by making the point that African American churches in low-income neighborhoods were natural distribution points of governmental cheese programs during the late 1980s. But partnering with the government was rife with opportunities and laced with fears. Citing that African American churches, because of their stability and broad-based community support, were natural vehicles for channeling government resources into these low-income communities, the authors conversely feared that the church could possibly lose its independent voice by becoming a recipient of governmental dollars.

Organizational Utilization of the Ethnic Identity Theory

Consistent with the Ethnic Identity Model (Nelsen & Nelsen, 1975), this study utilizes the comprehensive understanding of the African American church as a social organization, which serves to assist in establishing ethnic identity. This is done through assessing the

organizations' socioeconomic and a historical understanding of the churches' identified role. The provision of health and human services is a key strategy of the African American church, in bridging this role (Lincoln & Mamiya, 1990). The current study analyzed the potential connection between the Bush Faith-Based Initiative and the Obama Initiative removal of governmental barriers to partnering with faith-based institutions (Baskin, Resnicow, & Campbell, 2001; Bush, 2008; Devita & Palmer, 2003) and whether African American churches in southeast Washington, DC are poised to increase human service provision.

Universally this social institution of the African American church has played a crucial role in the growth and development of African Americans both from a socioeconomic and cultural perspective as identified by the Ethnic Identity Model (Nelsen & Nelsen, 1975). Religion and church is also important to other American ethnicities as well, including Puerto Rican, Mexican, Cuban, Central and South American. Other Ethnic groups similarly rely on religion for spiritual guidance and daily direction. Puerto Ricans, Cubans and Mexicans groups also utilize religious institutions as a resource, just as the African American community has relied on there religious institutions for socio-economic development within there community (Lincoln & Mamiya, 1990). Expanding upon the earlier model from an organizational perspective, in 2000 Cook examined the role the church plays in the lives of several different ethnic groups of children in Boston, including African Americans, Haitians, and Latinos. In general, he found that children across ethnicities that were churchgoers were more likely to indicate that they had a mentor from church, including pastors and other church leadership. Additionally, the differing ethnic children mentioned a standard of behavior that the church expected of them. Generally speaking, the church was informative in assisting the respondents in shaping their individual, ethnic identity through the cultural influences of the church. Also,

the church group of children was less likely to have family involvement with the welfare system, and more likely to have both biological parents in the home and employed. The ethnically diverse church provides a number of functions in the lives of the varying children identified within the study. Further, the churches foster identity development based on socioeconomic and cultural indicators (education, class, and others). Cook (2000) concludes that further studies are warranted to examine the relationship between church members of various ethnic backgrounds and their relationship to and with the church as a tool of assisting in the development of their identity.

Alternatively, Phinney (1989) examined children across different ethnicities including Asian American, Hispanic, African American and White children in the organizational makeup of urban schools. He found among half of the different children across ethnicities had not explored their individual ethnic and cultural identity, 25% had begun to explore, and the remaining 25% had achieved a full understanding of their ethnic identity. This study, because it utilized the school as the social institution, makes inferences regarding alternative social institutions as a stronger resource for developing the ethnic identity of respondents. One such institution can be the African American church as a motivating and educating element of determining ethnic identity.

Van Camp, Barden, and Sloan (2010) provided a questionnaire to 109 students attending Historically African American Colleges and Universities (HBCU) the goal was to ascertain the reason for the students' choices to attend an HBCU organization. They found that students with fewer contacts with African Americans growing up or students that had more central racial identities were leading indicators. Of the students that had less contact with other African Americans growing up, they were also more apt to further engage in ethnic identity activities or

behaviors such as joining ethnic related groups or functions including fraternities and African American reading groups. This socioeducational institution in many regards mirrors the African American church as an information and resources facilitator (Ethnic Identity Model—Prophetic) for the African American community and the study supports the theory that the Ethnic Identity Model (Nelsen & Nelsen, 1975) is a center focus for African American social institutions. From a historical perspective, African American institutions such as schools, organizations, and the church have provided a means for African Americans to develop and learn concepts of self and culture that has led to the development of an ethnic identity.

In summary, the Ethnic Identity Model (Nelsen & Nelsen, 1975) sees the African American church as a social organization that serves to establish ethnic identity. This is done through socioeconomic and historical understanding of the church's identified role. The church and its pastor see the role of the church as not only spiritual, but also as contributing to the overall well-being of individuals as they are integrated into American society. The provision of health and human services is a key strategy of the African American church towards making this type of contribution to the community. Sewell (2001) and Baskin et al. (2001) cite governmental barriers as a hindrance in the partnership of churches in the provision of services by churches. Devita and Palmer (2003) specifically reference governmental barriers as challenges for faith-based institutions in the District of Columbia. Based on the studies mentioned above, it was not expected not that this study would find an increased level of human service provision by African American churches located in southeast Washington, DC resulting from the Bush Initiative and an increase in services provided as result of the Obama Initiative.

The following three sections of this literature review links Social Capital Theory (Putnam, 2000) and the Ethnic Identity Model (Nelsen & Nelsen, 1975). The World Bank

defines social capital as the inner social and cultural reasoning of any society (World Bank, 2010). The Ethnic Identity Model utilizes the African American church as a social organization that assists in establishing ethnic identity and elements of social and cultural responsibility within this distinct culture of society.

Social Capital Theory, Education, and Social Class

This study examined the relationship between the perceptions of southeast Washington, DC African American church leadership and value provided to, for, and with communities in the realm of human services by the churches as organizational entities with their respective communities. Accordingly, the World Bank frames social capital to incorporate the norms and ideals that govern relations among people and the institutions in which they are entrenched. Further, social capital acts as the glue that binds civilizations together intrinsically promoting societal principles of economic growth and human well-being (World Bank, 2010). Also this study examined the connection between African American churches in southeast Washington, DC and their choice to provide human services to their respective communities. Specifically with regard to education and social class, the churches' membership was examined through relationships to and with the churches' community, attempting to identify the potential value of the church as a result of provision of human service to the community.

W.E.B. Dubois (1995) examined the comprehensive view of the macro institution of the African American church and noted that it appeared to be a cornerstone institution for social reform and widespread increase in education and social class changes within the African American community. As such, the African American church as an institution appears to have a tremendous amount of social capital within its respective community. Dubois was the first to find that the church had as much of an effect on the African American family as the African

American family had on the African American church. He formally identified the ability for the African American church to provide monetary, emotional, and spiritual support to church members, the African American family, or community members, showing the reciprocal support system between the church and the family. Further, W.E.B. Dubois believed that the social capital acquired from college-educated African Americans would provide the basis for changing socioeconomic status of African Americans. Conversely, Booker T. Washington believed that any opportunity to engage in meaningful and legal work increases one's social capital and would ultimately change the socioeconomic status of African Americans, (Dubois, 1995).

Sewell (2003) examined the organizational characteristics of African American churches as organizations in Albany, GA, that affected the likelihood of a church to engage in social/human community services. The study acquired data via a mail survey from 36 African American pastors using a 49-question instrument. The survey tool was first employed by Walter Stuhr in his 1974 study for Chicago pastors at the Center for Scientific Study of Religion in Chicago, IL.

Sewell (2003) also found that rural churches provided substantive social services to their communities, as did urban churches to their communities. One of Sewell's notable variables was that of blue collar workers as church members and their level of participation in community service projects. Sewell did not illuminate the rationale for choosing this variable in his study; however, the selection of that indicator is intriguing. This study decomposes Sewell's variable to explicitly examine education and social class as an organizational variable relating to the percentage of church goers and its impact on human service delivery by African American churches in southeast Washington, DC. Specifically, this study also examines blue collar and college-educated church goers/members as it relates to the churches' delivery of human services.

The connection between the inner social and cultural reasoning of society social capital theory and the Ethnic Identity Model (Nelsen & Nelsen, 1975) of African American churches being a foundational resource for the provision of human services and the resulting increase in these churches' social capital (Wielhouwer, 2004) was explored through this study. The concept of social capital has been reinvented several times since John Dewey (1916) first referenced it in his book, *Democracy in Education*. The theory of social capital positions itself between the major concepts of relationship and value (Putnam, 2000). Research suggests that African American churches are, in certain cases, the only centers for community engagement and/or as service providers create social capital in specific neighborhoods, even more so than African American social service agencies (Baskin et al., 2001). Through human service provision churches build and sustain more social capital than any other organized institution in America (Saguaro Seminar on Civic Engagement in America, 2000).

Social class changes are difficult to measure without considering education, social conditions, and quality of life indicators including income, poverty, social and cultural participation and alienation, health, public order and safety, and social capital (Portes, 1998). From these multitudes of variables can one begin to understand social class changes (Holland, 2009).

In the book, *Behind the Mule*, Michael Dawson (1995) discusses socioeconomic status within the African American community comprehensively through the lens of political influence, although this study is not interested in political influence in the traditional sense (election process). The book does provide accurate analysis regarding the importance of education and class within the African American community. Similar to this study, Dawson (1995) references Dubois as a seminal leader regarding the social classification of African Americans, and raises

the question of African American middle class economic vulnerability because of an extreme reliability on government jobs for income source and status definition. Additionally, Oliver and Shapiro (1989) state middle class African Americans have less wealth than poor Whites, as measured in the form of being able to transfer resources to other generations. Finally, Dawson summarizes that race remains the primary factor affecting the life opportunities of African Americans and that education and class is also a major determining factor.

Crouter, Baril, Davis, and McHale (2008) hypothesized that socioeconomic status allows for more self-guided opportunity regarding job determination and, as such, increases the ability and confidence of members of the African American community to empower themselves and others to achieve. Additionally, Crouter et al. theorized that African American parents, through socioeconomic status, were better able to prepare and educate their children regarding potential biases regarding race and other issues. The study by Crouter et al. (2008) found that social class and education in adults provide valuable opportunities for psychological growth within African American communities. They interviewed 128 African American couples raising adolescents and found consistency with existing literature that one's occupation is an important determinant in the day-to-day reflection of that individual's view of him/herself in the social class system.

Education and class are two distinct value propositions that often share a relationship within the American culture. These concepts assist society in achieving and measuring individual, cultural, and communal indicators of success or failure. Both Dubois and Washington and other noteworthy researchers and historians have utilized various facets of these two variables to indicate the growth or decline of the African American race. The current study did not select either Dubois' or Washington's reasoning as a factual analysis of the socioeconomic growth of the African American community. However, of critical importance to

the study was the examination of the two variables of working class/blue collar African American people and college-educated African Americans. The two variables were utilized for framing the hypotheses relating to percentages of college educated and blue collar workers within churches and the churches probability of participating in human services delivery. Sewell (2003) suggested that churches with college-educated adults were less likely to provide human services; although his study took place in Albany, GA, the current study anticipated similar results regarding college education. Dubois (1995) and Lincoln and Mamiya (1990) suggested different results regarding the percentage of blue collar church members in the churches that are likely of providing human services; this study suggests that the higher the percentage of blue collar church members the more likely the church to participate in human service provision increasing the social capital.

Social Capital Theory, Church Membership, and Church Financial Resources

This study examined the connection between the organizational perceptions of African American churches in southeast Washington, DC and their choice to provide human services to their respective communities as it relates to their membership and financial resources. This section links social capital theory, which is defined as the inner social and cultural reasoning of any society (World Bank, 2010), with Ethnic Identity Theory (Nelsen & Nelsen, 1975) described previously, which employs the African American church comprehensively as a social organization that assists in establishing ethnic identity and an element of social and cultural reasoning within this distinct culture of society.

Also this study examined the perceived relationship between the size of the membership of the church and the social capital within the community as a result of value for human service

delivery. In addition, this study examined African American churches' ability to raise adequate financial resources toward the provision of human services.

Church size is often a variable used in the examination of organizational service delivery or program effectiveness (Cnaan & Boddie, 2001; Dossett, Fuentes, Klap, & Wells, 2005; Mollica, Streets, Boscarino, & Redlich, 1986). Today's African American pastors utilize church resources (weekly donations) and assets to aid members of their congregation and community. These local assets and resources include the provision of church-owned and managed food kitchens, after-school programs, and child daycare to meet the ever-growing needs and expectations of the community. It is expected that the larger the church the greater the resources available for community related services or functions. African American pastors who have national prominence employ national media outlets to communicate community challenges and church-based strategies to address these disparate challenges. African American church pastors often possess a critical stature within the communities in which the church resides. Their social influence guides and shapes the course of action local churches choose to develop within a given community, including programs, community partnerships, and human services delivery (Cnaan & Boddie, 2002).

Nationally, African American churches share their cash resources, which are often related to membership size and donated manpower and items, which are also often related to membership size to build up the relationships and values of their communities (Cnaan & Boddie, 2002; Sewell, 2003). As mentioned previously, the concept of social capital centers on these two variables; social capital among organizations generally refers to informal ties such as personal trust, friends, family or common interest; traditionally not formalized ties (i.e., contracts or other legal commitments (Noteboom, 2007)). Social capital fluctuates from organization to

organization, however, this concept does contribute to the organization's development or failure. Unlike governmental institutions, organizational social capital is not pre-existing and available to all. Organizations, social capital themes and outcomes are directed to and by particular actors. Social capital is acquired as a nontangible resource. Organizations that primarily exhibit or acquire social capital are primarily nongovernmental. Additionally, they have voluntary micro-level relationships between individuals and other organizational entities (Noteboom, 2007). Governmental organizations do not impose or direct social capital to community-based organizations. However, the governmental apparatus can play a role in influencing social capital intensity through regulations, urban or regional development, subsidies, and information dissemination (Shapiro, 1987).

Social capital as an approach for community-based development is and has been embedded in the strategies of poverty alleviation at varying degrees since the poor houses of early 19th century. America's religious and faith-based organizations located in communities expend between \$15 to \$20 billion in goods and services attempting to attend to issues attendant to human service needs within their communities or other designated areas in which these institutions identify. Churches, synagogues, and other places of worship construct and manage more forms of social capital than any other organized institution in America, providing it with a vast inventory of this malleable concept. According to a report by the Kennedy School of Government approximately half of America's social capital inventory can be found in religious organizations (Saguaro Seminar on Civic Engagement in America, 2000).

A primary reason these institutions have such a rich depth of social capital is dependent upon the varied opportunities members, church-goers, or religious worship individuals have to interact with each other on a weekly basis. This varied and sorted human interaction with other

individuals that share foundational philosophical beliefs under the rubric of faith provides a fertile exchange and production of social capital. Religious worship and institutions give meaning to community services and goodwill, forcing people to examine their individual desires in the larger context of the public issues organizations (Saguaro Seminar on Civic Engagement in America, 2000). These faith-based organizations have a wealth of social capital, which assists people in attempting to support each other and that action has spillover benefits of a public good (Bourdieu & Coleman, 1990). Additionally, because a person's faith has the ability to change individual lives, faith-based organizations can potentially succeed where other secular organizations have failed (Bourdieu & Coleman, 1990). Also, the amount of church financial resources collected from the membership are utilized to provide human services to church members and members that reside within the churches' community.

In this study, the researcher anticipated that the resources of the churches would affect their social capital and a church with a larger number of members was more likely to provide human services in their communities (Bourdieu & Coleman, 1990; Cnaan & Boddie, 2001; Dossett et al., 2005). In addition, churches with large financial resources collected from the membership were more likely to provide human services in their communities, both variables positively affecting the churches' social capital.

Involvement of Faith-Based Organizations as Service Providers

Recent studies of service provider organizations, which offer health and human services to low-income families and children, demonstrate a rich and diverse foundation for arguing the relevance or involvement and effectiveness of urban, ethnic, faith-based organizations. These studies have highlighted consistently the importance of churches providing services to indigent populations. General health and mental health researchers and policy implementers historically

have identified the value of engaging churches in providing these services (Bositis, 2006; Cnaan & Boddie, 2001). The receipt of government dollars by these churches (which occurred after charitable choice legislation was passed) has brought a new interest in evaluating churches as potential human service delivery mechanisms.

The following studies were supportive of the investigation proposed in this paper: health programs (Bullock 2006; DeHaven, Hunter, Wilder, Walton, & Berry, 2004; Kaplan et al., 2006); mental health programs (Blank, Mahmood, Fox, & Guterbock 1998; Dossett et al., 2005; Mollica et al., 1986; Watson et al., 2006); and social/human services (Campbell, 2002; Cnaan & Boddie, 2001; Gibelman & Gelman, 2003). These organizational studies and others identified below and ordered according to service provision in health programs, mental health programs, and social/human services highlight concepts and themes that were significant to this investigation of the effect President Bush's faith-based initiatives had on the level of human services provision by churches in the southeast region of Washington, DC, and whether President Obama's initiative would have an effect on these same services providers.

In 2001, Yanek, Becker, Moy, Gittelsohn, and Koffman studied 529 African American women, aged 40 and older, who enrolled in programs featuring one of three church-based nutrition and physical activity strategies, to determine the impact of these programs on the women's cardiovascular risk profiles. The three strategies consisted of a standard behavioral group intervention, the standard intervention group supplemented with spiritual strategies, and self-help strategies. The conclusions suggested that church-based interventions and or programs can significantly benefit the cardiovascular health of African American women.

In 2005, Dossett et al. conducted a study within QueensCare Health and Faith Partnership, a group of faith-based organizations that provide healthcare for low-income,

uninsured residents of Los Angeles County. The purpose of the study was to explore attitudes toward mental health services and barriers to implementing such services, and to decide whether it was acceptable and practical to implement these services in the population served by these organizations. Forty-two member organizations participated in the study, and attitudes varied throughout these communities. For example, a majority (71%) of organizations believed that there is a demand for mental health services within their communities and that providing such services is an appropriate ministry. Sixty-nine percent felt that referrals to nonreligious counselors were a suitable resource for their clients. Some respondents were oriented toward a medical model of mental illness and intervention; others viewed mental illness as more of a spiritual or moral problem. Furthermore, some respondents emphasized the importance of strategies, such as exorcism or faith healing, which are not considered traditional medical treatments. Organizations suggested that they would partner with most agencies, although 50% were reluctant to partner with government services. This reluctance to partner with government agencies, combined with the lack of money, training, and personnel, was labeled a barrier to providing mental health services. Nonetheless, most organizations expressed an interest and willingness to form partnerships for this purpose.

When experiencing mental illness, people often return to their church to seek help (Barker, 2004). The counseling attitudes and practices of the clergy are important to effectively link formal health provider organizations within formal networks in order to ensure effective mental health care. For example, counseling attitudes and practices of traditional clergy differ from those of evangelical clergy, as evangelical clergy tend to pay more attention to traditions, practices, and quoting of scripture. This study, which was conducted in southern Connecticut (Mollica et al., 1986), defined these clerical categories as follows:

For conceptual purposes, the clergy were divided into four (4) major categories: 1) traditional clergy, 2) evangelical clergy, 3) African American clergy, and 4) pastoral counselors. These categories represent the way in which the clergy view their own activities, organizations, or both. The African American clergy were Protestant ministers who ministered to the African American church community. Pastoral counselors were from all religious denominations and held in common primary emphasis on performing counseling activities. Pentecostal ministers were the only major category not included in this study due to the difficulty of locating and interviewing them. (Mollica et al., 1986, p. 325)

Sixty percent of evangelical ministers and 81% of African American ministers gave greater importance to theological beliefs in counseling than did the traditional clergy and pastoral counselors. Additionally, 71% of African American ministers placed the greater importance on the use of religious practices compared to 45% of pastoral counselors and 44% of traditional clergy. Two additional counseling practices believed to be theologically important by the evangelical clergy were quoting scripture in counseling and recommending church attendance. Pastoral counselors used these theological approaches at least 57% less frequently than did all other clergy. Evangelical clergy emphasized quoting scripture while the African American clergy emphasized church attendance (Mollica et al., 1986).

In contrast, pastoral counselors were highly experienced with mental health providers and institutions. Also, pastoral counselors and African American ministers indicated the most experience with professionally diagnosed mental illness, evangelical clergy the least. African American ministers also had twice as much counseling experience with drug and alcohol abuse as all other clergy. In addition, few of the traditional and evangelical clergy and pastoral

counselors counseled poor individuals, in contrast to many African American clergy. Clergy overall were diverse in their counseling practices, both within and across groups and all had experience with individuals needing mental health services. Yet, the counseling activities of many, especially the traditional clergy, were limited. In contrast, certain parish-based clergy, especially the African American clergy, functioned as a major mental health resource to communities with limited access to professional mental health services (Mollica et al., 1986).

Sewell (2003) examined the characteristics of African American church organizations in Albany, GA, which affected the likelihood of a church to engage in social/human community services. This study acquired data via a mail survey from 36 African American pastors using a 49-question instrument. (This tool was first employed by Walter Stuhr in his 1974 study for pastors at the Center for Scientific Study of Religion in Chicago, IL.) Sewell stated that he chose pastors because they were primarily responsible for setting the goals and agenda for the African American churches. Albany, GA, was chosen because of a local research grant.

The study found that a majority of churches were active in providing services in their respective neighborhoods. These churches categorized community services as sermons, lobbying local government, and other indirect means of service provision (not the traditional program development and implementation). Further, Sewell (2003) found that African American churches have not waited for others to perform the necessary task of meeting the needs of their community, rather they have met the challenges to serve. Sewell cited Bentwood Baptist Church in Houston, TX, which created a housing community for people living with HIV, and Victory Temple of Atlanta, GA, which partnered with a local correctional facility in an attempt to rehabilitate men leaving prison. Sewell also found that rural churches provided substantive social services to their community, as did urban churches to their communities.

These studies clearly show that churches are very involved in delivering health and human services to their respective communities. The investigation of this researcher was to further understand the connection between churches and health and human service delivery, with the goal of determining what influences drive churches to provide services, specifically human services, to their congregations, and why the difference in the type of services provided.

Organizational Challenges to Faith-Based Service Provision

As mentioned in Chapter 1, governmental use of faith-based organizations as public service providers continues to create tension in America. The Faith-Based Initiative was one of President Bush's earlier public policy declarations during his first term in office (Executive Order 13279) (Broyles, 2003). Executive Order 13279 created an opportunity for the Bush Administration to increase the amount of governmental grants faith-based organizations received (Bush, 2008).

In 2003, researchers DeVita and Palmer performed a study in the Washington, DC, which was designed to project the potential impact of the implementation of the Federal Faith-Based Initiative on all groups of faith-based organizations within a concentrated poverty area in the region. The study acquired data from faith-based organizational leaders/pastors within Wards 6, 7, and 8 in the southeast region, this section having been identified for data collection because of its concentrated poverty rate. Utilizing the 2000 census, DeVita and Palmer determined that 52% of the families had income levels below the poverty index, 62% of families were receiving welfare benefits, and 63% were receiving Medicaid.

Using information from the Urban Institute and the Mayor's Office on Grants and Partnerships, the researchers compiled a list of 83 faith-based organizations, of which 18 were

randomly selected for the survey. Thirteen organizations, ranging in size from 100 members to thousands of members, participated.

Results showed mixed reactions from organizations to the federal faith-based initiative. Participants' understanding of working with government was extremely complicated. DeVita and Palmer (2003) also found a need for stronger technical assistance and for additional financial resources to serve the community. Survey recommendations included designated earmarks for smaller faith-based entities, strengthening the technical assistance structure, and fostering incentives for volunteerism.

These results indicate the importance of further exploring the connection between the national increase and/or the decrease of human service delivery as a result of the Bush Administration's policy initiative, and determining the projected participation levels of churches in the delivery of human services in southeast Washington, DC. Also, important is the Obama Administration's goal of continuing the effort to promote faith-based and community organization in services provision, and whether it will increase church participation compared to the Bush Administration's Federal Faith-based Initiative.

Organizational Review of Governmental Partnerships and Provision of Services

Faith-based organizations can and do establish programs and activities that address all of the multifaceted determinants of an individual's needs and can effectively improve the status of the communities they serve (Baskin et al., 2001). Research on churches partnering with governmental agencies to provide services highlights several noteworthy concepts. For example, faith-based organizations have been cited as being effective in changing negative behavioral patterns such as drinking, prostituting, and substance abuse that often keep low-income people bound in poverty. Yet churches face additional challenges in the provision of some types of

services; for example, the requirement for acquisition of proper licensure or certifications for service provision, and the management of governmental resources, similar to other nonsectarian nonprofits (Baskin et al., 2001).

Partnerships between governmental agencies, faith-based organizations, and/or faith communities offer benefits for both sides of the collaboration. Religious institutions gain technical expertise and other resources needed to operate a health promotion program within their congregation. Additionally, challenging sociodemographic elements within the African American community, including substance abuse, poverty, and negative health indicators, can be positively influenced by the African American church (Bositis, 2006; Watson et al., 2003).

Certain services funded by the government, such as Medicaid, require a church program to be licensed. Fossett and Burke (2004a), of the Pew Charitable Trust Organization, conducted a comparative case study to examine the level of participation of faith-based organizations in the provision of healthcare services from Medicaid. The ensuing report examined the provision of services in five area hospitals, nursing homes, mental health services, substance abuse services and children's health marketing/outreach programs for the State Child Health Insurance Program.

A convenience sample of 10 geographically located Medicaid programs in Arizona, Michigan, Oregon, Colorado, New Jersey, Texas, Wisconsin, Kansas, Ohio, and West Virginia were asked to provide an analysis of "faith affiliated" organizations and were divided into two categories: (a) congregation-based service providers, or (b) religious-affiliated services providers. The results were mixed since most states did not track services provided by faith-affiliated organizations.

Traditional faith-affiliated services providers such as Catholic Charities and Lutheran Families Services primarily provided Medicaid-fundable services to hospitals and nursing home programs. Alternatively, congregational-based service providers were not present at all in the provision of services within the Medicaid program, though they did provide services in partnership with the State Children Health Insurance Program, primarily the marketing of this program to hard-to-reach populations.

The ability of churches to maintain enough resources to manage the start-up costs and the maintenance of licensure for each of the varying state Medicaid programs is a significant barrier to service provision. Additional barriers to service provision include administrative and financial barriers regarding personnel standards.

Gibelman and Gelman (2003), for example, identified management problems in faith-based organizations. They analyzed publicized incidents of alleged wrongdoing on the part of faith-based organizations using a cross-national perspective and wrote a meta-analysis of data derived from daily, weekly, or monthly newspapers and special nonprofit newsletters accessible through websites from 1995 to 2001. Their study showed that faith-based organizations were as likely as nonsectarian organizations to present challenges with management and accountability of organizational resources.

Pastors as Church Organizations and Community Leaders

The District of Columbia Department of Human Services (DCDHS, 2007) reports that the majority of residents in southeast Washington, DC are African Americans. Thus, a majority of the churches located within the community would presumably serve African Americans. African Americans have a unique relationship with their churches and church pastors, historically having embraced a more vigorous role for the church in their lives than White

Americans (Feagin, 1975). Additionally, according to Billingsley (1999) the more college-educated the African American pastor is the more likely the church organization is to operate a community outreach program. As such, among churches with pastors that have a master's degree or higher there is an 83% chance of the provision of community services. W.E.B. Dubois said this about the Negro preacher universally as a community leader: "The preacher is the most unique personality developed by the Negro on American soil. He is a leader, a politician, an orator, 'boss,' an intriguer, an idealist" (Green & Driver, 1978, p. 214).

The Ethnic Identity Model (Nelsen & Nelsen, 1975) referred to earlier efforts of African American churches' foundational function to support African American families as a base for building a sense of ethnic identity that inherently carries over into the community. This view of these churches appears relevant today. More pointedly, African American churches were viewed as a valuable means of providing a social basis for educational advances and for the civil rights militancy of the 1960s (Feagin, 1975). Throughout differing eras of American history, the African American church, through pastoral leadership, has provided meeting places, educational forums, and organizational leadership and locations for African-American initiatives (Feagin, 1975). For this reason, many African Americans view the African American church as a symbol of hope and that it will again exemplify the strength and community leadership it once had in America. The connection between the current relationships among African Americans, the communities in which they reside, and church pastoral leadership provides a fertile ground to continue the provision of socioeconomic, educational, and counseling benefits, and other needed services within America's various low-income communities.

As yet another example of service provision, specifically service provision guided by pastoral leaders, Kaplan et al. (2006), using a focus group approach with eight churches in the

Bronx, NY, examined the mobilization of church and community members to seek proper access to healthcare services. The study identified the key role of pastors within the community and the strength of community-based organizations in helping address health behaviors and disparities, and further posits the importance of the church in providing support in the delivery of strategies to address health disparities.

Other studies support these general findings (i.e., that the pastor provides a significant role in the church and community regarding identifying needed services and mobilizing resources). For example, Barker (2004) examined the counseling attitude of ministers and pastors of their churches, and how the attitudes of the pastor towards mental health counseling affect church members. As noted earlier, when experiencing mental illness, people often return to their church to seek help (Barker, 2004). The attitudes and practices of the clergy regarding the usefulness of counseling are important to effectively link parishioners to formal health providers in order to ensure effective mental health care services. The study found that pastors and clergy generally refer their parishioners to psychiatric professionals. Additionally the study found that African American pastors more aggressively referred and partnered with the community mental health center. Barker (2004) also found that pastoral counselors were highly experienced with mental health providers and institutions. African American ministers and pastors also had twice as much counseling experience with church members' drug and alcohol abuse as all other clergy. Barker found clergy were diverse in their counseling practices, both within and across groups and all had experience with individuals needing mental health services.

Another mental health study of faith-based organizations and African American churches in Los Angeles, CA, performed by Watson et al. (2006) examined whether faith-based communities could be a resource for reducing substance abuse within their communities. The

study found that faith-based organizations and African American churches are an underutilized resource for addressing many of the concerns connected with substance abuse. Faith leaders utilize sermons and community mobilization, and tools that impact the knowledge base, attitudes, and behaviors of community members. The study suggested the need to develop interventions such as clergy training to better assist in attempting to change some health indicators.

Watson et al. (2006) found that congregants look to faith leaders as a trusted and reliable source of information. Certain populations remain wary of research studies and would not participate in them without an endorsement from the leader of their faith-community. These studies suggest that pastors be viewed as a resource and referral mechanism by members of the congregation and the community. The study by Watson et al. reinforces the conclusions of DeHaven (2004) and his colleagues examined earlier which viewed the church as a resource for governmental institutions as well.

Church Organizations and Emotional Well-Being of Communities

The bases for mental health support in various communities are traditional community mental health organizations. These organizations provide a wide variety of community-based outpatient services to the community (Kotecki, 2002). Additionally as noted earlier, faith-based organizations play a critical role in the efforts of many Americans to handle personal problems and a variety of psychological issues.

While mental health and or social services are often a core service provided either through referral or counseling by church-based service providers, additional services are often required and provided (Blank et al., 1998). Blank et al. (2002) conducted a study to determine the extent to which churches in the South were providing mental health and social services to

congregations and had established linkages with formal systems of care. A computer-assisted telephone interview survey was conducted with pastors from 269 southern Protestant churches, of which 181 were predominantly African American and 88 were predominantly White; 95 churches were located in urban areas and 174 in rural areas. There were substantial differences in church size, annual budget, programs for adults, and the number of referrals made between the church and other forms of formal mental health support services (Blank et al. 2002).

While the study may have been unique in this instance, it found that White churches reported substantially larger annual budgets than African American churches, and urban churches reported substantially larger budgets than rural churches. Also, African American churches offered significantly more services to their congregations than White churches. Eighty-two percent of the churches surveyed reported receiving fewer than 10 referrals in the past year. Similarly, 85% of respondents reported making fewer than 10 referrals to formal support services.

Baskin et al. (2001) examined eight local faith-based organizations using a convenience sample in Davis County, CA. The researchers found that more attention should be placed on congregations/faith-based organizations as community resources and networking partnerships instead of as contractors of direct government services. Additionally, Baskin et al. found that faith-based organizations are not vehicles for the automatic instillation of values and virtues to and for low-income families. Further, they found that faith-based organizations give equal or greater weight to members of their congregations than fulfilling a social obligation to serve members of their community. Baskin et al. concluded that more emphasis should be placed on the integration of the work being done by faith-based organizations and other work being done by other public and private providers.

Obama Administration's National Initiative

According to the White House Office of Faith-Based and Neighborhood Partnerships website, the Obama Administration nationally has continued the coordination of the 12 Federal Centers for Faith and Community-Based Initiatives created under the Bush Administration. The goal of the program is similar to the previous administration's goals of forming partnerships at all level of government and nonprofits to engage in the delivery of human and community-based services (Obama, 2009). Additionally, the website indicates that the administration wants to address several challenges the previous program had, including the lack of adequate documentation regarding the effectiveness of faith-based service deliverers over the past decade, legal and constitutional issues, and finally serious public perception concern. It also appears that this administration has placed a significant amount of emphasis on the identification of funding resources for which faith-based organizations can compete. This administration has also narrowed the focus of the policy goals for the faith-based initiative; these policy areas include:

1. Strengthening the role of community-based organizations in the economic recovery.

The Obama Administration views the economic recovery of the nation as an opportunity for faith and community-based organizations to participate in the provision of supportive services. The White House website points to the American Recovery and Reinvestment Act and the provisions contained within as a fundamental chance to partner fiscally and civically with the federal government.

2. Reducing unintended pregnancies. This policy goal creates a venue for a partnership with the White House Council of Women and Girls to reduce the overall number of abortions in the nation.

3. Promoting responsible fatherhood and strong communities.

4. Promoting interfaith communications and partnerships. The goal of this policy is to foster open communications between members of differing religious groups both at home and abroad.

Additionally, the Obama Administration has created a Presidential Advisory Council on Faith and Neighborhood Partnerships. The Advisory Council's goal is to make recommendations on how the federal government can more effectively partner with faith and community-based organizations. Each of the 25 council members serve a 1-year term with specific goals of (a) identifying best practices for delivering social services; (b) evaluating the need to adjust public policy that may be hindering effective partnerships; (c) recommending to the President and the Administration modification to programs, policies and practices; and (d) submitting an annual report of all findings from research undertaken during the 1-year tenure.

State and Local Initiatives

AmeriCorps is a national human and community services volunteering program administered locally. It is often implemented at the state level. Nationally the number of Americans volunteering increased to over 63 million people. AmeriCorps has granted over 325 organizations \$234 million dollars to provide services to address health, human, and community services issues that are implemented by the states. Faith and community-based organizations are encouraged to apply for grants to engage volunteers within their respective communities.

Each AmeriCorps volunteer or member has to provide a certain amount of services to their community to receive the education award of \$4,725 annually to go toward paying for college, graduate school, or to pay back student loans. Table 2 from the Virginia Department of Social Services AmeriCorps program highlights the dollar amount received by faith-based organization over the past 5 years.

Table 2

*Virginia Department of Social Services AmeriCorps Funding Table**

Faith-based organization	2005-2006 (\$)	2006-2007 (\$)	2007-2008 (\$)	2008-2009 (\$)	2009-2010 (\$)
Alternatives Inc.					63,716.00
Arlington County Four-mile Run					62,823.00
Baptist General Convention - SPICES	147,364.00	125,976.00	162,272.00	151,101.00	
Big Brothers-Big Sisters of Peninsula	24,710.00	24,710.00	25,088.00		
Boaz and Ruth – BRACES	139,355.00	115,920.00			189,891.00
Carroll County Public Schools	297,600.00	201,600.00	201,601.00	201,599.00	201,599.00
City of Richmond – ACES		226,496.00	157,498.00	62,982.00	63,678.00
Charlottesville Abundant Life Ministries					68,164.00
Community Housing Partners	248,640.00	226,651.00	201,515.00	223,160.00	219,537.00
Embrace Richmond				125,965.00	157,452.00
Escuela Bolivia				12,600.00	12,681.00
Greenbriar Learning Center					63,000.00
Habitat for Humanity	198,387.00	138,588.00	151,179.00	150,997.00	
Institute for Advanced Learning	74,361.00	62,982.00	43,495.00		
Literacy Council of Northern VA	24,948.00	25,025.00	81,575.00	75,595.00	75,522.00
Mountain Empire Community College	248,000.00	226,800.00	252,183.00	252,000.00	252,000.00
Ms. Wheelchair VA			44,095.00	44,095.00	44,095.00
New River Community Action Agency					100,797.00
Occupational Enterprises Inc.					315,000.00
Petersburg Urban Ministries/Pathways			63,000.00	64,260.00	64,260.00
Richmond Community Action Program	49,468.00		50,186.00		
SynerGeo	86,797.00	60,401.00	88,213.00	88,642.00	88,741.00
The Good Shepherd Alliance	24,800.00	25,200.00			
University of Virginia College Guides		100,018.00	251,466.00	252,008.00	250,866.00
The Wesley Foundation	49,497.00	47,974.00			

Table 2 – continued

Faith-based organization	2005-2006 (\$)	2006-2007 (\$)	2007-2008 (\$)	2008-2009 (\$)	2009-2010 (\$)
The Windy Hill Foundation	24,613.00	25,190.00			
Virginia Crime Prevention	71,744.00				
Virginia Community Corps	606,129.00	565,197.00	562,976.00	493,127.00	
Warren County Domestic Violence			12,600.00	12,600.00	12,600.00
Total	2,316,413.00	2,348,942.00	2,348,942.00	2,210,731.00	2,306,422.00

*Faith-based agencies highlighted.

Source: Virginia Department of Social Services AmeriCorps Program.

The boxes highlighted in Table 2 indicate faith-based organizations receiving funding from the Virginia AmeriCorps program. Out of 29 grantees nine or 31% are faith-based organizations. Between the 2005 to 2010 grant awarding periods collectively \$2,726,728 were awarded to faith-based organizations within Virginia. The annual award amount fluctuated between 27% and 20% percent of the total budget awarded between 2005 and 2010. The highest amount of 27% or \$621,316 was awarded in 2005 and the lowest amount of 20% or \$464,664 was awarded in 2007. This analysis demonstrates that within the AmeriCorps program that 23.8% of the funding over the last 5 years has been allocated to faith-based organizations.

The New Jersey Department of State houses the Office of Faith-Based Initiatives. In a telephone interview conducted on June 25, 2010 with the Director, Mr. Eddie Laporte, it was stated that New Jersey does not capture aggregated data on funding provided to faith-based organizations throughout the state of New Jersey. Mr. Laporte suggested that his interpretation of the federal Faith-Based Initiative was to create an environment for faith-based organizations to compete for state and local funds, and that New Jersey has successfully completed the goal of integrating faith-based organizations into the fabric of pursuing and receiving grants.

Defining Human Services

The American Public Human Services Association was established in 1930 to nationally address the concerns of the delivery of government aid to the poor. The mission is to develop, promote, and implement public human services policies and practices that improve the health and well-being of families, children, and adults. This definition of purpose is very broad and is designed to capture a number of programs administered by states that receive governmental aid to address challenges faced by many of America's poor. The state/local government tends to redefine the

definition to suit state level leadership, state/local legislative agenda, or management plans. Any analysis of varying state human services agencies' definitions may or may not include specific programs but all human services agencies address issues prevalent within the low income population (Friedman 2008).

The 2011 U.S. population estimations by the U.S. Bureau of Census indicate that the District of Columbia has 617, 996 people living within the city limits (U.S. Bureau of Census, 2011). According to the District of Columbia Fiscal Policy Institute between the years of 2004 and 2005, 19% of the DC residents lived in poverty. During the same time frame nationally the poverty rate was 13%. Further, according to the District of Columbia Fiscal Policy Institute, the gap between income levels increased as well; the gap between high income and low income households is wider than any of the nation's 40 largest metro areas. Additionally, Kirsch, Jungeblut, Jenkins, and Kolstad (1993) state that 61% of the DC's adult population fall in the lowest two levels of literacy, and more specifically 37% of adults in the lowest level do not read well enough to read a food label on a can or complete a job application.

In 2007, the District of Columbia Department of Human Services defined its mission as the provision of a range of services to enable the department to serve the economic and socially challenged residents of the District of Columbia in order to promote a better quality of life and encourage great degrees of self-sufficiency (DCDHS, 2007).

The Economic Security Administration [ESA] determines eligibility for benefits under the Temporary Cash assistance for Needy Families [TANF], Medical Assistance, Supplemental Nutrition Assistance Program [SNAP] [formerly Food Stamps], Child Care Subsidy, Burial assistance, Interim disability Assistance, Parent and Adolescent Support services [PASS] and Refugee Cash Assistance programs. In addition, ESA's Food Stamp

Employment and Training Program [FSET] provides employment and training services to able-bodied adults without dependents who receive food stamps. ESA also performs monitoring, quality control and reporting functions required by federal law and court orders. (DCDHS, 2012a, para. 1)

The Family Services Administration (FSA) provides supportive programs to protect, intervene, and provide social services to meet the needs of the Districts vulnerable adults and families. FSA does that through the following programs:

Adult Protective Services, Community Services Block Grant, DC Fatherhood Initiative, Emergency Shelter, Family Violence Prevention Service Grants, Homelessness Prevention and Rapid Re-housing Program, Homeless Services, Hypothermia Program, Office of Refugee Resettlement, Permanent Supportive Housing Program, Shelter Monitoring and Quality Assurance, Social Services Block Grant, Strong Families, Teen Parent Assessment Project, Temporary Shelter, Transitional Shelter, Veterans Administration Supportive Housing Program. (DCDHS, 2012b, para. 1)

The current definition utilized by the District of Columbia Department of Human Services to describe programs administered, certified, and/or monitored will be the foundational basis of describing the human services that are or are not provided in communities by faith-based organizations within this study.

District of Columbia Sociodemographic Characteristics

In 2007, the national literacy rate was 21%. During the same time in Washington, DC, it was 36%. The District of Columbia State Superintendents of Education Office commissioned a study on adult literacy within DC; the most startling finding was that of one-third of adults living in DC was functionally illiterate. This means that that these individuals are having challenges

filling out job applications, reading labels on food products, and possibly navigating the transit system. Of specific note is that the illiteracy rates of adults, 65 and older, are the lowest in the District (Monten, 2007).

As the District of Columbia has the unique attribute of having an abundance of jobs for educated members of society, those individuals at the lower tier of the educational ladder have greater challenges in ascertaining employment. Specifically 47% of all jobs in DC (compared to 26% nationally) require a college or advanced degree, not simply some college education. This information was the focal point of a recent December 2010 summit commissioned by the incoming Mayor of the District, Vince Gray.

An additional barrier to employment for Ward 8 southeast Washington, DC residents is that of criminal records. Approximately 2,500 new citizens return to the District from incarceration annually, and many of those have challenges with functional literacy as well as having a criminal record which often times prevents them from being employable.

Nationally about 650,000 people are released from prisons each year back to their respective communities. Of those released more than two-thirds are re-arrested and returned to prison within 3 years of release. In his 2004 State of the Union, President Bush proposed "a four-year, \$300 million prisoner re-entry initiative to expand job training and placement services, to provide transitional housing, and to help newly released prisoners get mentoring, including from faith-based groups" (U.S. Bureau of Justice Statistics, 2002).

National Human Services Provision and Policy Implementation

This section will review policy implementation as the analytical framework for a systematic review of the current study's data relating to increases or decreases in the provision of human services by African American churches. A foundational design element of this study is a

working definition for human services. Generically, as mentioned previously in this chapter, this definition is as fluid as the federal, local, state, or private agency that has the responsibility for the provision of services to America's indigent population.

For the purposes of this study, human services was defined as the provision of services/ministries, and/or support to low-income residents of southeast Washington, DC by African American churches under the following identified domains: (a) income support (e.g., including cash stipends and food support, or other items of monetary value); (b) child and/or adult day care programs (not church schools); (c) housing programs; (d) health care programs; (e) refugee programs; and (f) family strengthening programs. These domains represent the decomposition of the broader context of human services.

The government's role in the provision of human services has changed significantly. The election of 2000 created a national presidential stage for the strengthening of religious organizations' role in the provision of human services. Both presidential candidates at that time agreed in the premise of allowing for more engagement of faith-based institutions (Kinney, 2006) in human services delivery. President Bush's Executive Order 13279 on December 12, 2002, establishing the White House Office of Faith-Based Initiatives, went a long way in extending a presidential platform to this issue. However, this approach to addressing social welfare concerns is often taken with the overwhelming focus on problem recognition and policy formulation, policy implementation and evaluation have been ignored (Fisher & Benassi, 2003; Hargrove, 1975).

Policy implementation has a distinct and independent impact on public policy outcomes (Bardach, 1979). This independent effect recognizes the pressures of why implementing policies usually fails (Pressman & Wildavsky, 1973) and the political nature of policy implementation

(Hecklo, 1978; Kingdon, 1984). As a result, the failure of many programs is the result of politics within the subentities that influence implementation (Hecklo, 1978; Kingdon, 1984).

While the policy-making process is both a social and political activity (Bardach, 1980), implementation of policies that impact a vast number of people's lives includes a significant number of professionals and other interested parties (official actors), and the ultimate audience includes a diverse group of politically savvy supporters official (unofficial actors) and opponents of the work (Bardach, 1980). In the case of the faith-based initiatives, the official actors are the federal executive branch of government with some individual legislators; and unofficial actors generally include faith-based organizations, civil libertarians, and strict constitutional constructionists. Therefore, policy implementation is an important stage in policymaking and structurally it does not exist alone.

The policy implementation field of study has not provided the clear dominating theoretical model that it was expected to achieve. Several authors (Goggin, Bowman, Lester, & O'Toole 1990; Lester & Goggin, 1998; Lin, 1998) state that elements of policy science had been collapsed into the study of public management. However, MacFarlane and Meier (2001) cite the implication and glaring importance of policy implementation theory in the development of public policies regarding community engagement strategies including family planning and abortion policies in America. Social policy for individuals of limited means traditionally has not been the place for examining the impacts of policymaking and/or implementation. Further, the explicit study of policy implementation has swung in and out of fashion during the past 25 years. Almost 50 years ago, Harold Lasswell (1956) introduced the concept of the policy implementation/sciences and its utilization in the policy process by suggesting that policy implementation was a necessary independent stage of the policy process (DeLeon & DeLeon

2002; Lasswell, 1956). As a result, Harold Lasswell is credited with entering and then promoting the term of policy implementation into the policy analysis consciousness.

Harold Lasswell (1956) was credited with the development of the Stages Linear Model and/or Policy Science Analysis. In general the “stages approach” has seven elements: intelligence, promotion, prescription, invocation, application, termination and appraisal. The stages approach can also be divided into several categorical functions to include agenda setting, policy development, validation, implementation and evaluation. It is important to note that scholars prior to Lasswell provide foundational elements of the model; however, Lasswell is mostly credited for organizing the discipline (DeLeon & DeLeon, 2002).

Lasswell’s (1956) desire was to merge three differing and competing institutions or actors, governmental decision makers, academics, and members of the general public, through the language of policy science in an effort to reduce the time debating prominent issues of the day. Lasswell’s applied science was defined by a multidisciplinary approach, a problem-oriented focus and a normative orientation (Fisher & Benassi, 2003). Lasswell’s model provided the most simplistic approach to policymaking and policy implementation. The relationships among variables are easily identifiable; however, reality often mandates that the many elements of the stages approach are not ordinal in the manifestation. However the stages approach still provides an excellent point of departure for basic policymaking and implementation theory.

Sabatier and Mazmanian (1979) and Birkland (1997a) have researched and evaluated Lasswell’s stages and have chosen differing frameworks for providing their analysis of policy implementation. Sabatier and Mazmanian’s (1979) “Advocacy Coalition Framework” and Birkland’s (1997a) “Top-down Bottom-up” approaches allow more flexibility than the strict linear model of stages approach to model policymaking and implementation. These authors have

provided major works guided by varying actors to the literature regarding the policy process and implementation and are worthy of consideration.

Sabatier and Mazmanian (1979) are credited with developing the Advocacy Coalition Framework (ACF). Members of varying policy communities engage in debate, compete, and compromise based on a set of core values and beliefs. The relationship among these actors is regulated by a policy power broker who has an interest in maintaining the working relationship (Birkland, 1997a). The policy broker's deals must not infringe on the core values of either one of the competing policy groups.

Political Streams is the building of consensus in thinking of a substantial number of the individuals within the general public and nation (Kingdon, 1995). ACF and Political Streams are similar in that there are a variety of actors both institutional and individual. Also, policymaking is examined as an iterative process that often requires years to complete. However, the ACF considers actual mechanisms for change, where Political Streams is satisfied with only the possibility for change. The ACF provides a specific focus on policy implementation as a component for continual feedback to the system. The cornerstone for ACF is the relationship between two factors, stable system parameters and dynamic system events. These two factors can either promote broad scale policymaking initiatives or prohibit them (Birkland, 1997a). The ACF model identifies actors, allows for spirited engagement between the actors, encourages change, and has a plan for evaluation of the implemented policy.

Policy implementation specifically agenda setting elements provided a critical framework for analysis of this study's results as it related to the decision to provide or not provide specific human services in southeast Washington DC by African American churches, and whether the service provision is in response to the federal Faith-Based Initiative. This study assumed John

Kingdon's definition of agenda setting to frame our policy implementation analysis regarding the impact of both presidential initiatives on the African American churches in Wards 7 & 8 of Washington DC. Kingdon (1995) refers to a list of problems or subjects to which people inside and outside of government are paying close attention; and further, the agenda setting narrows the list to one issue that will get the attention.

African American churches historically have provided, and continue until today, the African American community with much of the needed emotional and physical resources required by families in challenging circumstances. Therefore, it is not surprising that policymakers and politicians view these entities as credible sources to engage the community with the hopes of impacting the communities with governmental programs. Over the past 10 years seminal moments have been created for all churches, but more specifically for African American churches. These entities have consistently been engaged in some level of relationship, partnering, or service provision (Cnaan & Boddie 2002). President Bush, with Executive Order 13279 (2002), single-handedly created a national forum for the relevance and openness of government partnerships with faith-based entities. In 2002, Executive Order 13279 became a centerpiece of the Bush Administration domestic policy agenda. President Obama also utilizes the Office of the White House as the center of his Faith and Neighborhood Partnerships Initiative. From this office, the administration coordinates with the 12 federal centers for the faith and community-based initiatives created under the Bush Administration. The goal of the program is similar to the previous administration's goals of forming partnerships at all levels of government and nonprofits to engage in the delivery of human and community-based services.

Faith-based organizations can and do provide an established base for the implementation of health and human service promotion, prevention, and service activities because they offer

access to target populations (i.e., the underserved or uninsured) that may otherwise not be reached.

CHAPTER 3. RESEARCH DESIGN AND METHODOLOGY

The purpose of this study was to examine the level of human services provided by African American churches in the District of Columbia between 2000 and 2010, during both the Bush and Obama Administrations, so as to understand the perceived factors that influenced the level of human services during the same time frame. This study utilized a semistructured survey to gather the perceptions of the key informant participants. Participants who completed the survey were members of the church administrative leadership, including church pastors, assistant pastors, and other relevant members identified by churches in southeast Washington, DC.

Because so little factual information about these programs exists, this study proposed to determine the variables and factors that influence faith-based organizations, specifically churches in the southeast region of Washington, DC, to provide human services. The study, in an approach similar to that of DeVita and Palmer (2003), relied on a cross-sectional design to shed light on human service delivery between 2000 and 2010. Another approach to assessing change in human service delivery over time would be a longitudinal study. Longitudinal studies capture data during several time points. Clear advantages of utilizing a cross-sectional study are time saved, expenses being incurred, and the absence of attrition due to fatigue or other variables connected with the population being surveyed. Cross-sectional studies are not very useful in determining cause and effect relationships (Ruspini, 2002) and measures of change.

This study used the perceptions of a key informant convenience sample, which may present challenges with recollection of data overtime (Johnson, 1998; Kazura, 2000; Watts & Borders, 2005). This study utilized a convenience sample of African American churches in southeast Washington DC using a semistructured interview. This is a qualitative study utilizing descriptive statistics, where appropriate, to focus on a better understanding of the impact of the Bush and Obama Initiatives on human service delivery, inductively. It was expected that this would lead to more development of hypotheses about the factors related to human service delivery.

Qualitative research specifically is insightful in assisting the determination of human behaviors and particularly useful in determining why a phenomenon has occurred. For this study it was anticipated that an informative speculation or hypothesis would be framed from the study's results. This study also attempted to determine why the level of human services had or had not increased and what factors were related to the adjustments by African American churches to provide services. This study assessed the hypotheses that allow for closed-ended questions or ordinal data by utilizing descriptive statistics. Additionally, this study anticipated themes to be identified from the semistructured interview that could be explored for future analysis in understanding the factors that motivate urban churches with high social stressors to provide or not provide human services to church and community members.

Research Questions

The following key research questions guided this study in examining the appropriateness of traditional and nontraditional relationships between faith-based organizations; the government; and service delivery, including human services organizations.

1. To what degree do African American churches in southeast Washington, DC provide human service programs?
2. How much perceived change in the provision of human services by African American churches has occurred since calendar year 2000 compared to calendar year 2010?
3. To what degree, if at all, has the Obama Administration's Faith-Based and Neighborhoods Partnership Initiative influenced the perception of the provision of human services by African American churches in southeast Washington, DC?
4. To what degree, if at all, has the Bush Administration's Faith-Based Initiative influenced the perception of the provision of human services by African American churches in southeast Washington, DC?
5. How do African American churches in southeast Washington, DC determine what types of human service programs to provide?
6. Does participation of African American churches in southeast Washington, DC in human service delivery differ as a function of membership size, membership financial donations, social status of congregation, and the educational level of congregation?

Hypotheses

Definitions for human services vary at each level of program administration, federal, local, state, or private agency that has the responsibility for the provision of services to America's indigent population. Several studies researched have supported the fluidness of the definition of human services under several categorical programs including, health programs (Bullock 2006; DeHaven et. al., 2004; Kaplan et al., 2006; Watson et al., 2006); mental health programs (Blank et al., 1998; Dossett et al., 2005; Mollica, et al., 1986); and social services including child care (not church schools), income supports, food and housing to name a few

(Baskin et al., 2001; Bositis, 2006; Cnaan & Boddie, 2001; Gibelman & Gelman, 2003). The consolidation of various categories into one variable has been done previously through a process called decomposition. Decomposition of variables has been utilized in several studies including longitudinal (time series) studies, and economic analysis studies (Atkinson, Cornwell, & Honerkamp 2003; Bahk & Gort, 1993). Variable decomposition allows a researcher to distill the main variable into several categorical domains; this detailed level of variable framing allows the researcher to request more specific information during the querying process.

In 2007, the District of Columbia Department of Human Services defined its mission as the provision of a range of services to enable the department to serve the economic and socially challenged residents of the District of Columbia in order to promote a better quality of life and encourage greater degrees of self-sufficiency (DCDHS, 2007).

For the purposes of this study, human services are defined as the church-provided services/ministries and or supports to low income residents of southeast Washington, DC under the following domains (a) income supports (e.g., including cash stipends and food supports or other items of monetary value); (b) child/adult or day care programs (not church schools); (c) housing programs; (d) health care programs; (e) refugee programs; and (f) family strengthening programs. This study used a decomposition approach to measure human service delivery.

Human service delivery is the key dependent variable in this study.

Bush and Obama Initiatives

African American churches historically have provided, and continue until present day, the African American community with much of the needed emotional and physical resources required when individuals and families are in challenging situations. These churches are a consistent mainstay within their respective communities. Therefore, it is not surprising that

policymakers and politicians view these entities as credible sources to engage the African American community with the hopes of impacting the disparate communities with governmental programs. These entities have consistently been engaged in some level of relationship, partnering, or service provision with (Cnaan & Boddie 2002). With Executive Order 13279 (2002), President Bush single handedly created a national forum for the relevance and openness of government partnerships with faith-based entities. In 2002, Executive Order 13279 became a centerpiece of the Bush Administration domestic policy agenda. The Order extended authority all across government to require that among other things that churches be treated fairly and equally as other providers seeking government funds to provide services. It also allowed churches to keep the unique identifier of religion as criteria for employment to provide specific services.

President Obama also utilizes the Office of the White House as the center of his Faith and Neighborhood Partnerships Initiative. From this office, the administration coordinates with the 12 federal centers for Faith and Community-Based Initiatives created under the Bush Administration. The goal of the program is similar to the previous administration goals of forming partnerships at all levels of government and nonprofits to engage in the delivery of human and community-based services. The Obama Administration has also narrowed the focus of the policy goals for the faith-based initiative to include (a) strengthening the role of community-based organizations in the economic recovery; (b) reducing unintended pregnancies; (c) promoting responsible fatherhood and strong communities; and (d) promoting interfaith communications. A key question of the study examines what impact has both Presidents' Bush and Obama's Initiatives had on human service delivery in southeast Washington, DC.

The Ethnic Identity Model (Nelsen & Nelsen, 1975) sees the African American church as a social organization that serves to establish ethnic identity. This is done through socioeconomic and historical understanding of the churches' identified role. Again, the church and its leader, the pastor, see the role of the church as not only spiritual, but also as contributing to the overall well-being of individuals as they are integrated into American society. The connection between the inner social and cultural reasoning of Society Social Capital Theory, the Ethnic Identity Model, and African American churches being a foundational resource for the provision of human services and resulting increase in these churches social capital (Wielhouwer, 2004) was explored through this study. The provision of health and human services is a key strategy of the African American church towards making this type of contribution to the community. Baskin et al. (2001) and Sewell (2003) cite governmental barriers as a hindrance in the partnership of churches in the provision of services by churches. Devita and Palmer (2003) specifically reference governmental barriers as challenges for faith-based institutions in the District of Columbia. This study explored whether both President Bush's and Obama's faith-based initiatives have increased the level of human services, whether the variation could be explained by agenda setting, ethnic identity modeling, or other factors. Based on the previous studies the hypotheses are:

HI: African American churches have increased the level of human service provision as a result of President Bush's Faith-Based Initiative.

III: African American churches have increased the level of human service provision as a result of President Obama's National Faith and Community Partnership Initiative.

Education and Social Class

This study examined the connection between African American churches in southeast Washington, DC and their choice to provide human services to their respective communities. Specifically, with regard to education and social class hypotheses, the churches membership was examined through their relationships to and with the church's community, attempting to identify the potential value of the church as a human service provider.

The connection between the inner social and cultural reasoning of society social capital theory, the Ethnic Identity Model (Nelsen and Nelsen, 1975) of African American churches being a foundational resource for the provision of human services and resulting increase in these churches social capital (Wielhouwer, 2004) was explored through this study. The concept of social capital has been reinvented several times since John Dewey first referenced it in his book *Democracy in Education* (1916). The theory of social capital positions itself between the major concepts of relationship and value (Putnam, 2000). Research suggest that African American churches are, in certain cases, the only centers for community engagement and as service providers create social capital in specific neighborhoods, even more so than African American social service agencies (Baskin et al., 2001). Through human service provision churches build and sustain more social capital than any other organized institution in America (Saguaro Seminar on Civic Engagement in America, 2000).

Of critical importance to the study was the examination of the two variables of working class/blue collar African American people and college-educated African Americans. The two variables were utilized for framing the hypotheses relating to percentages of college educated and blue collar workers within churches and the churches probability of participating in human services delivery. The current study operationalized social capital as percentages of college

educated and blue collar workers because previous studies have utilized these variables comparison indicators.

Sewell (2003), suggest that churches with college-educated adults were less likely to provide human services, although his study took place in Albany, GA, this study anticipates similar results regarding college education. Dubois (1995) and Lincoln and Mamiya (1990) suggest different results regarding the percentage of blue collar churches that are likely to provide human services. The current study suggests that the higher the percentage of blue collar church members the more likely to participate in human service provision increasing the social capital. Based on the previous research the hypotheses are:

HIII: African American churches with a high percentage of college-educated adults are anticipated to be more likely to participate in the provision of human services.

HIV: African American churches with a high percentage of blue-collar church members will be more likely to participate in the provision of human services.

Membership and Financial Resources

Additionally the current study operationalized social capital as with variables of membership and financial resources because both variables should provide insight of the potential of the church to act a network of resources exchanges. Church size is often a variable utilized in the examination of service delivery or program effectiveness (Cnaan & Boddie, 2001; Dossett et al., 2005; Mollica et al., 1986). Present day African American pastors utilize church resources (weekly donations) and assets, to aid members of their congregation and community. These local assets and resources include the provision of church owned and managed food kitchens, after school programs, and child daycare to meet the ever-growing needs and expectations of the community. The theory is the larger the church the greater resources

available for community related services or functions. African American pastors who have national prominence utilize national media outlets to communicate community challenges and church-based strategies to address these disparate challenges.

Previous literature supports that the level of church resources affects the churches' social capital and churches with a large number of members are more likely to provide human services in their communities (Bourdieu & Coleman, 1991; Cnaan & Boddie, 2001; Dossett et al., 2005). Additionally, churches with large financial resources collected from the membership are more likely to provide human services in their communities, both variables positively affecting the churches social capital. Therefore, the hypotheses are:

H5: African American churches with a large number of members are more likely to provide human services in their communities.

H6: African American churches with large (estimated) financial resources collected from the membership are more likely to provide human services in their communities.

Data Collection Plan

Data were obtained from African American churches in the southeast region of Washington, DC using a cross-sectional qualitative design. Data were collected through semistructured interviews (Appendix A). The survey consists of both open and close-ended questions, framed to capture the perception of survey respondents. The survey was administered to members of the church administrative leadership (church pastors, assistant pastors, or other relevant members identified by the church). Quantitative and qualitative data were collected to obtain the following information.

1. To assist in the determination of the types and varying levels of human services by churches being provided and why they are being provided, and to determine how many people were being served by faith-based organizations in fiscal year 2000 compared to fiscal year 2010;
2. To identify perceptions about whether the implementation of the Obama Administration's Faith-Based and Community Partnership Initiative has increased the participation of churches in human service delivery compared to participation by churches in the Bush Administration's Federal Faith-Based Initiative (Executive Order 13279, 2002); and
3. To determine whether participation of churches in human service delivery differs as a function of social stresses, membership size, social status of congregation, membership financial donations, and/or the educational level of the congregation.

Further, respondents were also asked about congregational and community membership structure, challenges, and strengths. Churches were expected to identify any congregational or community effect from their service delivery models and their perception of the relationship between being an African American church and the provision of services. Respondents were also asked to evaluate and elaborate on their perception of what they believed influences the church's roles and decisions with respect to the provision of human services within their community.

Data Sources

A semistructured interview was conducted to ascertain the perceptions of the convenience sample of pastors/church leaders of churches in the southeast region of Washington, DC. Additionally written data were collected from churches based on the church's ability to provide the supportive documentation. This study utilized the District of Columbia's yellow pages, as well other data sets including advocacy organizations, and community groups to

identify the population and select a convenience sample from that data source. It was hoped that these leaders might identify additional data sources.

Sample Size

A convenience sample consisted of 20 pastors/church leaders of churches in the southeast region of Washington, DC. This study utilized the District of Columbia's yellow pages to identify the population and select a convenience sample from that data source. In addition, these leaders identified additional data sources.

Rationale for Sampling Method

Currently, the Department of Human Services within the District of Columbia does not track service providers by faith-based designations. Furthermore, the District of Columbia's Office of Zoning and Tax Revenue does not track human services providers by faith-based designation. Several self-referral websites were identified with a large list of churches within the District of Columbia. However, these websites were self-referral, allowing for the possibility that some churches might not have chosen to be placed on the website or may not have been notified that a website was available. As such, this study utilized the District of Columbia's electronic yellow pages to identify the study's population of African American churches in southeast Washington, DC, and from that data source a convenience sampling of pastors was the most appropriate sampling method (Baskin et al., 2001; Graeven & Sharp, 1981; Sewell, 2003). For the purposes of this study, African American churches were defined as a church that reports over 51% of its membership or church attendees as African American.

This analysis was limited to 20 pastors from churches in the southeast region of Washington, DC. Previous research (Cnaan & Boddie, 2001, DeVita & Palmer 2003; Dossett et al., 2005; Watson et al., 2006; Young, 2003) has indicated that ministers and/or pastors provide

valuable insight for participation in human services in their respective communities and that convenience sampling methods are solid methods to solicit participation from this population.

Respondents were drawn from churches in wards located in the southeast region of Washington, DC. Previous studies have successfully utilized convenience sampling methods to identify data sources for populations similar to this study (Baskin et al., 2001; DeVita & Palmer 2003; Sewell, 2003) to collect data. Church respondents were asked to participate in the semistructured interview and requested that the researcher be allowed to review any relevant public documentation. To maintain the confidentiality of the respondents, pseudonyms were utilized when referring to the churches.

Variables

Dependent Variables

Human services delivery. Human services delivery is defined as the church-provided services or ministries and/or supports to low-income church members who are residents of southeast Washington, DC, or generic southeast community residents that fall under the following identified domains (a) income supports (e.g., including cash stipends and food supports or other items of monetary value); (b) child or adult day care programs; (c) housing programs; (d) health care programs; (e) refugee programs; and (f) family strengthening programs.

Church's level of human services provided. The church's level of human services provided is defined as the number and type of human services being provided by African American churches to residents of southeast Washington DC. For the purposes of this study, human services provision to church members and community residents was limited to human services that were provided to low-income individuals.

Change over time in level of human service delivery. Change over time in the level of human service delivery is the number and type of human services that have been provided by African American churches to church members who are residents of southeast Washington DC and/or generic southeast community residents between the years of 2000 to 2010.

Independent Measures

Education and social class of church membership. Education and social class of church membership is defined as the reported number of people who attend the church weekly in southeast Washington DC, who have 2 or more years of college education, and who work a professional job or have blue collar profession.

Data Analysis

The researcher analyzed the semistructured interviews described previously and performed a descriptive analysis utilizing statistics from the data collected (Frankfort-Nachmias & Nachmias, 1996). This is an exploratory study that utilized principles of inductive logic to perform an analysis of the data gathered with anticipation of leading to more development of hypotheses related to the factors of the provision of human service by African American churches (Harrod, 1957). The qualitative analysis was performed utilizing phenomenological analysis, which attempts to highlight specific activities in order to identify an occurrence or phenomena by evaluating how it was perceived by varying actors (Colaizzi, 1978; Giorgi, 1985). Also cross tabulation was used to assist in determining interdependent relationships but did not establish a causal relationship between the identified variables. Pearson's correlation coefficient was utilized to measure the association, direction, and strength of the relationship between the identified variables (Crown, 1998). Finally, additional descriptive statistics were

utilized to assist in describing what the data from the study were communicating by providing summary data.

In order to answer the research questions, seven hypotheses were proposed. The first hypothesis was that African American churches have increased the level of human services provided as a result of the Bush faith-based initiatives. This hypothesis was assessed by determining that the churches (a) were or were not influenced by Bush's Faith-Based Initiatives, and (b) the number of churches that indicated changes in the number of service programs they provided. Additionally, a cross tabulation and Pearson's correlation coefficient assisted in assessing a relationship between the two variables.

The second hypothesis, African American churches have increased the level of human services provided as a result of the Obama National Faith and Community Partnership Initiative. This hypothesis was assessed by determining the number of churches that (a) were or were not influenced by the Obama National Faith and Community Partnership Initiative, and (b) the number of churches that indicated changes in the number of service programs they provided. Additionally, a cross tabulation and Pearson's correlation coefficient assisted in assessing a relationship between the two variables.

The third hypothesis, a high percentage of college-educated adults within the church are anticipated to be more likely to participate in the provision of human services. This hypothesis was assessed by determining the percentage of college-educated adults in the churches examined. The level of provision of human services was categorized into two groups: 4 or greater and 3 or less. A cross tabulation assisted in assessing a relationship between the two variables. In addition, Pearson's correlation coefficient was utilized to measure the association

direction and strength of the relationship between the two variables of college-educated adults and the churches' level of human service provision.

The fourth hypothesis, predicted that a high percentage of blue collar workers within the church are anticipated to be more likely to participate in the provision of human services. This hypothesis was assessed by determining the percentage of blue collar workers in the churches examined. The level of provision of human services was categorized into two groups: 4 or greater and 3 or less. A cross tabulation assisted in assessing a relationship between the two variables. In addition, Pearson's correlation coefficient was utilized to measure the association direction and strength of the relationship between the two variables of blue collar workers and the churches' level of human service provision.

The number of church membership defined as small had an average weekend attendance of fewer than 50 people; medium average weekend attendance was between 51 and 300 people; and large had an average weekend membership above 301. The level of provision of human services was categorized into two groups: 4 or greater and 3 or less. The fifth hypothesis, a large number of weekend membership within the churches are more likely to provide human services. This hypothesis was assessed by determining the number of churches that have a large number of weekend memberships. The level of provision of human services was categorized into two groups: 4 or greater and 3 or less. A cross tabulation assisted in assessing a relationship between the different groupings of the two variables. Pearson's correlation coefficient was utilized to measure the association, direction, and strength of the relationship between the various groupings of the two variables.

The sixth hypothesis, churches with large financial resources collected from the membership are more likely to provide a higher level of human services within the community.

The scale to determine financial resources categories (Burlingame, 2005) of mega, large, medium, and small financial resources for each church was: Small \$0 to \$35,000 aggregate income; Medium \$35,001 to \$213,900 aggregate income; Large: \$213,901 to \$1,426,000 aggregate income; and Mega: \$ greater than \$1,426,000 aggregate income. The level of provision of human services was categorized into two groups; 4 or greater and 3 or less. A cross tabulation assisted in assessing a relationship between the two variables. Pearson's correlation coefficient was used to determine the correlation between the amount of aggregate funds, high, medium or low, and the percentage of the aggregate income allocated towards human services.

Limitations of the Study

The lack of information about human services provision by churches in this area suggests that inductive methods are the most appropriate for exploring the research questions in this study. Because inductive reasoning is viewed as less generalizable than deductive reasoning, the conclusions of this study may not be widely applicable to churches in other geographic regions or to churches having other cultural traditions.

An additional study limitation was the capturing of perceptions over a period of time. Respondents may have difficulty with retrospective evaluative measures embedded within the study. There are a number of social science studies that have performed cross-sectional designs with retrospective approaches (Canova & Ciccarelli, 2006; Finley, & Schwartz, 2004). Retrospective evaluation is a limit on how to utilize retrospective measures and approaches in social science studies; however, this is the only feasible option for this study.

Significance of the Study

This study was designed to determine whether the Bush Administration's executive Order 13279 (2002) increased or decreased the level of human service provision within the

southeast quadrant of Washington, DC, as well as to understand the projected participation of District of Columbia churches in President Obama's Administration Faith-Based and Community Partnership Initiative. As the study is being performed approximately 2 years removed from the Bush Administration, it is expected to provide an appropriate amount of distance to analyze perceptions of the overall effectiveness of the administrations' faith-based initiative policy and whether the policy actually increased the provision of human services by local churches.

In the United States, the role of government as a service provider has evolved over the past two decades. The current state of service delivery and provision is a multifaceted system including a network of alliances and resource generating partnerships between governmental organization and nonprofits. Previous studies regarding health and human services have indicated that this industry, just as other national industries, responds intimately to market forces including supply and demand of services (Frumkin & Reingold, 2004; Provan et al., 2006).

The results of this analysis will assist churches, community organizations, and policy formulators in providing information that will help policymakers make more informed decisions about the perceived impact of churches as service deliverers, as agents of community engagement strategies, and as governmental partners. It will also provide information about the impact of barriers to participating as partners with government. Additionally, the study results will inform policymakers about whether, and how, the churches' role in service delivery changed after the implementation of President Bush's Faith-Based Initiative because both presidents Bush and Obama view churches and community-based organizations as strong front-line resources to address desperate challenges related to poverty.

CHAPTER 4. DATA ANALYSIS

The African American church has been and continues to be a point of social change for and in its respective communities. The church, its members, and their community have been viewed as having a mutually symbiotic relationship (Lincoln & Mamiya, 1990). Faith-based organizations as service providers require broadening the definition of the provision of social services from the provision of a particular good or services provided by the government (e.g., Temporary Assistance for Needy Families, case management, or electronic benefit transfers (food stamps) to a more generalized understanding of the provision of services toward social reform. The social structure of churches generally allows them the flexibility and, more importantly, a certain level of responsibility to move their congregation and their connected communities to a better quality of spiritual and physical life (Dubois, 1995).

An analysis was performed by Lincoln and Mamiya (1990) regarding the organizational view of African American urban churches and community outreach programs. The leading question of their analysis was: Has your church cooperated with any social agencies or other non-church programs to deal with community challenges? Almost 1,100 (70%) of African American urban churches responded in the affirmative to the above question and 392 (25%) of African American urban churches responded in the negative. Further, at the time of the survey (which was performed during the late 1980s), only 138 (6.4%) African American churches, urban and rural, participated in governmental funding to provide social services and other health

and educational components. The top four governmentally funded programs administered by African American urban churches were daycare centers (3.9%), food programs (3.1%), federal housing (2.0%), and Head Start programs (2.0%). The data were collected for the Lincoln and Mamiya study during President Reagan's years in office. President Reagan, similar to President Obama, faced serious economic challenges during his tenure as the nation's president. The level of human service need had increased exponentially during Presidents Reagan's term than in his predecessors similar to President Obama, and identified needs of homelessness and hunger were of paramount importance.

Recent data analyzed in 2010 found that within the Virginia Americorp program 9 out of 29 grantees (31%) were faith-based organizations. Between the 2005 to 2010 grant awarding periods, collectively \$2,726,728 were awarded to faith-based organizations within Virginia. The annual award amount fluctuated between 27% and 20% percent of the total budget awarded between 2005 and 2010. The highest funding level to faith-based organizations was \$621,316 (27%) was awarded in 2005, and the lowest amount of \$464,664 (20%) was awarded in 2007. This analysis demonstrates that within the AmeriCorps program that 23.8% of the funding over the last 5 years has been allocated to faith-based organizations. Alternatively, the state of New Jersey communicated that New Jersey does not capture aggregated data on funding provided to faith-based organizations throughout the state of New Jersey. Rather the federal initiatives were to create a better environment for faith-based organizations to compete for state and local funds.

Study Results Narrative

Nachmias and Nachmais (1996) and Creswell (1994) refer to creating a narrative that allows the researcher and reader to clearly identify and articulate elements within the study that guided the perspective and framework for both the study. As described earlier, the District of

Columbia has eight local wards: southeast Washington encompasses Wards 7 and 8, and has a high concentration of poverty and African Americans. The District of Columbia Department of Human Services (2010) reports that in the year 2009, 97% of Ward 7 residents were African American with 26% residing in poverty; 94% of Ward 8 residents were African American with 35% residing in poverty. The researcher for this study is an African American male in his early 40s. Prior to this study, the researcher spent a significant amount of time with African American pastors from across the country (see Vita); this allowed the researcher to understand cultural norms of pastors and the traditions of the sample population (Kaplan, Korf, & Sterk, 1987).

Extensive efforts were utilized to attempt to identify the population for this study. In order to determine total number of churches located within Wards 7 & 8 in the summer of 2011, the researcher contacted both the District of Columbia Department of Planning and Zoning and the Department of Taxation. Neither agency was responsive to multiple attempts to gather data on the number of registered churches located in Wards 7 & 8. The researcher also contacted the Mayor's Office on Community Affairs, which communicated that the mayor had dismantled the department that oversaw the faith-based initiative. In his book, Heckathorn (1997) references respondent-driven sampling techniques for relatively hidden populations to include networks of people and or organizations that are less inclined to respond to outside interviews or surveys. The researcher subsequently relied on the yellow pages to identify the population to be interviewed. The researcher called 17 churches that had been identified randomly through the yellow pages and did not get a response or a call back. One of the 17 churches responded positively about the concept of being interviewed. The researcher interviewed the pastor and implemented a snowball sampling technique. The first pastor recommended other churches, and

those churches recommended and even contacted some churches, which allowed the researcher to acquire the 20 interviews required for the study.

Interview Sites

The semistructured interviews were conducted by the researcher and administered to the pastors and assistant pastors between November 2011 and January 2012. Several interviews were held in potentially dangerous communities; one respondent admitted to living next to the church and to having his house broken into several times. Nevertheless, he continues to live there as an example of the need for intellectual capital to remain in urban areas. Most churches have an approach to addressing the issue of security; some have highly sophisticated electronic systems while others have security personnel to address the high crime rates of Wards 7 and 8. Another particular church interviewed was situated between a community housing project and a mainly middle-class retirement community of single family homes. According to the pastor the homeowners on average had resided in that community for over 20 years; the pastor stated that most of the retired persons were federal government retirees and the natural tension between the community members, both retirees and housing project members, was vibrant and colorful. The pastor often created community forums for both parties to communicate their mutual challenges in a respectable manner. That pastor also mentioned that he knew “all” community members, the good and bad “apples” that reside on both sides of the church, and that he has gotten a pass from being robbed in the past because many people know his car, his works, and him personally. This interview ended about 8:30 at night, the pastor not only walked the researcher to the car but watched the researcher drive off down the street to ensure the researcher’s safety.

Eighteen of the 20 interviews were held with the various churches within Wards 7 and 8; one interview was held at a local restaurant in Ward 8, and the other interview was conducted

over the telephone because the pastor was required to go out of the country unexpectedly and wanted to ensure he, and not his assistant pastor, was able to participate. The churches varied in size both physically and in membership; however, most of the churches were over 50 years old and had an extensive history in the provision of supportive services to and for the community. All of the churches that were utilized as interview sites appeared appropriately maintained, sometimes in blighted or dangerous communities of the District. However all of the churches presented a model of both what was and what could be regarded as a vibrant community.

Semistructured Interview Design

The qualitative analysis was performed by utilizing phenomenological analysis, which attempts to highlight specific activities in order to identify an occurrence or phenomena by evaluating how it was perceived by varying actors (Collaizzi, 1978; Giorgi, 1985). The interviews were held Monday through Saturday, the earliest interviews took place at 11:00 a.m. and the latest interview took place at 7:00 p.m. Evaluative comments and paraphrased stories are included in this study as they effectively assisted the researcher to frame both findings and implications for the study. The interviews were tape-recorded and reviewed; additionally, notes were taken during the interview. The researcher took time after to reflect on the interviews immediately, listened to the taped conversation and loaded the data from the semistructured interviews.

The researcher arrived at the interview site 20 minutes early for the interview meetings. During the interviews, the researcher worked to interpret body language to determine when to increase the speed of the interview and vice versa. In one case the investigator had to wait an extra hour for a pastor, who had a member death, to make it back from the funeral.

Most of the interviews were uninterrupted; however, two interviews had significant interruptions because the assistant pastors were also a part of the service delivery stratagem. In both cases the interruptions occurred because clients of an HIV/AIDS program required a goods or service need to be met immediately.

All interviewees appeared comfortable and were very responsive to the questions, questioning process, eased by the fact that the data were not to be utilized as a blunt tool against them, and all interviewees were very supportive of this researcher's quest for his degree. Generally, all the questions were responded to directly and with clarity. A limited number of interviewees did not answer certain questions but there appeared to be no general pattern among all interviewees. The only exception occurred regarding one church's annual income; only that pastor answered the question explicitly. The remaining 19 interviewees chose not to answer the question, rather they chose to answer the specific percentage of the annual income that goes to human service programs. Finally, there was an expectation that the researcher would return to the District and share his findings with members of the community at forums that would be identified later.

The quantitative analysis was performed by the researcher, it included (a) developing a numerical code manual (Nachmias & Nachmias, 1996) for all of the questions from the survey instrument (see code manual Appendix B); (b) identifying the range of variables/answers and sorting the variable/answers into categories and providing consistent numerical codes to each individual variable/answer (see code manual Appendix B), and finally (c) testing each hypothesis against the required variables to determine the quantitative results.

The descriptive statistics were tabulated from the data that were provided by each pastor with the corresponding human services domains. These descriptive statistics were to provide a

general summary of the aggregated data of the level of human services provided across the eight domains between the years of 2000 and 2010. Most pastors were able to precisely communicate the number of people served in the past few years. However, when asked, the church leaders estimated the numbers served since the year 2000. Examples of estimation techniques included but were not limited to (a) a utilization of the number of employees/volunteers to estimate the numbers served; (b) other program/ministry leaders within the church that work with the services, and (c) visual and retrospective estimates. None of the pastors provided written documentation to the researcher as a report of the numbers of people served. The numbers above were aggregated estimations for all eight human service domains for the years of 2000-2010.

Study Results

This study was performed in Wards 7 and 8 in Washington DC and utilized semistructured interviews of 20 African American churches within the identified wards of the District of Columbia. Most participating churches have a historic and significant track record for the provision of human services; one in particular dates providing income support services to the community back to 1796, over 216 years. Additionally, these 20 churches reported serving approximately 560,000 persons between the years 2000 to 2010; they provided these services across the eight human services domains, including income support (175,482 persons), child daycare (7,892 children), adult day care (69,610 persons), housing (12,112 persons), health (165,733 persons), refugee (281 persons), family strengthening (55,271 persons) and other human services (74,479 persons). Additional supporting data for the current study can be found in Appendix C.

Income Support

Ninety percent of the churches interviewed reported providing some form of income support, from paying the electric, rent, or mortgage bill directly to the companies owed on behalf of the community members; to providing community members, who lack the financial resources, a source of income for employment within the church, or the churches' separate community nonprofit. The average length of time for an income support program is between 31 and 50 years, with most income programs dating back close to the founding of the church. Seventy-five percent of the churches reported that they do not receive government funding, 10% provided no answer, and 15% stated that they received the governmental funding for the income support program that provided jobs through a construction project. Forty-five percent of the churches reported serving between 100 and 500 people in 2009 and one church in particular reported serving over 5,000 people in the income support program in 2009 alone.

Child Daycare

Fifty percent of the churches interviewed provide a child daycare program. The majority of the remaining churches are either planning to provide the service in the future, or have already provided this service to the community, or lost revenue in the provision; and/or local regulatory barriers have prevented continual service delivery. The average length of time that remaining child daycare programs were provided was between 11 and 20 years. Thirty-five percent of the churches reported that they do receive any government funding, 50% do not provide this program, and the remaining 15% reported that they do not receive governmental funding for the child daycare program. Thirty percent of the churches reported serving between 51 and 100 people in 2009.

Adult Daycare

Thirty-five percent of the churches interviewed provide some form of adult daycare, ranging from 1 day per week of services located within the church for the community's elderly to providing services for the community's elderly 6 days a week in a separate building. These programs generally included meals, often included Christian and health education, and the creation of an environment conducive to pro social and cultural exchanges. The average length of the existence of the adult daycare programs is between 1 and 10 years. Seven (35%) out of the 20 study participants interviewed reported providing an adult daycare program. Of those, 1 out of the 7 (14%) reported receiving government funding; the remaining 6 (88%) reported receiving no governmental resources or assistance in the provision of this service. Two (29%) of the churches reported serving between 1 and 50 people in 2009; 2 (29%) churches reported serving between 51 and 100 people in 2009, and 1 church (14%) reported greater than 200. The remaining 2 churches (28%) did not report any data on the number of persons served in 2009.

Housing

Forty-five percent of the churches interviewed reported that they provide housing support from renting affordable housing complexes to the community at large, to the rental of 1 to 5 individual housing properties. The average length of existence of the housing program is between 6 and 10 years. Of the 45% of churches that provide this service, 25% of the churches reported that they did not receive any government funding, while 20% reported that they received governmental funding for the housing program. Six churches reported serving between 1 and 50 people in 2009; 1 church reported serving between 51 and 100 people in 2009, 1 church reported serving between 101 and 200 people in 2009, and 1 church served over 200 people in 2009.

Health

HIV/AIDS, diabetes, and high blood pressure rates were all raised as ranking in importance in the provision of health programs by the church leadership within Wards 7 and 8. Ninety percent (18) of the churches provide health education, fitness, and regular health fairs to the community. Thirty-five percent (6) of the churches interviewed reported the average length of time that the program had been in existence was 6 to 10 years. Five of the 18 (28%) churches that do provide health services reported receiving government funding, 66% of the churches do not receive governmental funding, and 6% did not respond to the question regarding receiving governmental assistance. Sixteen of the 18 churches interviewed responded to question regarding the number of people served in 2009: 13 churches served between 100 and 500; 1 served between 501 and 1,000; 1 served 1,001 to 2,000; and 1 served over 5,000 people. Again, with community health fairs as regular occurrences, church congregations and community members all participating, this program was the largest program examined in this study.

Refugee Program

The refugee program was the least frequently offered program of the 20 churches, 17 of the 20 churches (85%) reported no program; 1 program (5%) did not report an answer. The remaining two churches (10%) reported having a refugee program, but they were fairly nontraditional programs, including the creation of a church for Haitian refugees and a separate house for solely African refugees. The Haitian program had been in existence for 6 to 10 years and the African program for 1 to 5 years. None of the churches interviewed received government funding for either refugee program. The Haitian program assisted between 1 and 50 people in 2009, and the African program assisted between 51 and 100 people in 2009. Many churches have an international ministry which primary purpose is to provide resources and

Christian education to underdeveloped nations; however, the churches chose not to include these programs in the definition of refugee.

Family Strengthening

Ninety percent (18) of the population provides family strengthening services, and the average length of time of existence for the program is between 6 and 10 years. Eleven percent of the churches reported receiving government funding to support this program, and the remaining 88% reported that the churches totally fund the family strengthening initiative from its own resources. Eighteen churches reported serving about 7,034 people in the year of 2009.

Other Services

Fifty-five percent of the church study participants interviewed provided other human services not mentioned during the interview. These services include food pantries, clothing closets, pastoral counseling, financial literacy, and both children and family mentoring. All of the additional services identified are funded without government dollars, serving 6,935 people in 2009. Table 3 identifies human services provisions for each interviewed church by program type.

President Bush's Faith-Based Initiative

President Bush with Executive Order 13279 (2002), single handedly created a national forum for the relevance and openness of government partnerships with faith-based entities. In 2002, Executive Order 13279 became a centerpiece of the Bush Administration's domestic policy agenda. The Order extended authority all across government to require, among other things, that churches be treated fairly and equally as other providers seeking government funds to

Table 3

*Provision of Church Services by Program**

Church	Income Supplement	Child Care	Adult Daycare	Housing	Health	Refugee	Family	Other
1	X		X		X		X	
2				X	X		X	
3	X						X	X
4	X			X	X		X	
5					X		X	
6	X	X			X		X	X
7	X	X			X			X
8	X	X		X	X		X	X
9	X	X		X			X	X
10	X	X		X	X	X		
11	X						X	
12	X		X		X		X	X
13	X				X	X	X	X
14	X				X		X	
15	X	X	X	X	X		X	
16	X	X	X	X	X		X	X
17	X	X	X	X	X		X	
18	X	X	X		X		X	X
19		X		X	X		X	X
20	X		X		X		X	X

*X indicates the provision of services.

provide services. It also allowed churches to keep the unique identifier of religion as criteria for employment to provide specific services. The results of this study were captured across the 20 churches in Wards 7 and 8 of southeast Washington, DC.

HI: African American churches have increased the level of human service provision as a result of President Bush’s Faith-Based Initiative since 2000.

Qualitative results. This study found that African American churches within Wards 7 and 8 of southeast Washington, DC did not increase the level of human services provision as a result of President Bush’s Faith-Based Initiative since 2000. This question was answered explicitly on the survey guide with question 2 under the Bush Administration subheading. All 19 church leaders with one outstanding reported that President Bush’s Faith-Based Initiative did not increase the level of service provision. The one church that communicated an affirmative increased the service provision by creating a separate 501-c3 to compete for funds. As such, that church had a potential for an increase in the level of direct human services provision (see Table 4).

Table 4

Pastoral Programs-Bush Faith-Based Initiative-Evaluative Statements

Church	Statements
1	"No, primarily it was just words. He did, however, publicly make people aware that it was acceptable to fund faith-based entities; we do not provide services because we get funding, we provide services because it is what God says for us to do."
2	"No, it simply coincided with our desire to go after funds."
4	"No, and No comment."
19	"No, have been to workshop and participated with schools, but no."

Quantitative results. This research study found approximately 95% of the churches stated they neither changed nor influenced their human service delivery programs as a result of by President Bush's Faith-Based Initiative. Pearson's rank order correlation was examined to determine if any relationship existed between the identified variables (see Table 5). A positive nonsignificant relationship was found to be present between being influenced by Bush's Faith-Based Initiative and a change in human service delivery ($r = .360$); moreover, an inverse relationship was found between a change in human service delivery and being familiar with Bush's faith-based initiative ($r = -.384$). However, both were not statistically significant; therefore, this study failed to reject the null for Hypothesis I.

Table 5

Hypothesis I. Correlations of President Bush's Faith-Based Initiative and Human Services

		Familiar Bush F-BI*	Bush F-BI influence	Change in human services
Familiar Bush F-BI	Pearson correlation	1	.096	-.384
	Sig. (2-tailed)		.686	.094
	N	20	20	20
Bush F-BI influence	Pearson correlation	.096	1	.360
	Sig. (2-tailed)	.686		.119
	N	20	20	20
Change in human services	Pearson correlation	-.384	.360	1
	Sig. (2-tailed)	.094	.119	-
	N	20	20	20

*F-BI = Faith-Based Initiative

President Obama's Faith and Neighborhood Partnerships Initiative

President Obama also utilizes the Office of the White House as the center of his Faith and Neighborhood Partnerships Initiative. From this office, the administration coordinates with the 12 federal centers for Faith and Community-Based Initiatives created under the Bush Administration. The goal of the program is similar to the previous administration goals of forming partnerships at all levels of government and nonprofits to engage in the delivery of human and community-based services. The Obama Administration has also narrowed the focus of the policy goals for the faith-based initiative to include (a) strengthening the role of community-based organizations in the economic recovery, (b) reducing unintended pregnancies, (c) promoting responsible fatherhood and strong communities, and (d) promoting interfaith communications.

III: African American churches have increased the level of human service provision as a result of President Obama's National Faith and Community Partnership Initiative.

Qualitative results. This study found that African American churches within Wards 7 and 8 of Washington, DC did not increase the level of human services provision as a result of President Obama's Faith and Neighborhood Partnership Initiative since 2008. This question was answered explicitly on the survey guide with question 2 under the Obama Administration subheading. Fifteen of the 20 church leaders responded that President Obama's initiative had no influence on the level of service delivery provided by the church. Conversely, five church leaders responded affirmatively that President Obama's initiative had influenced the level of human services provided by the church, although none of church leaders referred to a specific program that they created or expanded. Of notable importance were the responses of the third question under the President Obama category of whether or not the Obama Administration was

viewed as more friendly, less friendly, or about the same as the previous Bush Administration. Thirteen churches responded that President Obama was more friendly, with quotes similar to “I have no evidence but he appears more friendly (6)” and “the heart of President Obama really cares based on his overall governance approach; President Bush appeared to not be compassionate with people and that they were expendable, they are the party of faith but they do not live it out (1).” Five church leaders felt as though the administrations were the same, and one church leader affirmed the Bush Administration as more friendly (see Table 6).

Table 6

Pastoral Programs-Obama Faith and Neighborhood Partnership Initiative-Evaluative Statements

Church	Statements
3	"Yes, President Obama's Initiative gave me more desire to have in place an infrastructure to take advantage of grants."
8	"No, not familiar and no."
11	"Yes, influence is more so on more community ministry."
12	"Yes, to a certain extent, he created a faith-based office in every agency."
1	"No, no bearing on services delivery."

Quantitative results. This research found approximately 75% of the churches stated they neither changed nor influenced their human service delivery programs as a result of President Obama’s National Faith and Community Partnership Initiative. Pearson’s rank order correlation was run to determine if any relationship exist between the identified variables (see Table 7).

Table 7

Hypothesis II. Correlations of President Obama's National Faith and Community Partnership Initiative and Human Services

		Change in human services	Familiar Obama NFCPI*	Obama NFCPI influence
Change in Human services	Pearson correlation	1	.000	-.226
	Sig. (2-tailed)	-	1.000	.337
	N	20	20	20
Familiar Obama NFCPI	Pearson correlation	.000	1	.333
	Sig. (2-tailed)	1.000	-	.151
	N	20	20	20
Obama NFCPI influence	Pearson correlation	-.226	.333	1
	Sig. (2-tailed)	.337	.151	-
	N	20	20	20

*NFCPI = National Faith and Community Partnership Initiative

An inverse relationship was found between being influenced by Obama's National Faith and Community Initiatives and a change in human services delivery ($r = -.226$) and no relationship was found between a change in human service delivery and being familiar with Obama's initiative ($r = .000$). However, the relationships are not statistically significant; therefore, this study failed to reject the null for Hypothesis II.

Two Years of College or More

Of critical importance to the study was the examination of the two variables within the African American church that are often utilized as indicators of socioeconomic membership status and social capital. The variables examined were a high school diploma or less and college- educated African Americans. The two variables were utilized to frame the hypotheses relating to percentages of college educated and high school diploma or fewer members within the examined churches and the churches' probability of participating in human services delivery.

Sewell (2003) suggests that churches with college-educated adults were less likely to provide human services.

HIII: African American churches with a high percentage of college-educated adults are anticipated to be more likely to participate in the provision of human services.

Qualitative results. This study found that African American churches within Wards 7 and 8 of southeast Washington, DC that had a high percentage of college-educated adults generally provided more human services as indicated by the provision of four or more services. This study found 55% or 11 churches reported that 50% or greater of the adult church members had 2 years or more of college education, and of those 11 churches 8 of them provided four or more services. This study defined three or less and four or more as the division between less

likely or more likely, respectively, to participate in the provision of human services. This was determined by this study's 8 human services domains.

This question was answered with a closed-end query that provided four categories that allowed the church leaders to answer simply communicating a specific percentage. These closed-end categorical questions were placed at the end of the survey instrument and proved to be effective there, as the church leader at this point was growing tired and responded with one word answers. Table 8 indicates which churches have an estimated congregation with more than 2 years of college education and the ensuing human services that they provide is presented.

Table 8

Church Congregations With Educational Level of Two or More Years of College and Services Provided

Church	Income Supplement	Child Care	Adult Daycare	Housing	Health	Refugee	Family	Other
1	X		X		X		X	
3	X						X	X
4	X			X	X		X	
5					X		X	
7	X	X			X			X
8	X	X		X	X		X	X
13	X				X	X	X	X
14	X				X		X	
16	X	X	X	X	X		X	X
18	X	X	X		X		X	X
20	X		X		X		X	X

* X indicates provision of services.

Quantitative results. Pearson's rank order correlation was run to determine if any relationship existed between the identified variables. As anticipated, there was a significant inverse relationship between the two variables of high school diploma or less and 2 years or more of college education. There was no statistical relationship found between the number of

services provided and churches with adult members with 2 years or more of college education (.000). Conversely, an inverse relationship was found between the number of services provided and churches with adult members with educational levels of a high school diploma (-.265) or less; however neither relationship was statistically significant, therefore this study failed to reject the null for Hypothesis III (see Table 9).

Table 9

Hypothesis III. Correlations of Years of Education and Number of Human Services

		Number of services provided	2 years of college or more	High school diploma or less
Number of services provided	Pearson correlation	1	.000	-.265
	Sig. (2-tailed)	-	1.000	.260
	N	20	20	20
Two years college or more	Pearson correlation	.000	1	-.678*
	Sig. (2-tailed)	1.000	-	.001
	N	20	20	20
High school diploma or less	Pearson correlation	-.265	-.678*	1
	Sig. (2-tailed)	.260	.001	-
	N	20	20	20

*Correlation is significant at the 0.01 level (2-tailed).

While the qualitative data suggest that churches with 2 years or more of college-educated members are participating in the delivery of human services by providing four or more human services in Wards 7 and 8 of southeast Washington, DC, the analysis suggests there is no statistical relationship between higher education of church membership and being more likely to provide human services. Differing findings are not uncommon in mix methods studies the

finding can, however, be integrated and consistency is restored by admitting complexity in the phenomenon under investigation (Slonim-Nevo & Nevo, 2009). This may be explained by the less intensive level (number of human services) provided by the more educated church population. Other potential explanatory variables will be discussed in Chapter 5.

Additionally, a correlation analysis was performed utilizing 2 years or more of college education and a high school diploma or less across all levels of services measured as a continuous variable provided by the 20 churches. Churches that have larger numbers of members who have a high school diploma or less were found to have no relationship ($r = .045$) with provision of services, and churches that have members with 2 years of college or more were found to have an inverse relationship ($r = -.211$). Again neither relationship was found to be significant.

Blue Collar Workers

HIV: African American churches with a high percentage of blue-collar church members will be more likely to participate in the provision of human services.

Qualitative results. This study found that African American churches within Wards 7 and 8 of southeast Washington, DC with a high percentage of blue collar workers were participating aggressively in the provision of human services. When compared to the more educated churches, blue collar churches appear to proportionately provide more services. The 20 churches interviewed averaged 60% of the members working in white collar or professional settings of employment. Furthermore, there were 6 out of the 20 (30%) churches that reported 50% or greater of their members working in a blue collar job.

When comparing the results in Table 3 and Table 8 with Table 10, the picture of the level of services provided is more intense with the smaller population of blue collar churches. This may explain both findings from this study regarding the variables, two years of college education and blue collar workers.

Table 10

*Blue Collar Members and Human Services Provision**

Church	Income Supplement	Child Care	Adult Daycare	Housing	Health	Refugee	Family	Other
8	X	X		X	X		X	X
10	X	X		X	X	X		
11	X						X	
13					X	X	X	X
15	X	X	X	X	X		X	
19		X		X	X		X	X

*X indicates provision of services.

This study defined three or less and four or more as the division between less likely or more likely respectively to participate in the provision of human services. This was determined by this study’s eight human services domains.

This question was answered with a closed-end query that provided four categories that allowed the church leaders to answer simply communicating a specific percentage. These closed-end categorical questions were placed at the end of the survey instrument and proved to be effective there as the church leader at this point was growing tired and responded with one word answers.

Quantitative results. Dubois (1995) and Lincoln and Mamiya (1990) suggest different results regarding the percentage of blue collars churches that are likely to provide human services. This study suggests that the higher the percentage of blue collar church members the more likely the church to participate in human service provision. Pearson’s rank order

correlation was run to determine if any relationship exists between the identified variables. This study found a slightly positive relationship between the number of blue collar workers within a church and the number of services provided ($r = .166$). This was further supported by the finding of an inverse relationship between the number of white collar/professional workers a church has and the number of services that the churches provide ($r = -.249$). However, neither relationship was found statistically significant, therefore this study failed to reject the null for Hypothesis IV (see Table 11).

Table 11

Hypothesis IV. Correlations of Socioeconomic Status and Number of Human Services

		Number of services provided	White collar/pro jobs	Blue collar jobs
Number of services provided	Pearson correlation	1	-.249	.166
	Sig. (2-tailed)	-	.289	.485
	N	20	20	20
White collar/pro jobs	Pearson correlation	-.249	1	-.850*
	Sig. (2-tailed)	.289	-	.000
	N	20	20	20
Blue collar jobs	Pearson correlation	.166	-.850*	1
	Sig. (2-tailed)	.485	.000	-
	N	20	20	20

*Correlation is significant at the 0.01 level (2-tailed).

Additionally a correlation analysis was performed utilizing blue collar workers within the churches across all levels of services provided by the 20 churches. Churches that have a larger number of members that are blue collar workers are ($r = .84$) have a positive relationship with

provision of services and churches that have a greater number of white collar workers had an inverse relationship ($r = -.88$); a positive relationship ($r = .254$) was also found between churches with larger numbers of low income congregants and across all levels of services measured as a continuous variable provided by the 20 churches. Again neither relationship was found to be significant.

Membership Size and Financial Resources

Church size is often a variable utilized in the examination of service delivery or program effectiveness (Cnaan & Boddie, 2001; Dossett et al., 2005; Mollica et al., 1986). Present day African American pastors utilize church resources (weekly donations) and assets to aid members of their congregation and community. These local assets and resources include the provision of church-owned and managed food kitchens, after school programs, and child daycare to meet the ever-growing needs and expectations of the community. In a study conducted by the Center on Philanthropy at Indiana University, Burlingame (2005) reported that the average donation amount given annually by each member was approximately \$895. The theory is the larger the church the greater resources available for community-related services or functions. African American pastors who have national prominence utilize national media outlets to communicate community challenges and church-based strategies to address these disparate challenges.

HV: African American churches with a large number of members are more likely to provide human services in their communities.

Qualitative results. This study found that African American churches within Wards 7 and 8 of southeast Washington, DC with a large membership size, as indicated by having 300 or more members, are extremely likely to participate in the provision of human services. Of the 16 churches with large memberships that participated in this study only two provided three or fewer

human services. The balance of the churches provided over four human services with the three largest categories being income support, health, and family strengthening. Table 12 provides comments from the pastors of churches with large memberships and financial resources regarding the provision of human services.

This study defined three or fewer and four or more as the division between less likely or more likely, respectively, to participate in the provision of human services. This was determined by this study's eight human services domains.

This question was answered with a closed-end query that provided four categories, which allowed the church leaders to answer simply communicating a specific number of members. These closed-end categorical questions were placed at the end of the survey instrument and proved to be effective there, as the church leader at this point was growing tired and responded with one word answers. The evaluative comments in Table 12 were taken from the leaders of the larger churches regarding their churches' human services activities with the communities across all eight domains. Human services provision provided by churches with larger memberships and financial resources are shown in Table 13.

Quantitative results. Of the 20 churches interviewed, 75% were large membership churches as identified by having 300 members or more (see Table 14). Pearson's rank order correlation was run to determine if any relationship exists between the identified variables. A positive relationship was found between the number of services provided and the approximate membership size ($r = .340$). This relationship was found not to be statistically significant; therefore, this study failed to reject the null for Hypothesis V.

Table 12

Pastoral Programs-Large Church Membership and Financial Resources and Estimated Human Services Provision-Evaluative Statements

Church	Statements
3	"We provide income support through a benevolence fund to assist with rent and medical expenses (etc.). We are in the process of applying [for] a health grant to further our service around breast cancer to support other women within the community that struggle with this challenge."
9	"Yes, we provide these services because we have done an asset mapping process of the neighborhood and determined the need and what we can do to meet that need from this tool. We pay the rent to the landlord not the tenant to ensure that it pays the bill. We have a health ministry that deals with the stress level of people, negative energy and behavior, life choices including selecting a mate, physical and mental issues, abstinence and body, mind, and spiritual issues."
15	"Yes, we have an informal system to be able to respond to the community needs in spite of our meager resources. We examine what the problem is, how you got here and is this going to sustain you. We are not a social service business per se, we are not going to help you to shack up or live with some guy who is not supporting you and the family. We have a mega health done at the elementary school. God's main institution of advancing his kingdom was and is the family, major moves of God are through the family. We provide premarital counseling curriculum. . . ."
17	"Yes, we have an economic development corporation and we hire Black contractors and require them to hire people from the neighborhood, train them, and put them to work on our \$22.5 million dollar project. We are building a 100-unit housing complex for our seniors."

Table 13

*Human Services Provision Level in Churches With Large (300 or more) Membership Size and Financial Resources**

Church	Income Supplement	Child Care	Adult Daycare	Housing	Health	Refugee	Family	Other
1	X		X		X		X	
2				X	X		X	
3	X				X		X	X
4	X			X	X		X	
6	X	X			X		X	X
8	X	X		X	X		X	X
9	X	X		X	X		X	X
10	X	X		X	X	X	X	X
13	X				X	X	X	X
14	X				X		X	
15	X	X	X	X	X		X	X
16	X	X	X	X	X		X	
17	X	X	X	X	X		X	
18	X	X	X		X		X	X
19		X		X	X		X	X
20	X		X		X		X	X

*X indicates the provision of services.

Table 14

Hypothesis V. Correlations of Membership Size and Number of Human Services

		Number of services provided	Approximate membership size
Number of services provided	Pearson correlation	1	.340
	Sig. (2-tailed)	-	.143
	N	20	20
Approximate membership size	Pearson correlation	.340	1
	Sig. (2-tailed)	.143	-
	N	20	20

Additionally a correlation analysis was performed between approximate membership size across all levels of services measured as a continuous variable provided by the 20 churches. Churches that have a greater amount of members were found to have small positive relationship ($r = .060$) with provision of all levels of human services. Again neither relationship was found to be significant. This study failed to reject the null for Hypothesis V

Financial Resources

The study identified the following income categories: Small - \$0 to \$35,000, Medium - \$35,001 to 213,900, Large - \$213,901 to 1,426,000, and Mega \$1,426,000 or above. These figures were calculated utilizing the specific congregant/member size of each church and the average donation amount identified in a University of Indiana study (Burlingame, 2005) and served as a proxy for actual data from each church leader.

Of the 20 churches interviewed, 15 (75%) reported having 300 members or greater. As expected, the church leaders were reluctant to share the financial data of the church, but the larger member-based churches within this study were also found to have estimated larger financial resources (Burlingame, 2005).

HVI: African American churches with large (estimated) financial resources collected from the membership are more likely to provide human services in their communities.

Qualitative results. This study found that African American churches with large (estimated) financial resources were similar to membership size providing over four human services to the community. The researcher only had one church to respond directly to the question of the annual revenue collected by the church. To attempt to answer the question the researcher relied on a University of Indiana study (Burlingame, 2005) in order to project the average annual revenue of the church by utilizing the annual average donation amount found in

Burlingame's study. The researcher simply multiplied the average annual donation amount of \$895 by the total number of members the church leaders provided in an earlier question; these numbers served as a proxy for actual data from each church leader.

This study found that across all estimated income strata 15 churches (75%) provided four or more human services. None were found in the Small category (\$35,000 or less); 4 were found in the Medium category (\$35,001-213,900); 7 were found in the Large category (\$213,901-1,426,000); and 4 were found in the Mega category (\$1,426,000 or above) (see Table 15).

Forty-five percent of the churches included in the study had between 26% and 49% of church income dedicated to the provision of human services. Additionally, 15 of the 20 interviewed provided four or more human services to members of the community. Finally, only one church interviewed reported that it dedicated approximately 50% to 74% of the church's income to provision of human services (see Table 16)

This question was answered with a closed-end query that provided four categories that allowed the church leaders to answer simply communicating a specific number of members. These closed-end categorical questions were placed at the end of the survey instrument and proved to be effective there, as the church leader at this point was growing tired and responded with one word answers. The evaluative comments in the Table 12 were taken from the estimated larger financially resourced church leaders regarding their churches' human services activities with the communities across all eight domains. Table 17 displays human services distribution per estimated church income.

Quantitative results. Of the 20 churches interviewed, 75% were found to have large resources. Pearson's rank order correlation was run to determine if any relationship existed between the identified variables (see Table 18). A positive relationship was found between the

Table 15

Cross Tabulation - Estimated Income and Three Services or Less or Four Human Services or More

		\$213,900	\$1,426,000	> \$1,426,000	Total
Number of human services	3 services or less	2	3	0	5
	4 services or more	4	7	4	15
Total		6	10	4	20

Table 16

Cross Tabulation - Percentage of Income Dedicated to Human Services and Three Services or Less or Four Services or More

		% of income dedicated to human services			Total
		1-25	26-49	50-74	
Number of human services	3 services or less	4	0	1	5
	4 services or less	6	9	0	15
Total		10	9	1	20

Table 17

*Human Services Provision by Church Estimated Income and Percentage of Distribution**

Church	Estimated church income	% of income for human services	Income supplement	Child care	Adult daycare	Housing	Health	Refugee	Family	Other
1	\$7,160,000.00	33	X		X		X		X	
2	\$581,750.00	20				X	X		X	
3	\$358,000.00	10	X						X	X
4	\$447,500.00	25	X			X	X		X	
5	\$134,250.00	7					X		X	
6	\$671,250.00	7.5	X	X			X		X	X
7	\$134,250.00	10	X	X			X			X
8	\$10,740,000.00	30	X	X		X	X		X	X
9	\$537,000.00	42	X	X		X	X		X	X
10	\$805,500.00	47	X	X		X	X	X		
11	\$192,425.00	55	X						X	
12	\$179,000.00	30	X		X		X		X	X
13	\$760,750.00	35	X				X	X	X	X
14	\$447,500.00	12	X				X		X	
15	\$268,500.00	40	X	X	X	X	X		X	
16	\$3,132,500.00	18	X	X	X	X	X		X	X
17	\$1,790,000.00	35	X	X	X	X	X		X	
18	\$268,500.00	30	X	X	X		X		X	X
19	\$716,000.00	20		X		X	X		X	X
20	\$268,500.00	30	X		X		X		X	X

*Indicates the provision of services.

Table 18

Hypothesis VI. Correlations of Estimated Church Income, Percentage of Income Dedicated to Human Services and Number of Human Services

		Estimated income	% of income to human services	Number of human services
Estimated income	Pearson correlation	1	.012	.247
	Sig. (2-tailed)	-	.960	.293
	N	20	20	20
Percentage of income to human services	Pearson correlation	.012	1	.147
	Sig. (2-tailed)	.960	-	.537
	N	20	20	20
Number of human services	Pearson correlation	.247	.147	1
	Sig. (2-tailed)	.293	.537	-
	N	20	20	20

number of services provided and the churches' estimated income level ($r = .247$) and a positive relationship between the number of human services provided and the percentage of the churches' income that is dedicated to human service provision ($r = .012$). Although there appears to be a positive relationship between the variables, neither was found to be statistically significant; therefore, this study failed to reject the null for Hypothesis VI.

Additionally, a correlation analysis was performed between the churches estimated financial resources across all levels of services measured as a continuous variable provided by the 20 churches. Churches that have a greater amount of estimated financial resources were found to have positive relationship ($r = .181$) with provision of all levels of human services. Again neither relationship was found to be significant.

Summary

This chapter presented the findings discovered in this study. Findings were organized according to descriptive data and research questions. Data from the semistructured interview revealed the research participants' perceptions as they related to their organization, community, and church membership. The findings of this study were generated through 20 face-to-face, semistructured interviews that lasted on average 45 minutes. The target population was 20 church pastors or assistant pastors located within Wards 7 and 8 of southeast Washington, DC. As this was an exploratory study with a relative hidden population, the interviews were straightforward with very little qualitative input. The predominant amount of the survey was answered with very straightforward answers.

The results uncovered the importance of community needs on the decision making of the church, as it attempts to provide specific sets of human services to and with their respective communities. Additionally the pastors appeared to be less influenced by the political institution

of the White House and presidential initiatives. In Chapter 5, the research results are revisited and major questions of the study answered. An interpretation of the findings is stated, and future research and policy implications are discussed.

CHAPTER 5. SUMMARY OF FINDINGS AND IMPLICATIONS

Introduction

This study examined the level of human services provision by African American churches in Wards 7 and 8 of southeast Washington, DC. This study utilized eight human services domains to capture relevant data regarding human services delivery between the years 2000 and 2010. The study attempted to determine whether the administrations of Presidents Bush and Obama were perceived to have influenced the level of human services during the same time frame. The study participants interviewed represented 20 churches: 17 participants were pastors, and 3 of the participants were assistant pastors of the identified churches. The study found that respondents perceived that neither President Bush's nor Obama's initiatives significantly influenced the provision of human services by African American churches with in Wards 7 and 8 of southeast Washington, DC (Hypothesis I and II).

Nestled within the broader study, several questions were also answered regarding the impact of the Ethnic Identity Model (Nelsen & Nelsen, 1975). Responding African American churches within Wards 7 and 8 reported 97% of the residents were African Americans. Interestingly, not one pastor mentioned the services to African Americans explicitly, but the major referent used to indicate a person with a human services issue was the scriptural words of "whosoever will let him come." The churches interviewed reported the desire to serve who ever within the community presented a need for human services. Governmental eligibility

requirements were reported as sometimes limiting the church in the provision of human services to those individuals that required assistance.

Also, that President Obama is an African American president appears to have some impact on the perception of whether or not his Administration is friendlier to this population, although it is not clear from this study the degree to which this perception is linked explicitly to Ethnic Identity (Nelsen & Nelson, 1975) principles and precepts.

Social Capital Theory was examined under the operationalizing of church membership (i.e., educational level-Hypothesis III, blue/white collar employment-Hypothesis IV, and church membership size-Hypothesis V), and financial resources (i.e., church revenue and percentage of revenue dedicated to human services), to find that none of the variables had a significant impact on the church's efforts to provide human services. This study found no statistically significant relationship among the socioeconomic variables of this study. The provision of human services and 2 years of college education had no relationship with each other, and church members with a high school diploma or less had an inverse relationship with the level of human services the churches provided. While these findings appear to provide clear evidence regarding participation levels of the churches, a deeper examination from the qualitative data finds that 8 of the 11 more educated churches are providing four or more services.

The study found no statistical significance, but a positive relationship was found between blue collar churches and level of human services provision; and a nonsignificant but inverse relationship was found between the white collar workers and level of human service provision. As mentioned in Chapter 4, comparing the human services provision tables of churches with memberships characterized by 2 years or more college education or blue collar workers, presents

the picture that proportionally blue collar churches are more aggressive in their service delivery levels.

Differing findings are not uncommon in mix methods studies; the finding, however, can be integrated, and consistency is restored by admitting complexity in the phenomenon under investigation (Slonim-Nevo & Nevo, 2009). The findings of more educated churches and human services provision levels appear to conflict, however, additional data collected from the semistructured interviews indicates that several pastors had members of their churches that fall between the completion of a high school diploma and having 2 years of college education (i.e., 1 year of college for a certification including daycare, certified nursing). Additionally, some pastors communicated that members may have had 2 years of more of college and either did not complete the degree or chose to work in a blue collar profession. All of these examples, indicators, or outliers are critical in the examination of this phenomena; however, they would not have been discovered or presented without a mix method analysis. Finally, the discrepant findings could also be explained by the small convenience sample of the population that participated in this exploratory study (Johnson, Onwuegbuzie, & Turner, 2004).

The final two hypotheses that were tested were Hypothesis V, examining membership size and Hypothesis VI examining financial resources. A nonstatistically significant, positive relationship was found between the number of services and the church membership size; that is, the larger the church the more services the churches provided. Consistently, a nonstatistically significant positive relationship was also found between the churches estimated income and the number of human services. As the questions were at the end of the interview and required a direct one word answer, there was not a lot of qualitative perspective provided.

The study also found linkages between variables associated with Social Capital Theory and the types of people the churches decided to serve and the churches' own understanding of themselves as autonomous self-revenue generating organizations. Policy Implementation Theory was utilized in reviewing the agenda setting component of President Bush's and Obama's faith based-initiatives. In this study, every pastor in Wards 7 and 8, whether admitting to benefiting or being influenced to provide human services, was clearly aware that these faith-based initiatives existed and were in the public space for dialogue. However, based on the results, the impact of the agenda setting function was present but not found to significantly influence the level of human services. Finally, pragmatic policy implications were a new concept identified from this study. The study found consistency with the historical analysis in Chapter 2 that these churches rose to meet the challenges of the African American community. Specifically in Wards 7 and 8, the epidemic of HIV/AIDS had compelled some churches to rethink and realign tradition and traditional values to address the prevailing crisis. The previously stated categorical implications are outlined, respectively, as follows.

Ethnic Identity Model Policy Implications

All eight wards within the District of Columbia have a population of over 51% African Americans (Department of Human Services, 2010), and have long proudly bore the informal name of "Chocolate City." The researcher considered the history and race demographics (Dawson, 1995) when determining whether to measure Ethnic Identity Theory (Nelsen & Nelsen, 1975) to determine the current relevance to this 2012 study. Additionally, this theory was a major conceptual factor in comparing President George W. Bush, a European American, and his Faith-based Initiative with President Barrack Obama, an African American, and his Faith and Neighborhood Partnership Initiative, for Hypotheses I and II. The policy results were clear

that the perception of the respondents were that the perception of respondents viewed that neither initiative had significant influence on human services delivery levels, or even on the choices of what human services churches provided. However, an interesting finding of the study, to be explored in depth in future studies, is the relationship between the Ethnic Identity Model and the perception of African American churches of President Obama as more friendly to human services providers than President Bush, even though the policy implications are not as clear and do not implicitly support the assertion. Political partisanship may provide a role in determining the church leaders' views regarding each president (Dillard, 2001). However, it is not the only role; the administration's communication style and responsiveness in other public policy, in other public policy areas, in other policy areas that do not directly impact human services policy, is important to these sophisticated and politically astute practitioners. Table 19 offers comments by respondents as to their perceptions regarding which president is more friendly toward human services provision.

Table 19

Evaluative Comments Regarding Which President is More Friendly Toward Human Services Provision

Church	Statements
11	"President Obama's influence is more so on more community ministry."
6	"President Obama is more friendlier although I do not have any specific evidence."
17	"President Bush should be commended for being unapologetically Christian, and we should learn as African American church leaders engaging government to be that way; however, President Obama appears friendlier."
14	"I am the lone Republican in this district. . . ."

As mentioned in Chapter 4, 13 church leaders felt the Obama Administration was more friendly, 5 felt that Bush and Obama were the same, and 2 felt Bush was more friendly.

Utilizing the data, it appears to the researcher that the Ethnic Identity Model, as it pertains to President Obama, may have some influence, but again not as much as anticipated based on the population identified and interviewed.

Additionally, the Ethnic Identity theory was only operationalized in this study from the perspective of the prophetic segment of the model. As mentioned in Chapter 2, the Ethnic Identity Model is comprised of both priestly and the prophetic elements of and toward the community in which the church resides (Nelsen & Nelsen, 1975). The former addresses the spiritual needs of persons as they are connected to a higher entity. In the case of all of the interviewees from this study, that source is “God and/or Jesus Christ.” The prophetic tradition addresses the physical needs of the community. Inherent with all of the church leaders interviewed was the connection between the members of the church and community and God; this statement is made because every church was of Christian origin that subscribes to a certain set of precepts and values that will be described later in Chapter 5.

In fact, from a prophetic perspective, several pastors explicitly communicated the required linkage of both the spiritual aspect and the natural requirement to meet the basic needs of the community (see Table 20).

As mentioned in Chapter 4, the 20 church respondents that participated in this study provided a significant level of human services to the communities in which they reside. The 2008 census reported that of the more than 600,000 residents who lived within the District of Columbia approximately 250,000 citizens live below the poverty line. Over the 11-year span of 2000 to 2010, these churches provided services and or service units to approximately 560,000

Table 20

Pastoral Programs-Ethnic Identity Model-Evaluative Statements

Church	Statements
4	"We are required to care for the poor and meet their needs."
12	"The poor shall always be with you. . .what are we to do?"
15	"We have issues of functional literacy and criminal activity right next door. How can I talk about Jesus without helping people?"

persons, the majority of whom reside in poverty. Further, the 20 churches in Wards 7 and 8 provided these services across the eight human services domains, which include income support (175,482 persons), child daycare (7,892 children), adult day care (69,610 persons), housing (12,112 persons), health (165,733 persons), refugee programs (281 persons), family strengthening (55,271 persons), and other human services (74,479 persons). This study found that African American churches interviewed in Wards 7 and 8 are extremely committed to their communities, active in the provision of human services, and influencing daily the lives of community members through these services to people in critical need. As such, these African American churches are fulfilling the prophetic and priestly expectations and principles of the Ethnic Identity's Dialectic Model. Additionally, through this (Ethnic Identity Model) community awareness and engagement strategy, the social capital of the church and its pastoral leadership is continually increasing, as many times the churches interviewed are the last resort for assistance for the members of their communities. The combined qualitative and descriptive statistical data support that the 20 churches interviewed are meeting the prophetic inclination of the Ethnic Identity Model.

The Ethnic Identity Model sees the African American church as a social organization that serves to establish ethnic identity. This is done through socioeconomic and historical understanding of the churches' identified role (Lincoln & Mamiya, 1990). Again, the church and its leader, the pastor, view the role of the church as not only spiritual, but also as contributing to the overall well-being of individuals as they are integrated into American society. The provision of health and human services is a key strategy of the African American church towards making this type of contribution to the community. Sewell (2001) and Baskin et al. (2001) cite governmental barriers as a hindrance in the partnership of churches in the

provision of services. DeVita and Palmer (2003) specifically reference governmental barriers as challenges for faith-based institutions in the District of Columbia.

Further implied within the Ethnic Identity Model is the flexibility that it presents the African American church; such flexibility allows the church to become a change agent to and for the community. This change component will be discussed further under pragmatic policy implications. Working as an agent of change allows the church to rise to the new or evolving challenges within these urban communities (i.e., HIV/AIDS) by allowing the church to address a multitude of issues across domains with the specific end of a healthy and whole African American community. The following section addresses the operationalizing of Social Capital Theory and the African American church within this study.

Social Capital Theory, Church Membership, and Church Financial Resources

As mentioned in Chapter 2, this study examined the connection between the organizational perceptions of African American churches in southeast Washington, DC and their choice to provide human services. This study operationalized social capital specifically with membership size, and the social status of the members comprising educational levels and blue/white collar status of the church members; and finally the churches financial resources (Dawson, 1995; Portes, 1998).

This analysis section links Social Capital Theory, which is defined as the inner social and cultural reasoning of any society (World Bank, 2010), with Ethnic Identity Theory (Nelsen & Nelsen, 1975) described previously, which utilizes the African American church comprehensively as a social organization that assists in establishing ethnic identity and an element of social and cultural reasoning within this distinct culture of society.

This study found that African American churches within Wards 7 and 8 of southeast Washington, DC with a high percentage of blue collar workers were aggressively participating in the provision of human services, but not at statistically significant level (Hypothesis IV). Comparatively, the more educated churches were also providing four or more services also, but again not at a statistically significant level (Hypothesis III). As such, the study found that blue collar churches and church with 2 years or more of college education were statistically less likely to participate in the provision of human services.

W.E.B. Dubois (1995) argued that it is the educated/White class of African Americans that would be responsible for integrating the blue collar class fully into society, thus creating a theoretical social capital exchange method between the undereducated members and the educated members of the African American society. Both Sewell (2001) and this study found that educated church members were not as aggressive in human services delivery as blue collar workers. The potential implications of these findings are fertile grounds for future research.

Pastor number 17 was highly educated and during the interview lightheartedly referenced a requirement for access to his time would be for the researcher to move to the inner city of Richmond, VA. He believed that the District of Columbia's inner city was depleting its intellectual capital, "because younger educated professionals from DC have chosen to reside in the suburbs, draining the inner city of young brain power." That action, as he describes it, creates a chain reaction that eventually will manifest, and intellectual capital loss will create a gulf between the inner city and the suburbs (Orfield, Lose, Wald, & Swanson, 2004). This gulf may also be an explanatory concept to pursue for future studies; it also may explain the aggressive nature by which blue collar churches are providing services to Wards 7 and 8 residents. Additionally, the possibility exists that the more educated people have determined

that value proposition to provide human services is problematic. As mentioned in Chapter 4, one church interviewed was located between both a retirees and a low income housing program. The pastor told the researcher that some of his retired members were extremely frustrated by people from the community breaking into the cars and homes. Apparently such a harsh reality could pose a challenge to raising funds from the retired church members to support varying human services programs.

Concurrently, it is important to note that presenting data displayed from the qualitative data of both groups (educated and undereducated) are very active in the provision of human services and as such, the reader may acknowledge the varying efforts of social capital exchange transpiring to and with the various churches within wards 7 and 8 of southeast Washington DC. Also, the finding of approximately 560,000 people being served over the decade indicates that social capital is being transferred by churches to community members and vice versa.

Hypotheses V and VI were also operationalized under Social Capital Theory within this study. Hypothesis (V) church membership size and Hypothesis (VI) estimated financial resources were quantitatively analyzed to determine their relational significance between likeliness of the provision of more human services and membership size and estimated financial resources by the varying African American churches interviewed. Neither hypothesis in this study was found to be statistically significant.

However, when examining the qualitative data in Chapter 4, this study found that African American churches within Wards 7 and 8 of southeast Washington, DC, with a large membership size, as indicated by having 300 or more members, are more likely to participate in the provision of human services. Similarly, this study found that African American

churches with large (estimated) financial resources were more likely to provide human services. The conflicting data between the qualitative and quantitative analysis regarding estimated financial resources and large churches provide potentially important implications for this study's findings, including the consideration of a small sample size and the limited power for the statistical analyses as well as possible sample bias.

Additionally, within the operationalizing of Social Capital Theory, the churches desire to serve “people in need” regardless of the governmental or foundational constraints, was implicit in every conversation. Regarding the eligibility for the population served by these churches, was the concept of church autonomy and to meet the need by serving those who requires assistance. The majority of the church leaders interviewed made service eligibility statements like—“Who so ever will let him come” (See Table 21 for pastors' comments). This biblical principle can be utilized to describe the prevailing feeling about whom the church should be serving (Frazier, 1964). The church believes if people show up requesting assistance with an identified and confirmed need, then it becomes the churches' responsibility to attempt to assist and to not deny them just because that individual makes \$10 too much to qualify for governmental assistance. This view towards social capital and the provision of human services leads to the second identified theme, a nonsystematic approach to program eligibility and evaluations, which historically have existed largely outside the traditional means of governmental bureaucracy or policy practices.

Table 21

Pastors' Comments on Who Should be Served

Church	Statements
2	Based on the needs of people that come looking for assistance.
5	By the need of the community--and the immediate contact of church member.
7	Based upon the person that comes to the church looking for help.
17	By the needs presented to the community the pastor sees, and where he and they live.
20	Based on community ministries and the needs of the community.

This nonsystematic approach to human services is also utilized by the church in evaluation of program effectiveness and would appear to map well to Social Capital Theory. Generally speaking, social capital is not articulated in a manner that allows a researcher to quantify the transferences of assets and/or positive energy with any consistency. However, when the ability for an African American church to (a) raise its own individual income independently, and (b) to establish the rate at which raised resources will be administered in the provision of human services within the respective community, then policy makers must begin to pay attention and view churches with unorthodox or nonsystemic methodologies in a more robust manner for program delivery.

This study found across multiple human services domains that the churches had a more relaxed approach at measuring program effectiveness; one could surmise that either capacity may be limited or the value proposition connected with the rigor of a formal process was not viewed as significant. A large majority of human services programs delivered were evaluated by the church leaders from a less structured and informal perspective. In fact, only three churches reported that they had an independent program evaluation, two in the program area of child care and the second in the program area of adult daycare. Most reported a more informal nonsystematic evaluation process, as evidenced by the direct quoted examples in Table 22.

The information presented in Table 22 supports other researchers. For example, Van Slyke and Roch (2004) highlight the less structured approach to program analysis of nonprofit organizations. Specifically, they make several distinguishing points regarding the relationships among the nonprofits, governments, and the community citizen. Seventy-two percent of all forms of social service privatizations are connected to some type of a nonprofit. Additionally, 50% of the average funding for nonprofits comes from the government. Finally, the

Table 22

Nonsystematic Evaluation Process-Pastoral Programs-Evaluative Statements

Church	Program	Statements
3	Income support	"Anecdotaly, yes, the program participants experience benefits having little program evaluation, but we have had people that came [sic] in to tell us thanks all the time."
16	Daycare	"Absolutely this program works. My grandchildren attend this program."
8	Health	"Yes, I see people losing weight and reports from doctors regarding blood pressure going down on some members."
2	Family strengthening	"Yes the program has been asked for by other local partners and programs to partner with them for expansion."

sophistication of the delivery of human services has required a complex measurement instrument that often times conflicts with other programming goals that are funded by the government. As such, the area of human service policy creates problems for nonprofits in determining goals and outcomes for citizens. As mentioned earlier, Social Capital Theory has not to this point been recognized for highly technical analysis and as such may provide fertile points of departure for future studies and exploration.

It is neither innovative nor shocking that a nonprofit may be struggling with the development of a strong quantitative instrument for program evaluation. However, of critical importance to the evaluation of this specific population is the independent nature by which programs are decided to be delivered and, more importantly, the eligibility requirements created by the church for program participation. Often these requirements are less restrictive and onerous than governmental funding streams. Additionally these nonprofits (African American churches) have an independent fundraising mechanism and place a sizable amount of their own resources on the table for program delivery. The concept identified within this study of a self-sustaining and independent-minded, faith-based organization that delivers human services may be further evaluated to shed light on a 21st century model of the African American church and the importance of the principles within the Social Capital Theory.

This study's examination of Social Capital Theory—initially through the variable of church membership, including education, class position, and size of membership, and financial resources—allowed the researcher to explore previously unknown variables. These unknown variables included human services provision, as it related both to independently generate financial resources and the informal structures currently used to capture and track human services delivery. Another variable included models of social capital and the flexibility with

which African American churches evaluated their programs and finally the churches autonomous position.

Policy Implementation Theory Implications

Hypotheses I and II were operationalized under Ethnic Identity Theory and Policy Implementation Theory. Specifically, agenda setting elements provided a framework for analysis of this study's results, as they related to (a) the decision to provide or not to provide specific human services within wards 7 and 8 of southeast Washington DC, and (b) whether the service provision is in response to the federal faith-based initiatives. This study assumed John Kingdon's definition of agenda setting to frame the analysis regarding the impact of both presidential initiatives on the African American churches in Wards 7 and 8. Kingdon (1995) refers to a list of problems or subjects that people, both inside and outside of government, are paying close attention to and further that agenda setting narrows the list to one that by which receives the attention.

In 2002, President Bush, with Executive Order 13279, single-handedly created a national forum for the relevance and openness of government partnerships with faith-based entities. Executive Order 13279 became a centerpiece of the Bush Administration domestic policy agenda. President Obama also utilized the Office of the White House as the center of his Faith and Neighborhood Partnerships Initiative. From this office, the administration coordinates with the 12 federal centers for the faith and community-based initiatives created under the Bush Administration. The goal of the program is similar to the previous administration's goals of forming partnerships at all levels of government and nonprofits to engage in the delivery of human and community-based services.

However, a key element that was communicated from the “bully pulpit” of the Bush White House, but not heard explicitly or even rejected by members of the population interviewed, was for the churches to compete for money with existing nonprofits. The pastor (Church 1) stated, “The need out here in the community is so great and the resources are so scarce, how are we to cut from one entity to use another entity in the same neighborhood that are providing the same services the same way? Further, the Republican Party is the party of faith, they just don’t live it out in works,” which may explain portions of the political partisanship (Dillard, 2001).

All 20 churches interviewed in this study knew of the existence of both presidents’ faith-based initiatives; however, the majority of the church pastors appeared resolute about the fact that neither initiative had additional resources of support specifically for faith-based entities. Of notable importance to findings of this study was the comprehensive and sophisticated understanding of the concept of the separation of church and state by the church leaders interviewed. Ninety-five percent of the churches expressed no relationship between their perceptions of the separation of church and state and any attempt to apply for a governmental grant.

Additionally, 19 of the 20 churches appeared, on one hand, to be clear about the separation of church and state and, that it did not apply to human services provision as long as the church did not require the client to join the church for receipt of benefits, as indicated in Table 23.

Pertaining to agenda setting by either Republican or Democratic administrations, all 20 churches admitted that it made no difference which party, through their agenda setting, made federal dollars available for faith-based entities to pursue in the provision of human services.

Table 23

Separation of Church and State-Pastors' Comments

Church	Statements
12	"No, people do not really understand the constitution. . .as it relates to the separation of church and state."
15	"No, there is a misconception of church and state. . . ."
19	"No, this is a figment in the mind of other folk, the country founded with God as a basis, one does not dictate to the other."

Descriptively, on average, 75% stated they did not participate with either Bush or Obama's initiative, and 85% stated that neither initiative influenced a change in human service delivery by their churches. This was noteworthy because eight pastors reported having direct access to the Obama Administration's White House chief liaison's cell phone number for the President's Faith and Neighborhood Partnership Initiative. Ultimately, in relationship to Hypotheses I and II as described previously, this study found that neither President Bush's nor President Obama's initiatives significantly influenced the provision of human services by African American churches within Wards 7 and 8 of southeast Washington DC. As such, agenda setting did not provide as significant a role in this study as anticipated prior to data collection.

Pragmatic Policy Implications

The pragmatic implications became illuminated as a critical element for policy discussions following from the current analyses.

Every organization has precepts and values that prove foundational elements for them. For the Black church, its Christian values have at times lifted a nation and other times discriminated against people, including the African American church itself (King, 1998). This study found similar patterns revealed by earlier studies and documents mentioned in Chapter 2. For example, Pinn and Pinn (2002) described the early European settlers/colonists' internal struggle to reconcile the precepts of the Bible with the attitudes and behaviors of the day regarding slavery, and that the education of the Bible would lead to a schism regarding God's plan for slaves as a tool of social control of behavior for the slaves. In addition, the Reverend Richard Euell (1909), an African American minister of Milford, OH, published "A Plan to Reach the Negro." African Americans could be recruited more rapidly into the Socialist Party if the

Socialists would go to African Americans in their churches and point out “the way to freedom and plenty.” The Bible and even motion pictures about the Passion Play could be used effectively to imbue religion with radicalism and convince the working class of the evils of the capitalist system and the virtues of socialism (Dorn, 1998, p. 65). Finally, the African American churches' battle with homosexuality is nothing new. In the fall of 1929, Rev. Adam Clayton Powell, Sr., pastor of Abyssinian Baptist Church in Harlem, NY, launched a campaign against homosexuality and other “vices” in the African American community (Harris, 2008, p. 493).

The African American churches in Wards 7 and 8 are still are still evolving to meet the needs of their communities; they are constantly re-evaluating, and even reinventing themselves, to pragmatically address community issues, thus forcing values and precepts to be realigned. This ongoing engagement with contemporary social issues was reflected in the interview and demonstrated by some of the observed comments in Table 24.

Table 24

Church Value Statements Made by Pastors

Church	Statements
4	"We marry gay and lesbian people because it is an issue for us of social justice."
9	"We educate members in the community about heterosexual and homosexual issues and activities because we can not ignore them."
18	"I am a woman head pastor, not co-pastor, and we do exist. . . ."

Implied within each of the comments in Table 24 are values and precepts that exist within the African American church within Wards 7 and 8 supporting these contemporary issues. The pastor of church 4, referenced the need to marry gay and lesbian men and women as an issue of social justice; the pastor of Church 9 referenced educating the community about heterosexual

and homosexual activities as a strong measure of prevention for the AIDS epidemic (discussed below); and finally, the pastor of Church 18 mentioned that she is a head pastor as recognizing the old stereotypes of women not having a place in ministry. Each of these statements continue to present a value adjustment challenge to the traditional precepts of the African American church within Wards 7 and 8.

Relative to this study specifically, we have utilized the word pragmatic to indicate the African American churches' response and action to crisis issues that are presenting community challenges within Wards 7 and 8. For the purposes of this study, this researcher defines pragmatic as an approach to problem solving or affairs that strike a balance between principles and reality.

Accordingly, a 2008 study conducted by the Centers for Disease Control found the HIV/AIDS epidemic was taking a great toll on the African American community. Specifically, within the nation's capital, it is estimated that 3% of all residents are living with HIV/AIDS. The greatest percentages of those living with the disease were found to be African American males at the rate of 6.5%. More importantly, these findings exceed HIV population estimates for several countries within Africa, Asia, and the Caribbean (Edwards, Irving, & Hawkins, 2011).

Rates this high exceed epidemic levels. As such, many of the church leaders interviewed have responded in kind. Traditionally, the thought of African American churches as a distribution point for condoms, or as forum for the community regarding preventing HIV/AIDS behaviors, and conversations about healing and randomized HIV/AIDS screening within the community might be troubling at the very least. However, the reality that HIV has grown exponentially over the past decade is a testament that members located within Wards 7 and 8 are having unprotected sex outside the confines of church-sanctioned marriages. These acts include

both heterosexual and homosexual activities, and as such the African American church has taken a practical approach to addressing this issue. The example of condom distribution is symbolic for the pragmatic approach that many of these churches have taken to engage with their government and more importantly to the provision of human services within their respective communities.

More explicitly, these pragmatic policy acts, including the provision of condoms and the education of the church community regarding heterosexual and homosexual activities as a result of HIV/AIDS epidemic, challenge the foundations of traditional or orthodox believers. Hodge (2005) describes these believers as having derived their value system from outward authority, examples of religion including this thought process include Christian, Muslim and Hindus, to name a few. These religions rely on the historic mainstream tenets of respective traditions. These types of believers are often referred to as conservative as they rely on these tradition norms and views in shaping their current perspective (Hodge, 2005).

Traditionally, Christians believe their values are promoted through the Bible (Colson & Vaughn, 1992). These values promoted by Christians generally include affirmation regarding a human being's worth, love and care for the poor, and monogamous relationships between a man and woman. The researcher articulates the findings from this study regarding the care for the poor in both the Ethnic Identity and the Social Capital sections of Chapter 5. However, the last component of monogamous sexual relationships between men and women expressed by Colson and Vaughn (1992) is being explored under pragmatic policy implications. By the very nature of the disease of HIV/AIDS, the African American churches within Wards 7 and 8 are forced to face the fact that residents within the community of the churches are not only having challenges with income levels but also are having difficulty remaining within the bounds of monogamous

sexual relationships with their peers. Additionally, for some, sexual relationships extend beyond heterosexual relationships to same sex relationships

Just as African American churches historically responded to the challenge to oppose segregation, resist other socioeconomic constraints, and to promote education, so generally speaking do the churches identified in Wards 7 and 8 of southeast Washington, DC in providing the prevention and supportive services for those populations both infected and affected by HIV/AIDS.

Future Research and Policy Implications

This was an exploratory study that attempted to understand the relationship(s), if any, between African American churches in Wards 7 and 8 of southeast Washington DC, their human services delivery levels, and both presidential faith-oriented initiatives. Because of the scarcity of studies on these important issues, the researcher conceived this particular project as a study that would lay the foundation, through insight and information, for future investigations. This study utilized the perceptions of a key informant convenience sample, which presented limited challenges with recollection of data over-time (Johnson, 1998; Kazura, 2000; Watts & Borders 2005). This study employed a convenience sample of African American churches in southeast Washington, DC with data collected using a semistructured interview. Many of the policy implications below are described throughout Chapter 5.

This study was fortunate to have a sample of large mature churches and leaders to provide supportive data for this researcher to analyze. Generally, the research community is not widely trusted and accepted within the population for this study. This finding can be explained by the history of researchers who collected data regarding the status of the church and community and then did not provide any feedback to the church or community regarding data

found; and also the possibility of the researcher being utilized as an instrument to prove or disprove concepts or policies that may have an adverse effect on the population described (African American church).

For example, it was reported that in 2011 that the local government contracted with a notable research institution to evaluate the likelihood of members of churches in all eight wards of southeast Washington, DC to marry gay, lesbian, and transvestites within that study's identified churches. Additionally, it was reported that findings may have been utilized by the local government to potentially discontinue funding on other programs that were not at all connected to the variables within the above study. Some pastors reported feeling the "perceived or real" pressure of either honoring their commitment to the faith and/or honoring their commitment to the community in the provision of human services.

In addition to the variety of future research questions outlined in the previous sections, this study found a historical and natural tension between churches and government, a tension which has given birth to a new breed of church leaders who have practical experience in holding government accountable more times than in delivering services. This can be encapsulated by the statement of the pastor of Church 15, "God's law and dominion over the African American church's life and resources supersedes man's law and expectations of the African American church."

A natural tension exists between the African American churches' demand for governmental accountability in the promulgation of public policy and any potential collaborative partnership with the government in the delivery of human services programs. Some future study might explore the philosophical and operational barriers to the collaboration of African

American churches with the government; that same study might inquire about the advantages and disadvantages of fiscal connections between Black churches and the federal government.

A future research model or hypothesis for potential exploration includes the examination of the characteristics of the African American church that has the clear autonomy (an ideal autonomous church) to hold the government accountable and to provide human services but not reliant upon governmental support. Such a future study should analyze the following variables: the size of the membership of the church, the educational level of the pastor, the political savyness of the pastor, the percentage of the church's income allocated to the provision of human services, the past experience of the church in partnering with federal/state/local governments to deliver a service or services. Future examinations that are inclusive of the identification of varying model churches will play a pivotal role in shaping any human service policy that attempts to change the behavior of a church.

Human services domains identified within this study highlight a limited number of potential human service delivery options; however, this study clearly reports that the churches interviewed were and are actively providing needed support within the communities. For example, this study found many income support programs were being provided to the community even prior to the church having a physical building to provide priestly church services (Nelsen & Nelsen, 1975). These support programs often provide a staple of community support where governmental programs fall short of meeting a need or have specifically chosen not to meet the needs. Additionally, it was not surprising finding that there were a lack of church resources being funneled into refugee programs. Although many churches realize the need and importance of the provision of this type of support for the members within the community, the current national economic recession has placed a strain on various churches' resources limiting

the types of services that can be provided. Similar to findings of Bositis (2006) and Lincoln and Mamiya (1990), daycare is still an important service that is being provided by some churches to the community. This service has sizable government resources that support this daily service utilized by low-income working parents. However, governmental regulations and penalties have forced many churches to make hard decisions of where or even whether this service resides within the future service delivery model of the church institution.

Twenty-first century urban human services policy should be developed based on the underlying assumption that most churches are actively participating in the lives of their church membership and community. Additionally, policymakers should be aware of the inherent distrust of government by churches to be a positive engine for change within the community, as many historic unintended consequences have been created as a result of some public policy. Charismatic church leaders (Barker, 2004) within the targeted communities should be identified and relationships should be nurtured that extend beyond election cycles. Policy developers would also benefit by identifying the churches prophetic direction (i.e., the focus of the churches ministry or human service passions) (Nelsen & Nelsen, 1975). The addition of simplistic data collection and reporting tools that may be provided at a nominal cost or freely, will provide access to policymakers for gathering a true estimate of what impact their dollars have and what impact the church is having with their own resources. Service delivery dollars should be relaxed to allow for more flexibility to determine eligibility of services for the recipients.

Accordingly, this researcher recognizes that the findings are the perceptions of the pastors or church leaders and are not generalizable. Additionally, potential challenges regarding subjective data points must be taken into consideration as well as small sample size, sampling challenges, and possible sample biasness. However, with the inclusion of both qualitative and

quantitative data, the researcher has been able to develop a comprehensive view of the state of human services delivery for the 20 churches surveyed in Wards 7 and 8 in southeast Washington DC and through this exploratory study raise implications for future studies.

Summation of Findings

All church respondents reported interviewed reported participation in some level of provision of human services. Two churches provided two services, 3 churches provided three services; 3 churches provided four services; 6 churches provided five services; 5 churches provided six services; with one church providing seven services. Overall, 15 of the 20 churches in the study provided four or more human services within Wards 7 and 8 of southeast Washington, DC. This appears to be a considerable amount of African American churches that are committed to the provision of human services.

All 20 of the churches' estimated annual income placed them in the study's medium to mega church income categories (Burlingame 2005), with the majority being large churches: 10 churches ranging between \$213,901 and \$1,426,000; 6 churches being medium and ranging between \$35,001 and \$213,900; and 4 churches ranging in the category of mega churches with income above \$1,426,000. The convenience sample from this study found that 7 (47%) of the 15 churches that provided four or more human services were large income churches, and 4 (26.5%) each of both medium and mega churches provided four or more services. Also of importance to note was of the 15 that are providing four services or more, 9 of the churches utilize a substantial percentage of the churches' income, between 26% to 49%, to fund and support human services provision, and the remaining 6 churches utilize between 1% and 25% of the gross income for the provision of services.

Ethnic Identity Model Implications

- African American Churches from this study were found to be providing human services to and within their various communities. The high rate of African American's located with in wards 7 & 8 provide a challenge in determining whether the ethnic portion of the ethnic identity model (1975) is being fulfilled by choice, or whether the model is meeting it prophetic calling because of existing demographic and social need. However, churches in 2011 are clearly attempting to meet the needs the largely African American community.
- The majority of African American Church Pastor's also perceived President Obama as more friendly than President Bush in relationship to the provision of human services. This is very interesting as some pastors admit to not having factual data to support this perception. As all interviewees admitted that federal dollars made available would be pursued no matter which whether a Republican or Democrat were president. It appears that the analysis of who is more friendly is comprised of other variables not examined in this study (i.e. the general domestic policy stance of the President, the appearance the President presents regarding low income and low to middle class Americans is also critical)
- Pastors view the African American church as social change agent, within the community and within the walls of government.

Social Capital Theory

- Both churches with blue collar members and churches with members of 2 years college education or more are actively involved the provision of human services. Proportionally, however the blue collar churches maybe more aggressive in the levels of human services provision.
- The African American churches of this study believe in the capacity of the church to meet the need of the community members regardless of potential governmental eligibility and support serving what ever presenting needs arise within the community reinforcing or reflecting the values and precepts of the church -Who so ever will let him come- the responsibility of the church to help all individuals that show up at the church regardless of governmental eligibility requirements
- The large majority of the churches interviewed has an estimated large financial budget and are viewed as a Self-Sustaining independent minded faith based organizations that delivers human services. The different mindset may provide a fertile ground for future exploration regarding the church as a partner or leader of human service provision.

Policy Implementation Implications

- This study found that both presidents, especially President Bush, have been successful in introducing the concept of faith-based entities to openly participate in human service delivery.

He successfully utilized the Office of the Whitehouse to educate the interviewees that his initiative was active.

- A deeper probe into whether the churches were familiar with President Bush's Initiative found that they were not, furthermore some church leaders expressed disappointment about the inadequate funding of the Initiative.
- President Obama's Initiative did only slightly better than his predecessor
- Overall policy implementation and agenda setting were not found to have a significant impact

Pragmatic Policy Implications

- As a result the current crisis of HIV/AIDS many churches raising and addressing issues related to both heterosexual and homosexual activities.
- As a direct result of the national crisis of HIV/AIDS, there are notable challenges within the Wards 7 & 8; 1) 3% of all residents are living with HIV/AIDS; 2) African American males were found to have the largest contraction rate of the disease at 6.5%; 3) These numbers exceed HIV population estimates for several countries Africa, Asia and Caribbean (Edwards and Irving 2011) churched have reacted aggressively to this challenge
- Traditional African American church values are being reexamined and sometimes realigned
- Churches have reacted very pragmatically in some instances by providing community open forums to address heterosexual and homosexual sexual activities and other instances providing HIV/AIDS blood and swab testing sites and the provision of condom distribution

Future Policy Implications

1. Government should provide the supportive structure at the local level to aid Non-profit/churches in provision of services, by being more creative in meeting the regulatory objectives of each program.
2. Government should support the churches by providing solid web based instruments for the church to evaluate holistic human indications of results oriented outcomes.
3. Government should support non-profits/churches' approach to take a holistic method to delivery of human services.
4. Government should work to research the churches focus and direction regarding human service delivery; identify and understand the charismatic leaders of the various African American churches that reside within the targeted community and, where possible align program objectives with church or ministry objectives.

5. Provide a simplistic data collection and reporting tool that will ensure that proper and fair analyses of services are available to the church for utilization.
6. The research/academic community needs to work very hard to restore faith and confidence within this community.

This study addressed the presidential initiatives on human services, of which additional and other questions were addressed and uncovered. The African American church has gone through a major transformation over the past 50 years. As with any exploratory study with a small convenience population that relies on the human recollection of data, the human factor is the study's greatest strength and most basic weakness.

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APPENDIX A

Semistructured Survey Guide and Interview Guide

Purpose of Semistructured Interview on the Analysis of the Delivery of Health and Human Services by Faith-Based Organizations:

To gather relevant information regarding the impact of both President Bush and Obama's Executive Order regarding the provision of human services by African American Churches in southeast Washington, DC. The guide will gather information regarding the perceptions of the targeted churches of both Presidential Initiatives. It will also determine what these human services or church ministries are, how they are provided, why they were chosen to be provided, and the extent of the service provision over the past decade.

Respondents: The study will have 20 respondents representing 40 African American churches that are located within southeast Washington, DC.

Interviewer: Dennis C. Parker (investigator/researcher).

Time and Duration: Each interview may take up to 90 minutes. At a rate of approximately two per day, the interviews should be completed in 30-day timeframe depending upon availability of the church leadership.

Method: The semistructured interview will be carried out in a private area within the church with the interviewer and relevant church administration persons available. With the respondents' permission the interviews will be tape recorded, for a later transcription.

Privacy, Confidentiality, Informed Consent: Each respondent selected will represent a church located in southeast Washington, DC. The respondents will understand that they are not obligated to participate in the interview. These respondents will not be harmed in any way. None of the information will be of a personal nature and all data will be coded to ensure the churches are not identified. If a respondent agrees to the interview, he or she will be asked to sign an appropriate informed consent form.

Study Research Questions:

1. To what degree do African American churches in southeast Washington, DC provide human service programs?
2. How much perceived change in the provision of human services by African American churches has occurred since calendar year 2000 compared to calendar year 2010?
3. To what degree if at all has the Obama Administration's Faith-Based and Neighborhoods Partnership Initiative influenced the perception of the provision of human services by African American Churches in Southeast D.C.?

4. To what degree if at all has the Bush Administration's Faith-Based Initiative influenced the perception of the provision of human services by African American Churches in Southeast D.C.?
5. How do African American churches in Southeast D.C. determine what types of human service programs to provide?
6. Does participation of African American Churches in Southeast D.C. in human service delivery differ as a function of membership size, membership financial donations, social status of congregation, and the educational level of congregation?

Interview Guide

Theme 1 –Human Service Delivery

Opening Questions

1. Did your churches perception of the separation of church and state influence your decision to apply for a grant?
2. Does the fact that a republican or democrat made federal dollars available for faith based entities to access through competition influence this church's decision to participate
3. How did your church decide to participate or not in the Bush and or Obama Initiative
4. Has either initiative changed your approach to deliver human services, why or why not?
5. How does your church determine which human services or community ministries to provide?

Category I - Income Support

1. Does the church have a program in which the purposes include the provision of financial resources/assistance to low-income individuals or families within the community? Can you tell me a little about what this program does?
 Yes
 No
2. What is the name(s) of the program(s)
3. What year was the program started?
4. Have there been any major changes to the program in the past 10 years?
5. If so, why did the program change?
 - a. What were the changes?
 - b. When did the changes take place
6. Does your church receive any government funding either federal or local to provide income support services? If yes by whom and what year did the funding begin?
7. During calendar year 2009 what number of residents were served in this program?
 - a. In general has the number of residents served increased, decreased or stayed the same since calendar year 2000?
 - b. What number of residents were served in this program in 2008, 2007, etc through 2000, if available?
8. Did the program work? How do you know?

Category II – Child Daycare

1. Does the church have a program in which the purposes include the provision of daytime supervision, recreation, and supportive services for children? Can you tell me a little about what this program does?
Yes
No
2. Is this service program limited to low income or means tested recipients
Yes
No
3. If not what percent of recipients are low income? 0 to 100 percent
4. Is the primary purpose of this program education or daycare?
5. What is the name(s) of the program(s)
6. What year was the program started?
7. Have there been any major changes to the program in the past 10 years?
8. If so, why did the program change?
 - a. What were the changes?
 - b. When did the changes take place
9. Does your church receive any government funding either federal or local to provide daycare services? If yes by whom and what year did the funding begin?
10. During calendar year 2009 what number of residents were served in this program?
 - a. In general has the number of residents served increase or decrease since calendar year 2000?
 - b. What number of residents were served in this program in 2008, 2007, etc through 2000, if available?
11. Did the program work? How do you know?

Category III - Adult Daycare

1. Does the church have a program whose purposes include the provision of daytime supervision, recreation, and supportive services for adults? Can you tell me a little about what this program does?
Yes
No
2. Is this service program limited to low income or means tested recipients
Yes
No
3. If not what percent of recipients are low income? 0 to 100 percent
1. What is the name(s) of the program(s)
2. What year was the program started?
3. Have there been any major changes to the program in the past 10 years?
7. If so, why did the program change?
 - a. What were the changes?
 - b. When did the changes take place

8. Does your church receive any government funding either federal or local to provide daycare services? If yes by whom and what year did the funding begin?
9. During calendar year 2009 what numbers of residents were served in this program?
 - a. In general has the number of residents served increased, decreased or stayed the same since calendar year 2000?
 - b. What number of residents were served in this program in 2008, 2007, etc through 2000, if available?
10. Did the program work? How do you know?

Category III - Housing

1. Does the church have a program in which the purposes include the provision of services to assist low-income individual and families with securing and maintaining adequate housing or the provision of temporary shelter for the homeless? Can you tell me a little about what this program does?
 Yes
 No
2. Is this service program limited to low income or means tested recipients
 Yes
 No
3. If not what percent of recipients are low income? 0 to 100 percent
4. What is the name(s) of the program(s)?
5. What year was the program started?
6. Have there been any major changes to the program in the past 10 years?
7. If so, why did the program change?
 - a. What were the changes?
 - b. When did the changes take place
8. Does your church receive any government funding either federal or local to provide housing services? If yes by whom and what year did the funding begin?
9. During calendar year 2009 what number of residents were served in this program?
 - a. In general has the number of residents served increased, decreased or stayed the same since calendar year 2000?
 - b. What number of residents were served in this program in 2008, 2007, etc through 2000, if available?
10. Did the program work? How do you know?

Category IV - Health

1. Does the church have a program in which the purposes include the provision of services to assist low-income individual and families in preventing disease, prolonging life and the promotion of healthy lifestyles? Can you tell me a little about what this program does e.g. diabetes, flu shot or AIDS ministry?
 Yes
 No

2. Is this service program limited to low income or means tested recipients
Yes
No
3. If not what percent of recipients are low income? 0 to 100 percent
4. What is the name(s) of the program(s)
5. What year was the program started?
6. Have there been any major changes to the program in the past 10 years?
7. If so, why did the program change?
 - a. What were the changes?
 - b. When did the changes take place?
4. Does your church receive any government funding either federal or local to provide health services? If yes by whom and what year did the funding begin?
9. During calendar year 2009 what number of residents were served in this program?
 - c. In general has the number of residents served increased, decreased or stayed the same since calendar year 2000?
 - d. What number of residents were served in this program in 2008, 2007, etc through 2000, if available?
10. Did the program work? How do you know?

Category IV - Refugee

1. Does the church have a program in which the purposes include the provision of services to a person(s) that has fled a foreign country because of fear of persecution? Can you tell me a little about what this program does?
Yes
No
2. Is this service program limited to low income or means tested recipients
Yes
No
3. If not what percent of recipients are low income? 0 to 100 percent
4. What is the name(s) of the program(s)?
5. What year was the program started?
6. Have there been any major changes to the program in the past 10 years?
7. If so, why did the program change?
 - a. What were the changes?
 - b. When did the changes take place?
8. Does your church receive any government funding either federal or local to provide refugee services? If yes by whom and what year did the funding begin?
9. During calendar year 2009 what number of residents were served in this program?
 - a. In general has the number of residents served increased, decreased or stayed the same since calendar year 2000?
 - b. What number of residents were served in this program in 2008, 2007, etc through 2000, if available?
10. Did the program work? How do you know?

Category V - Family Strengthening

1. Does the church have a program in which the purposes include the provision of services designed to empower family members (adults and children) to develop strong communication, parenting and positive social skills e.g. marriage, parenting and domestic violence programs? Can you tell me a little about what this program does?
Yes
No
2. Is this service program limited to low income or means tested recipients
Yes
No
3. If not what percent of recipients are low income? 0 to 100 percent
4. What is the name(s) of the program(s)?
5. What year was the program started?
6. Have there been any major changes to the program in the past 10 years?
7. If so, why did the program change?
 - a. What were the changes?
 - b. When did the changes take place?
8. Does your church receive any government funding either federal or local to provide family strengthening services? If yes by whom and what year did the funding begin?
9. During calendar year 2009 what number of residents were served in this program?
 - c. In general has the number of residents served increased, decreased or stayed the same since calendar year 2000?
 - d. What number of residents were served in this program in 2008, 2007, etc through 2000, if available?
10. Did the program work? How do you know?

Category VI – Other Services

1. Does the church provide any additional services not mentioned above? Can you tell me a little about what these programs do?
Yes
No
2. Is this service program limited to low income or means tested recipients
Yes
No
3. If not what percent of recipients are low income? 0 to 100 percent
4. What is the name(s) of the program(s)?
5. What services does the program provide?
6. Have there been any major changes to the program in the past 10 years?
7. If so, why did the program change?
 - a. What were the changes?
 - b. When did the changes take place?

8. Does your church receive any government funding either federal or local to provide other services? If yes by whom and what year did the funding begin?
9. During calendar year 2009 what number of residents were served in this program?
 - a. In general has the number of residents served increased, decreased or stayed the same since calendar year 2000?
 - b. What number of residents were served in this program in 2008, 2007, etc through 2000, if available?
10. Did the program work? How do you know?

Theme 2 – Change in Service Delivery Over time

Bush Administration

1. Are you familiar with Former President Bush’s Faith Based Initiative, Yes or No? To what extent?
2. Did the President Bush’s Federal Faith Based Initiative influence or change the service programs your church provided?
 - If yes how
 - If no why not

Obama Administration

1. Are you familiar with President Obama’s National Faith-Based and Community Partnership, Yes or No? To what extent?
2. Did President Obama’s National Faith-Based and Community Partnership Initiatives influence or change the service programs your church provided?
 - If yes how
 - If no why not
5. Do you perceive the Obama Administration as more friendly, less friendly or about the same as the previous Bush Administration as it relates to Faith Based providers of human service?

Theme - 3 Socio-Economic & Demographic Variables

Education and Social Class of Members

1. What percentage of the adult members of the congregation have a high school diploma/equivalent or below?
 - Less than 25 percent.....__1
 - 25 percent – 49 percent__2
 - 50 percent – 74 percent__3
 - 75 percent or more__4

2. What percentage of the adult members of the congregation has two (2) years or more of college education?

- Less than 25 percent__1
- 25 percent – 49 percent__2
- 50 percent - 74 percent__3
- 75 percent or more__4

3. What percentage of the adult members of the congregation work in a professional job

- Less than 25 percent..... __1
- 25 percent – 49 percent__2
- 50 percent - 74 percent__3
- 75 percent or more__4

4. What percentage of the adult members of the congregation are in a blue collar job?

- Less than 25 percent.....__1
- 25 percent – 49 percent__2
- 50 percent – 74 percent__3
- 75 percent or more__4

5. What percentage of the adult members of the congregation are low-income?

- Less than 25 percent.....__1
- 25 percent – 49 percent__2
- 50 percent – 74 percent__3
- 75 percent or more__4

Church Resources & Membership Size

1. What is the approximate membership/congregants of the congregation?

- Less than 150.....__1
- 150–299.....__2
- 300–499.....__3
- 500–999.....__4
- 1,000 or more__5

APPENDIX B
Coding Manual

Number Code of the Categorical Questions

Opening Questions	1-5
Income Support	6-15
Childcare	16-28
Adult Daycare	29-42
Housing	43-56
Health	57-70
Refugee	71-84
Family Strengthening	85-98
Other Services	99-112
Bush Administration	113-114
Obama Administration	115-117
Education & Social Class	118-122
Church Resources & Membership Size	123-124
Church Human Service Levels	125-128

1. Did your churches perception of the separation of church and state influence your decision to apply for a grant?

0= No answer	1=yes	2=no
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2. Does the fact that a republican or democrat made federal dollars available for faith based entities to access through competition influence this church's decision to participate

0= No answer	1=yes	2=no
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3. How did your church decide to participate or not in the Bush and or Obama Initiative

0= No answer	1=yes	2=no
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4. Has either initiative changed your approach to deliver human services, why or why not?

0= No answer	1=yes	2=no
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5. How does your church determine which human services or community ministries to provide?

0=No answer	1=community needs	2=formal needs assessment
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6. Does the church have a program in which the purposes include the provision of financial resources/assistance to low-income individuals or families within the community? Can you tell me a little about what this program does?

0= No answer	1=yes	2=no
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7. What is the name(s) of the program(s)

Not coded

8. What year was the program started?

0=no program	1= 1 to 5 years	2 = 6 to 10 years	3 = 11 to 20 years	4= 21 to 30 years	5= 31 to 50 years	6= > 50
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9. Have there been any major changes to the program in the past 10 years?

0= No answer	1=yes	2=no
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10. If so, why did the program change?
Not coded

11. Does your church receive any government funding either federal or local to provide income support services? If yes by whom and what year did the funding begin?

0= No answer	1=yes	2=no
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12. During calendar year 2009 what number of residents were served in this program?

0=cannot determine	1= 100 to 500	2=501 to 1000	3= 1001 to 2000	4= 2001 to 5000	5= > 5000
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13. In general has the number of residents served increased, decreased or stayed the same since calendar year 2000?

1=increase	2=decrease	3=same
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14. What number of residents were served in this program in 2008, 2007, etc through 2000, if available?

The Pastors Estimated the amount of people served over that time frame, utilized only in descriptive statistics to get a general understanding

15. Did the program work? How do you know?

0= No answer	1=yes	2=no
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16. Does the church have a program in which the purposes include the provision of daytime supervision, recreation, and supportive services for children? Can you tell me a little about what this program does?

0= No answer	1=yes	2=no
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17. Is this service program limited to low income or means tested recipients

1=yes	2=no	3= No program
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18. If not what percent of recipients are low income? 0 to 100 percent

0=no program	1= 1 to 25	2=26 to 50	3= 51 to 75	4= 76 to 100
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19. Is the primary purpose of this program education or daycare?

1= education	2= daycare	3= both
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20. What is the name(s) of the program(s)

Not Coded

21. What year was the program started?

0=no program	1= 1 to 5 years	2 = 6 to 10 years	3 = 11 to 20 years	4= 21 to 30 years	5= 31 to 50 years	6= > 50
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22. Have there been any major changes to the program in the past 10 years?

1= yes	2=no
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23. If so, why did the program change?

Not coded

24. Does your church receive any government funding either federal or local to provide daycare services? If yes by whom and what year did the funding begin?

1= yes	2=no
---------------	-------------

25. During calendar year 2009 what number of residents were served in this program?

0= no program	1= 1 to 50	2= 51-100	3= 101- 150	4= > 150
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26. In general has the number of residents served increase or decrease since calendar year 2000?

1=increase	2=decrease	3=same
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27. What number of residents were served in this program in 2008, 2007, etc through 2000, if available?

The Pastors Estimated the amount of people served over that time frame, utilized only in descriptive statistics to get a general understanding

28. Did the program work? How do you know?

0= No answer	1=yes	2=no
---------------------	--------------	-------------

29. Does the church have a program whose purposes include the provision of daytime supervision, recreation, and supportive services for adults? Can you tell me a little about what this program does?

0= No answer	1=yes	2=no
---------------------	--------------	-------------

30. Is this service program limited to low income or means tested recipients

0= No program	1=yes	2=no
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31. If not what percent of recipients are low income? 0 to 100 percent

0=no program	1= 1 to 25	2=26 to 50	3= 51 to 75	4= 76 to 100
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32. What is the name(s) of the program(s)

Not Coded

33. What year was the program started?

0=no program	1= 1 to 5 years	2 = 6 to 10 years	3 = 11 to 20 years	4= 21 to 30 years	5= 31 to 50 years	6= > 50 years
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34. Have there been any major changes to the program in the past 10 years?

0= No program	1=yes	2=no
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35. If so, why did the program change?

Not coded

36. What were the changes?

Not coded

37. When did the changes take place

0=no program	1= 1 to 5 years	2 = 6 to 10 years	3 = 11 to 20 years	4= 21 to 30 years	5= 31 to 50 years	6= > 50
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38. Does your church receive any government funding either federal or local to provide daycare services? If yes by whom and what year did the funding begin?

0= No program	1=yes	2=no
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39. During calendar year 2009 what numbers of residents were served in this program?

0 no answer	1= 1 to 50	2= 51 to 100	3= 101 to 200	4=> 200
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40. In general has the number of residents served increased, decreased or stayed the same since calendar year 2000?

1=increase	2=decrease	3=same
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41. What number of residents were served in this program in 2008, 2007, etc through 2000, if available?

The Pastors Estimated the amount of people served over that time frame, utilized only in descriptive statistics to get a general understanding

42. Did the program work? How do you know?

0= No program	1=yes	2=no
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43. Does the church have a program in which the purposes include the provision of services to assist low-income individual and families with securing and maintaining adequate housing or the provision of temporary shelter for the homeless? Can you tell me a little about what this program does?

0= No program	1=yes	2=no
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44. Is this service program limited to low income or means tested recipients

0= No program	1=yes	2=no
----------------------	--------------	-------------

45. If not what percent of recipients are low income? 0 to 100 percent

0=no program	1= 1 to 25	2=26 to 50	3= 51 to 75	4= 76 to 100
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46. What is the name(s) of the program(s)?

Not Coded

47. What year was the program started?

0=no program	1= 1 to 5 years	2 = 6 to 10 years	3 = 11 to 20 years	4= 21 to 30 years	5= 31 to 50 years	6= > 50
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48. Have there been any major changes to the program in the past 10 years?

0= No program	1=yes	2=no
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49. If so, why did the program change?

Not Coded

50. What were the changes?
Not Coded

51. When did the changes take place

0=no program	1= 1 to 5 years	2 = 6 to 10 years	3 = 11 to 20 years	4= 21 to 30 years	5= 31 to 50 years	6= > 50
-----------------	--------------------	----------------------	-----------------------	----------------------	----------------------	---------

52. Does your church receive any government funding either federal or local to provide housing services? If yes by whom and what year did the funding begin?

0= No program	1=yes	2=no
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53. During calendar year 2009 what number of residents were served in this program?

0 no answer	1= 1 to 50	2= 51 to 100	3= 101 to 200	4=> 200
--------------------	-------------------	---------------------	----------------------	-------------------

54. In general has the number of residents served increased, decreased or stayed the same since calendar year 2000?

1=increase	2=decrease	3=same
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55. What number of residents were served in this program in 2008, 2007, etc through 2000, if available?

The Pastors Estimated the amount of people served over that time frame, utilized only in descriptive statistics to get a general understanding

56. Did the program work? How do you know?

0= No program	1=yes	2=no
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Does the church have a program in which the purposes include the provision of services to assist low-income individual and families in preventing disease, prolonging life and the promotion of healthy lifestyles? Can you tell me a little about what this program does e.g. diabetes, flushot or AIDS ministry?

0= No program	1=yes	2=no
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57. Is this service program limited to low income or means tested recipients

0= No program	1=yes	2=no
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58. If not what percent of recipients are low income? 0 to 100 percent

0=no program	1= 1 to 25	2=26 to 50	3= 51 to 75	4= 76 to 100
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59. What is the name(s) of the program(s)

Not Coded

60. What year was the program started?

0=no program	1= 1 to 5 years	2 = 6 to 10 years	3 = 11 to 20 years	4= 21 to 30 years	5= 31 to 50 years	6= > 50
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61. Have there been any major changes to the program in the past 10 years?

0= No program	1=yes	2=no
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62. If so, why did the program change?

Not coded

63. What were the changes?

Not Coded

64. When did the changes take place?

0=no program	1= 1 to 5 years	2 = 6 to 10 years	3 = 11 to 20 years	4= 21 to 30 years	5= 31 to 50 years	6= > 50
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65. Does your church receive any government funding either federal or local to provide health services? If yes by whom and what year did the funding begin?

0= No program	1=yes	2=no
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66. During calendar year 2009 what number of residents were served in this program?

0 no	1= 100 to	2= 501 to	3= 1001 to	4= 2001 to	5=> 5000
answer/program	500	1000	2000	5000	

67. In general has the number of residents served increased, decreased or stayed the same since calendar year 2000?

1=increase	2=decrease	3=same
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68. What number of residents were served in this program in 2008, 2007, etc through 2000, if available?

The Pastors Estimated the amount of people served over that time frame, utilized only in descriptive statistics to get a general understanding

69. Did the program work? How do you know?

0= No program	1=yes	2=no
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70. Does the church have a program in which the purposes include the provision of services to a person(s) that has fled a foreign country because of fear of persecution? Can you tell me a little about what this program does?

1=yes	2=no
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71. Is this service program limited to low income or means tested recipients

0= No program	1=yes	2=no
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72. If not what percent of recipients are low income? 0 to 100 percent

0=no program	1= 1 to 25	2=26 to 50	3= 51 to 75	4= 76 to 100
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73. What is the name(s) of the program(s)?

Not coded

74. What year was the program started?

0=no program	1= 1 to 5 years	2 = 6 to 10 years	3 = 11 to 20 years	4= 21 to 30 years	5= 31 to 50 years	6= > 50
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75. Have there been any major changes to the program in the past 10 years?

0= No program	1=yes	2=no
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76. If so, why did the program change?

Not coded

77. What were the changes?

Not coded

78. When did the changes take place?

0=no program	1= 1 to 5 years	2 = 6 to 10 years	3 = 11 to 20 years	4= 21 to 30 years	5= 31 to 50 years	6= > 50
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79. Does your church receive any government funding either federal or local to provide refugee services? If yes by whom and what year did the funding begin?

0= No program	1=yes	2=no
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80. During calendar year 2009 what number of residents were served in this program?

0= No program	1= 1 to 50	2= 51 to 100	3= 101 to 150	4=>150
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81. In general has the number of residents served increased, decreased or stayed the same since calendar year 2000?

1=increase	2=decrease	3=same
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82. What number of residents were served in this program in 2008, 2007, etc through 2000, if available?

The Pastors Estimated the amount of people served over that time frame, utilized only in descriptive statistics to get a general understanding

83. Did the program work? How do you know?

0= No program	1=yes	2=no
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84. During calendar year 2009 what number of residents were served in this program?

1=yes	2= no
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85. Is this service program limited to low income or means tested recipients

0= No program	1=yes	2=no
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86. If not what percent of recipients are low income? 0 to 100 percent

0=no program	1= 1 to 25	2=26 to 50	3= 51 to 75	4= 76 to 100
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87. What is the name(s) of the program(s)?

Not coded

88. What year was the program started?

0=no program	1= 1 to 5 years	2 = 6 to 10 years	3 = 11 to 20 years	4= 21 to 30 years	5= 31 to 50 years	6= > 50
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89. Have there been any major changes to the program in the past 10 years?

0= No program	1=yes	2=no
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90. If so, why did the program change?

Not coded

91. What were the changes?

Not coded

92. When did the changes take place?

0=no program	1= 1 to 5 years	2 = 6 to 10 years	3 = 11 to 20 years	4= 21 to 30 years	5= 31 to 50 years	6= > 50
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93. Does your church receive any government funding either federal or local to provide family strengthening services? If yes by whom and what year did the funding begin?

0= No program	1=yes	2=no
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94. During calendar year 2009 what number of residents were served in this program?

0= No program	1= 1 to 100	2= 101 to 200	3= 201 to 350	4=>350
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95. In general has the number of residents served increased, decreased or stayed the same since calendar year 2000?

1=increase	2=decrease	3=same
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96. What number of residents were served in this program in 2008, 2007, etc through 2000, if available?

The Pastors Estimated the amount of people served over that time frame, utilized only in descriptive statistics to get a general understanding

97. Did the program work? How do you know?

0= No program	1=yes	2=no
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98. Does the church provide any additional services not mentioned above? Can you tell me a little about what these programs do?

1=yes	2=no
--------------	-------------

99. Is this service program limited to low income or means tested recipients

0= No program	1=yes	2=no
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100.If not what percent of recipients are low income? 0 to 100 percent

0=no program	1= 1 to 25	2=26 to 50	3= 51 to 75	4= 76 to 100
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101.What is the name(s) of the program(s)?

Not Coded

102.What services does the program provide?

Not Coded

103.Have there been any major changes to the program in the past 10 years?

0= No program	1=yes	2=no
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104.If so, why did the program change?

Not coded

105. What were the changes?

Not Coded

106. When did the changes take place?

0=no program	1= 1 to 5 years	2 = 6 to 10 years	3 = 11 to 20 years	4= 21 to 30 years	5= 31 to 50 years	6= > 50
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107. Does your church receive any government funding either federal or local to provide other services? If yes by whom and what year did the funding begin?

0= No program	1=yes	2=no
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108. During calendar year 2009 what number of residents were served in this program?

0= No program	1= 1 to 100	2= 101 to 200	3= 201 to 350	4=>350
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109. In general has the number of residents served increased, decreased or stayed the same since calendar year 2000?

1=increase	2=decrease	3=same
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110. What number of residents were served in this program in 2008, 2007, etc through 2000, if available?

The Pastors Estimated the amount of people served over that time frame, utilized only in descriptive statistics to get a general understanding

111. Did the program work? How do you know?

0= No program	1=yes	2=no
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112. Are you familiar with Former President Bush's Faith Based Initiative, Yes or No?

1=yes	2=no
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113. Did the President Bush's Federal Faith Based Initiative influence or change the service programs your church provided?

1=yes	2=no
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114. Are you familiar with President Obama's National Faith-Based and Community Partnership?

1=yes	2=no
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115. Did President Obama's National Faith-Based and Community Partnership Initiatives influence or change the service programs your church provided?

1=yes	2=no
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116. Do you perceive the Obama Administration as more friendly, less friendly or about the same as the previous Bush Administration as it relates to Faith Based providers of human service?

1= more	2= less	3=same
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117. What percentage of the adult members of the congregation have a high school diploma/equivalent or below?

1= 1 to 25	2=26 to 49	3= 50 to 74	4= > 75
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118. What percentage of the adult members of the congregation has two (2) years or more of college education?

1= 1 to 25	2=26 to 49	3= 50 to 74	4= > 75
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119. What percentage of the adult members of the congregation work in a professional job

1= 1 to 25	2=26 to 49	3= 50 to 74	4= > 75
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120. What percentage of the adult members of the congregation are in a blue collar job?

1= 1 to 25	2=26 to 49	3= 50 to 74	4= > 75
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121. What percentage of the adult members of the congregation are low-income?

1= 1 to 25	2=26 to 49	3= 50 to 74	4= > 75
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122. What is the approximate membership/congregants of the congregation?

1= 1 to 150	2=150 to 299	3= 300 to 499	4= 500 to 999	5= > 1000
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123. What is the annual amount of estimated revenue collected from the church membership that is used to support these human services programs?

1= 0 to 35,000	2=35,001 to 213,900	3= 213,901 to 1,426,000	4= > 1,426,000
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124. Do you view their community need or stressors as high medium or low within your community

1= Low	2=Medium	3= High
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125. Do your church 3 or less services or 4 or more services

1= 3 or less	2= 4 or more
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126. What is the percentage of revenue the church utilizes for the deliver of human services?

1= 1 to 25	2=26 to 50	3= 51 to 75	4= 76 to 100

127. How many human service levels are provided per church

1= 1	2=2	3=3	4=4
5=5	6=6	7=7	8=8

APPENDIX C

Supporting Data - Descriptive Statistics Tables

Table B1- Separation of Church and State

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Yes	1	5.0	5.0	5.0
Valid no	19	95.0	95.0	100.0
Total	20	100.0	100.0	

Table B2- Republican or Democrat

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid no	20	100.0	100.0	100.0

Table B3 - Participate or not with Bush or Obama

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid yes	5	25.0	25.0	25.0
Valid no	15	75.0	75.0	100.0
Total	20	100.0	100.0	

Table B4 - *Either Initiative Change Human Services Delivery*

	Frequency	Percent	Valid Percent	Cumulative Percent
No Program	1	5.0	5.0	5.0
Valid Yes	2	10.0	10.0	15.0
No	17	85.0	85.0	100.0
Total	20	100.0	100.0	

Table B5- *How Does Church Determine Which Human Services to Provide*

	Frequency	Percent	Valid Percent	Cumulative Percent
Community	17	85.0	85.0	85.0
Valid Formal	3	15.0	15.0	100.0
Total	20	100.0	100.0	

Frequency Tables by Human Service Program Domain

Income Support

Table B6 -*Does Church Provide Income Support Program*

	Frequency	Percent	Valid Percent	Cumulative Percent
yes	18	90.0	90.0	90.0
Valid no	2	10.0	10.0	100.0
Total	20	100.0	100.0	

Table B7 - Income Support Program

		Q8	Q11	Q12
N	Valid	20	20	20
	Missing	0	0	0
Mean		3.75	1.65	1.65
Std. Deviation		2.099	.671	1.348
Skewness		-.467	-1.775	1.005
Std. Error of Skewness		.512	.512	.512
Kurtosis		-1.116	2.020	.618
Std. Error of Kurtosis		.992	.992	.992

Table B8 - Age of Church Income Support Program

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No Program	2	10.0	10.0	10.0
	1-5	1	5.0	5.0	15.0
	6-10	4	20.0	20.0	35.0
	11-20	1	5.0	5.0	40.0
	21-30	3	15.0	15.0	55.0
	31-50	3	15.0	15.0	70.0
	>50	6	30.0	30.0	100.0
	Total	20	100.0	100.0	

Table B9 - Receive Government Funding

	Frequency	Percent	Valid Percent	Cumulative Percent
No Program	2	10.0	10.0	10.0
Valid Yes	3	15.0	15.0	25.0
No	15	75.0	75.0	100.0
Total	20	100.0	100.0	

Table B10 -2009 People Served thru Income Support

	Frequency	Percent	Valid Percent	Cumulative Percent
No Answer	3	15.0	15.0	15.0
100-500	9	45.0	45.0	60.0
Valid 501-1000	3	15.0	15.0	75.0
1001-2000	3	15.0	15.0	90.0
2001-5000	1	5.0	5.0	95.0
>5000	1	5.0	5.0	100.0
Total	20	100.0	100.0	

Child Daycare Descriptive Statistics

Table B11 - Does Church Provide Daycare Program

	Frequency	Percent	Valid Percent	Cumulative Percent
yes	10	50.0	50.0	50.0
Valid no	10	50.0	50.0	100.0
Total	20	100.0	100.0	

Table B12 - Childcare Program

		Q21	Q24	Q25
N	Valid	20	20	20
	Missing	0	0	0
Mean		1.70	.65	1.15
Std. Deviation		2.003	.745	1.309
Skewness		.722	.697	.633
Std. Error of Skewness		.512	.512	.512
Kurtosis		-.792	-.762	-.831
Std. Error of Kurtosis		.992	.992	.992

Table B13 – Length of Time for Existence of Church Childcare Program

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No Program	10	50.0	50.0	50.0
	1-5	1	5.0	5.0	55.0
	6-10	1	5.0	5.0	60.0
	11-20	4	20.0	20.0	80.0
	21-30	2	10.0	10.0	90.0
	31-50	1	5.0	5.0	95.0
	>50	1	5.0	5.0	100.0
	Total	20	100.0	100.0	

Table B14 - Receive Government Funding

	Frequency	Percent	Valid Percent	Cumulative Percent
No Program	10	50.0	50.0	50.0
Valid Yes	7	35.0	35.0	85.0
No	3	15.0	15.0	100.0
Total	20	100.0	100.0	

Table B14 -2009 Children Served thru Childcare

	Frequency	Percent	Valid Percent	Cumulative Percent
No Program	10	50.0	50.0	50.0
Valid 1-50	1	5.0	5.0	55.0
51-100	6	30.0	30.0	85.0
101-150	2	10.0	10.0	95.0
>150	1	5.0	5.0	100.0
Total	20	100.0	100.0	

Adult Daycare Descriptive Statistics

Table B15 -Does Church Provide Adult Daycare Program

	Frequency	Percent	Valid Percent	Cumulative Percent
yes	7	35.0	35.0	35.0
Valid no	13	65.0	65.0	100.0
Total	20	100.0	100.0	

Table B16 - Adult Daycare Program

		Q33	Q38	Q39
N	Valid	20	20	20
	Missing	0	0	0
Mean		.90	.65	.50
Std. Deviation		1.518	.933	1.051
Skewness		1.690	.808	2.416
Std. Error of Skewness		.512	.512	.512
Kurtosis		1.978	-1.419	5.996
Std. Error of Kurtosis		.992	.992	.992

Table B17 – Length of Existence of Church Adult Daycare Program

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No Program	13	65.0	65.0	65.0
	1-5	2	10.0	10.0	75.0
	6-10	2	10.0	10.0	85.0
	11-20	1	5.0	5.0	90.0
	21-30	1	5.0	5.0	95.0
	31-50	1	5.0	5.0	100.0
	Total	20	100.0	100.0	

Table B18 - Receive Government Funding

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No Program	13	65.0	65.0	65.0
	Yes	1	5.0	5.0	70.0
	No	6	30.0	30.0	100.0
	Total	20	100.0	100.0	

Table B19 - 2009 People Served thru Adult Daycare

	Frequency	Percent	Valid Percent	Cumulative Percent
No answer	15	75.0	75.0	75.0
Valid 1-50	2	10.0	10.0	85.0
51-100	2	10.0	10.0	95.0
>200	1	5.0	5.0	100.0
Total	20	100.0	100.0	

Housing Descriptive Statistics

Table B20 -Does Church Provide Housing Program

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Yes	9	45.0	45.0	45.0
No	11	55.0	55.0	100.0
Total	20	100.0	100.0	

Table B21- Housing Program

	Q47	Q52	Q53
N Valid	20	20	20
Missing	0	0	0
Mean	1.05	.70	.70
Std. Deviation	1.395	.865	1.129
Skewness	1.066	.663	1.884
Std. Error of Skewness	.512	.512	.512
Kurtosis	-.052	-1.347	3.245
Std. Error of Kurtosis	.992	.992	.992

Table B22- Length of Time in Existence of Housing Program

	Frequency	Percent	Valid Percent	Cumulative Percent
No Program	11	55.0	55.0	55.0
1-5	2	10.0	10.0	65.0
6-10	4	20.0	20.0	85.0
Valid 11-20	1	5.0	5.0	90.0
21-30	2	10.0	10.0	100.0
Total	20	100.0	100.0	

Table B23 - Receive Government Funding

	Frequency	Percent	Valid Percent	Cumulative Percent
No Program	11	55.0	55.0	55.0
Yes	4	20.0	20.0	75.0
Valid No	5	25.0	25.0	100.0
Total	20	100.0	100.0	

Table B24 - 2009 People Served by Housing

	Frequency	Percent	Valid Percent	Cumulative Percent
No Program	11	55.0	55.0	55.0
1-50	6	30.0	30.0	85.0
51-100	1	5.0	5.0	90.0
Valid 101-200	1	5.0	5.0	95.0
>200 people	1	5.0	5.0	100.0
Total	20	100.0	100.0	

Health Descriptive Statistics

Table B25 -Does Church Provide Health Program

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid yes	18	90.0	90.0	90.0
Valid No	2	10.0	10.0	100.0
Total	20	100.0	100.0	

Table B26 - Health Program

	Q61	Q66	Q67
N Valid	20	20	20
N Missing	0	0	0
Mean	2.45	1.45	1.15
Std. Deviation	1.356	.759	1.137
Skewness	-.094	-1.017	2.305
Std. Error of Skewness	.512	.512	.512
Kurtosis	-.402	-.371	6.800
Std. Error of Kurtosis	.992	.992	.992

Table B27 – Length of Time in Existence of Health Program

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid No Program	2	10.0	10.0	10.0
Valid 1-5	2	10.0	10.0	20.0
Valid 6-10	7	35.0	35.0	55.0
Valid 11-20	4	20.0	20.0	75.0
Valid 21-30	4	20.0	20.0	95.0
Valid 31-50	1	5.0	5.0	100.0
Total	20	100.0	100.0	

Table B28 - Receive Government Funding

	Frequency	Percent	Valid Percent	Cumulative Percent
No Prog/No Answer	3	15.0	15.0	15.0
Valid Yes	5	25.0	25.0	40.0
No	12	60.0	60.0	100.0
Total	20	100.0	100.0	

Table B29 - 2009 People Served Through Health Program

	Frequency	Percent	Valid Percent	Cumulative Percent
No Program or answer	4	20.0	20.0	20.0
Valid 100-500	13	65.0	65.0	85.0
501-1000	1	5.0	5.0	90.0
1001-2000	1	5.0	5.0	95.0
>5000 people	1	5.0	5.0	100.0
Total	20	100.0	100.0	

Refugee Descriptive Statistics

Table B30 - Does Church Provide Refugee Program

	Frequency	Percent	Valid Percent	Cumulative Percent
No Program	1	5.0	5.0	5.0
Valid Yes	2	10.0	10.0	15.0
No	17	85.0	85.0	100.0
Total	20	100.0	100.0	

Table B31 - Refugee Program

		Q75	Q80	Q81
N	Valid	20	20	20
	Missing	0	0	0
Mean		.15	.20	.10
Std. Deviation		.489	.616	.447
Skewness		3.436	2.888	4.472
Std. Error of Skewness		.512	.512	.512
Kurtosis		11.885	7.037	20.000
Std. Error of Kurtosis		.992	.992	.992

Table B32 –Length of Time in Existence of Refugee Program

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No Program	18	90.0	90.0	90.0
	1-5	1	5.0	5.0	95.0
	6-10	1	5.0	5.0	100.0
	Total	20	100.0	100.0	

Table B 33 - Receive Government Funding

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No Program	18	90.0	90.0	90.0
	No	2	10.0	10.0	100.0
	Total	20	100.0	100.0	

Table B34 -2009 People Served Through Refugee Program

	Frequency	Percent	Valid Percent	Cumulative Percent
No Program	18	90.0	90.0	90.0
Valid 1-50	1	5.0	5.0	95.0
51-100	1	5.0	5.0	100.0
Total	20	100.0	100.0	

Family Strengthening Descriptive

Table B35 - Does Church Provide Family Strengthening Program

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid yes	18	90.0	90.0	90.0
No	2	10.0	10.0	100.0
Total	20	100.0	100.0	

Table B36 - Family Strengthening

	Q89	Q94	Q95
N Valid	20	20	20
Missing	0	0	0
Mean	2.60	1.70	2.05
Std. Deviation	1.789	.657	1.572
Skewness	.493	-2.079	.090
Std. Error of Skewness	.512	.512	.512
Kurtosis	-.504	3.176	-1.586
Std. Error of Kurtosis	.992	.992	.992

Table B37 – Length of Time in Existence of Family Strengthening Program

	Frequency	Percent	Valid Percent	Cumulative Percent
No Program	2	10.0	10.0	10.0
1-5	4	20.0	20.0	30.0
6-10	5	25.0	25.0	55.0
Valid 11-20	3	15.0	15.0	70.0
21-30	3	15.0	15.0	85.0
31-50	1	5.0	5.0	90.0
>50 years	2	10.0	10.0	100.0
Total	20	100.0	100.0	

Table B38 - Receive Government Funding

	Frequency	Percent	Valid Percent	Cumulative Percent
No Program	2	10.0	10.0	10.0
Valid Yes	2	10.0	10.0	20.0
No	16	80.0	80.0	100.0
Total	20	100.0	100.0	

Table B39 - People Served Through Family Strengthening Program

	Frequency	Percent	Valid Percent	Cumulative Percent
No Prog or no data	4	20.0	20.0	20.0
Valid 1-100	5	25.0	25.0	45.0
101-200	3	15.0	15.0	60.0
201-350	2	10.0	10.0	70.0
>350	6	30.0	30.0	100.0
Total	20	100.0	100.0	

Other Program Services Descriptive Statistics

Table B40 - Does Church Provide Other Services

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid yes	11	55.0	55.0	55.0
No	9	45.0	45.0	100.0
Total	20	100.0	100.0	

Table B41 - Other Program Services

	Q108	Q109
N Valid	20	20
Missing	0	0
Mean	1.10	1.0500
Std. Deviation	1.021	1.43178
Skewness	-.218	1.338
Std. Error of Skewness	.512	.512
Kurtosis	-2.183	.603
Std. Error of Kurtosis	.992	.992

Table B42 - Receive Government Funding

	Frequency	Percent	Valid Percent	Cumulative Percent
No Program	9	45.0	45.0	45.0
Valid No	11	55.0	55.0	100.0
Total	20	100.0	100.0	

Table B43 - 2009 People Served Through Other Program Services

	Frequency	Percent	Valid Percent	Cumulative Percent
No Program	10	50.0	50.0	50.0
1-100	5	25.0	25.0	75.0
101-200	2	10.0	10.0	85.0
Valid >350 people	3	15.0	15.0	100.0
Total	20	100.0	100.0	

Correlations

Table B44 - Income Support Correlations

		2009 People Served	Receive Govt. Funding	Age of Income Support Program
2009 People Served	Pearson Correlation	1	.323	.339
	Sig. (2-tailed)		.165	.143
	N	20	20	20
Receive Govt. Funding	Pearson Correlation	.323	1	.570**
	Sig. (2-tailed)	.165		.009
	N	20	20	20
Age of Income Support Program	Pearson Correlation	.339	.570**	1
	Sig. (2-tailed)	.143	.009	
	N	20	20	20

** . Correlation is significant at the 0.01 level (2-tailed).

Table B45 - Adult Day Care Correlations

		Age of Program	Receive Govt. Funding	2009 People Served
Age of Program	Pearson Correlation	1	.828*	.791*
	Sig. (2-tailed)		.000	.000
	N	20	20	20
Receive Govt. Funding	Pearson Correlation	.828*	1	.671*
	Sig. (2-tailed)	.000		.001
	N	20	20	20
2009 People Served	Pearson Correlation	.791*	.671*	1
	Sig. (2-tailed)	.000	.001	
	N	20	20	20

*Correlation is significant at the 0.01 level (2-tailed).

Table B46 - Childcare Correlations

		Age of Childcare Program	Receive Govt. Funding	2009 People Served
Age of Childcare Program	Pearson Correlation	1	.667*	.781*
	Sig. (2-tailed)		.001	.000
	N	20	20	20
Receive Govt. Funding	Pearson Correlation	.667*	1	.758*
	Sig. (2-tailed)	.001		.000
	N	20	20	20
2009 People Served	Pearson Correlation	.781*	.758*	1
	Sig. (2-tailed)	.000	.000	
	N	20	20	20

** Correlation is significant at the 0.01 level (2-tailed).

Table B47 - Housing Correlations

		Age of Housing Program	Receive Govt. Funding	2009 People Served
Age of Housing Program	Pearson Correlation	1	.755*	.717*
	Sig. (2-tailed)		.000	.000
	N	20	20	20
Receive Govt. Funding	Pearson Correlation	.755*	1	.735*
	Sig. (2-tailed)	.000		.000
	N	20	20	20
2009 People Served	Pearson Correlation	.717*	.735*	1
	Sig. (2-tailed)	.000	.000	
	N	20	20	20

* Correlation is significant at the 0.01 level (2-tailed).

Table B48 - Health Program Correlations

		Age of Program	Receive Govt. Funding	2009 People Served
Age of Program	Pearson Correlation	1	.509*	-.012
	Sig. (2-tailed)		.022	.960
	N	20	20	20
Receive Govt. Funding	Pearson Correlation	.509*	1	-.021
	Sig. (2-tailed)	.022		.929
	N	20	20	20
2009 People Served	Pearson Correlation	-.012	-.021	1
	Sig. (2-tailed)	.960	.929	
	N	20	20	20

*Correlation is significant at the 0.05 level (2-tailed).

Table B49 - Refugee Correlations

		Age of Program	Receive Govt Funding	2009 People Served Thru Program
Age of Program	Pearson Correlation	1	.943*	.780*
	Sig. (2-tailed)		.000	.000
	N	20	20	20
Receive Govt Funding	Pearson Correlation	.943*	1	.943*
	Sig. (2-tailed)	.000		.000
	N	20	20	20
2009 People Served Thru Program	Pearson Correlation	.780*	.943*	1
	Sig. (2-tailed)	.000	.000	
	N	20	20	20

* Correlation is significant at the 0.01 level (2-tailed).

Significantly positive relationship .001

Table B50 - Family Strengthening Correlations

		Age of Program	Receive Govt. Funding	2009 People Served Thru Program
Age of Program	Pearson Correlation	1	.430	.401
	Sig. (2-tailed)		.058	.080
	N	20	20	20
Receive Govt. Funding	Pearson Correlation	.430	1	.219
	Sig. (2-tailed)	.058		.353
	N	20	20	20
2009 People Served Thru Program	Pearson Correlation	.401	.219	1
	Sig. (2-tailed)	.080	.353	
	N	20	20	20

Table B51 - Other Services Provided Correlations

		Receive Govt. Funding or not	2009 People Served Thru Other Program
Receive Govt. Funding or not	Pearson Correlation	1	.681*
	Sig. (2-tailed)		.001
	N	20	20
2009 People Served Thru Other Program	Pearson Correlation	.681*	1
	Sig. (2-tailed)	.001	
	N	20	20

*Correlation is significant at the 0.01 level (2-tailed).

VITA

Dennis Parker was born in Richmond, VA, where he attended Richmond Public Schools. Both his mother and father are ordained ministers and have been for over 20 years. He graduated from Virginia Union University in 1993 with a History and Political Science degree. Post graduation, Dennis earned a master's degree in Business Economics from Virginia State University in 1997. For the past 15 years, he has worked in the field of human services public policy, first for the state of Virginia as the Chief Policy Analyst to the Commissioner, then as a policy consultant to the Administration of Children and Families with the federal Department of Health and Human Services, within the Office of Community Services which housed the Compassion Capital program. This program was responsible for administration of funds designated to promote the partnership between the federal government, local churches, and intermediaries to assist churches to better access grant dollars. He has also worked as a policy consultant with the District of Columbia Department of Human Services, and currently as a policy consultant to the State of Arizona Department of Economic Security.