From Isolation to Collaboration:
African American Faith-based Partnerships & Local Community Development

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THESIS
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This dissertation is dedicated to all of the individuals, organizations, and institutions who selflessly shared their hearts with me; without them this project would not have been successful.
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### LIST OF ABBREVIATIONS

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<tr>
<td>AABC</td>
<td>African American Baptist Church</td>
</tr>
<tr>
<td>AECF</td>
<td>Annie E. Casey Foundation</td>
</tr>
<tr>
<td>EF</td>
<td>Enterprise Foundation</td>
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<tr>
<td>FAH</td>
<td>Fighting Against Hunger</td>
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<tr>
<td>FNP</td>
<td>White House Office of Faith-based and Neighborhood Partnerships</td>
</tr>
<tr>
<td>HHS/ACF</td>
<td>U.S. Department of Health and Human Services Administration for Children &amp; Families</td>
</tr>
<tr>
<td>MEED</td>
<td>Ministers for Education and Economic Development</td>
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<tr>
<td>MF</td>
<td>MacArthur Foundation</td>
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<tr>
<td>LISC</td>
<td>Local Initiatives Support Corporation</td>
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<tr>
<td>SOC</td>
<td>Saints of Old Christian School</td>
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As new catalysts for community and economic development projects are sought, the historical role of the African American church as a driver of community and economic development has been brought to the forefront. African American churches have been the bedrock of the African American community since slavery and during Reconstruction era, many African American churches founded what are now Historically Black Colleges and Universities (HBCUs). These same institutions were credited with developing businesses that tailored to the African American clientele. Building on this legacy, modern day African American churches and/or their associated community development corporations are driving innovative social enterprises, housing developments, credit unions, and businesses in low-income areas that have been abandoned by traditional market forces. Although admiring the productivity of these churches, one has to recognize that the majority of the African American churches that are engaged in these activities are large, or mega-churches with 1,000 or more members.

This project specifically focused on the community and economic development activities of small to mid-sized African American churches engaged in partnerships with secular institutions: Case 1: Ministers for Education and Economic Development (MEED) partnered with the Bankers’ Council and J. J. Workforce Development to create a financial education and workforce development initiative covering the south suburbs of Chicago; Case 2: African American Baptist Church (AABC) partnered with Fighting Against Hunger (FAH) to deliver fresh produce to Chicago’s south suburban communities; Case 3: Saints of Old Christian School working without a partner to provide K-12th grade Christian education to families in the Chicagoland area. Through participant observation of partnership meetings, interviews with
partnership stakeholders, and examination of secondary data (i.e., development proposals, budgets, contracts, etc.) this research was able to answer the questions:

- How and why do local faith-based partnerships form around community development activities?
- How do the different kinds of faith-based partnerships affect the inner-dynamics of the partnership?
- How does the kind of collaboration affect the type, scale, and output of the community and economic development activities?
- What is the substantive theory or model of a faith-based partnership?

Using Grounded Theory and the Constant Comparison method of analysis, this study has concluded that faith-based partnerships form when a number of conditions are met: (1) Identifiable crisis in the community (external motivation); (2) Members of the organizations connect personally to the community issue (internal motivation); (3) Organizations perceive the crisis to fall under the preview of their organizations mission; (4) the church has a social mission theology; (5) organizations perceptions about partnerships are positive; and (6) the presence of a partnership initiator.

Given that faith-based organizations can choose to partner with a variety of organizations and institutions (i.e., faith-based, non-profit, for-profit, government, etc.), this research has found that the inner-dynamics of the partnership are controlled more by the resources that partners bring to the table, rather than the type of partner. I was able to show that the organization that holds the most needed resource for the partnership had the most influence in partnership negotiations around type, scale, and outputs of the project.
A model for faith-based partnerships that highlight the most salient factors that affect the outcomes of these partnerships is suggested in the text as well as policy implications for successfully developing more faith-based partnerships.
I. INTRODUCTION

A. Background

Many policy makers and academics have touted faith-based organizations as the next generation of community development organizations because of their potential to generate change in their communities (Cnaan, Wineburg, and Boodie, 1999; DiIulio, 2000; Coats, 2001; Wineburg, 2001). Such organizations, they argue, have the ability to leverage tithes for community development activities; in addition, their geographic and social proximity to the people that they serve places them in a prime position to address a broader set of neighborhood social needs. Many of these institutions of faith have been in the community for more than a decade, which affords them an intimate glimpse into the history and life of the neighborhood.

In addition, the creation of partnerships has become a standard protocol for many community development initiatives. It has become so highly esteemed that it is now a conditional requirement for many of the national foundations including the MacArthur Foundation (MacArthur Foundation [MF]), Annie E. Casey Foundation (Annie E. Casey Foundation [AECF]), Local Initiatives Support Corporation (Local Initiatives Support Corporation [LISC]), and Enterprise Foundation (Enterprise Foundation [EF]), all of which strongly believe that partnerships create better outcomes. For example, the Annie E. Casey Foundation’s approach to supporting disadvantaged children includes using their “resources to partner with and forge collaborations among institutions, agencies, decision makers, and community leaders so they can work to transform tough places to raise families” (AECF, par.2).

Moreover, the government, with the inclusion of Charitable Choice legislation in the Personal Responsibility and Work Opportunity Reconciliation Act of 1996, is actively trying to partner with churches around their social agenda. The Bush Administration established the first
White House Office of Faith-Based and Community Initiatives including satellite offices in various U.S. Departments. Under the Obama Administration, one of the broad focuses of the White House Office of Faith-Based and Neighborhood Partnerships is to encourage collaborations between government and faith-based and community organizations (White House Office of Faith-based and Neighborhood Partnerships [FNP]). Following the Bush Administration’s lead, the Obama Administration has maintained and expanded the Faith-based Centers in the U.S. Departments of Agriculture, Commerce, Education, Health and Human Services, Homeland Security, Housing and Urban Development, Justice, Labor, and Veterans Affairs and the U.S. Agency for International Development and the Small Business Administration (FNP). Each of these units is charged to reach out to the faith-community to collaborate on projects that increase the well being of communities. The U.S. government is also reaching out to faith-based and community organizations in other ways. In 2009, as part of the Recovery Act the Health and Human Services Administration for Children and Families offered two grants through the Strengthening Communities Fund: Nonprofit Capacity Building program and the State, Local, and Tribal Government Capacity Building program to improve the ability of faith-based and neighborhood organizations to participate in the recovery process. The former provided 35 experienced organizations with a $1million grant for 24 months to do capacity building training, technical assistance, and competitive financial assistance for faith-based and community organizations. The latter grant was for $250,000 for 24 months and was geared towards state, local, and tribal governments to provide similar capacity building services for faith-based and neighborhood organization (U.S. Department of Health and Human Services Administration for Children and Families [HHS/ACF]).
Many faith-based organizations, particularly African American churches, across the country have been actively involved in delivering social services to their communities including day-care, food pantries, clothing drives, and tutoring, among others (Lincoln & Mamiya, 1990). African American mega-churches are especially heavily involved in producing large-scale brick and mortar community and economic development projects.

Concord Baptist Church in Brooklyn, New York, operates “a nursing home, a private school from elementary to 8th grade, a clothing bank, a credit union, and [employs] two full-time social workers on staff” (Lincoln & Mamiya, 1990, p. 257). In addition, it runs a senior housing development, a publishing house, and a housing office; makes sound investments, and since 1988 operates the Concord Baptist Church Christ Fund, a foundation (Billingsley, 1999). Abyssinian Baptist Church, in Harlem, New York, operates Abyssinian Towers and a housing and development finance corporation—Abyssinian Development Corporation (Billingsley, 1999). Allen AME Church located in Queens, New York, owns a commercial district (Billingsley, 1999). First AME Church operates a micro loan program (Billingsley, 1999). Second Baptist Church in Los Angeles, California, runs Canaan Housing Corporation, Griffith Gardens and Kilgore Manor (both senior housing), and Second Baptist Credit Union (Billingsley, 1999). Trinity United Church of Christ in Chicago operates 2 senior housing developments—Trinity Acres Senior Housing and Trinity Oaks Senior Housing (Trinity United Church of Christ).

These are just a few of the types of community and economic development activities of very large African American churches, so it is not surprising that a 2001 poll by the Gallup Organization found that “blacks view their churches as having the best chance of alleviating the social problems that plague their communities” (Brown and Brown, 2003, p. 618) and “over 82%
of Blacks believe that the church has helped the conditions of blacks in America” (Taylor, Thornton, and Chatters, 1987, p. 129).

B. Statement of the Problem

-Assuredly, the main purpose of churches, including African American churches is to minister to the human spirit (Ammerman, 2002). However, with the current economic downturn (recession) that the US has experienced since 2008, many policy leaders are looking for innovative ways to address poverty, inequality, and other social issues in the most efficient and cost effective manner. For many small- to mid-size churches that during this economic crisis are struggling to fund and staff their in-house programs, their ability to set aside additional funding and staff time to develop even bigger and more intricate projects would be severely limited. To dive into larger community and economic development projects more efficiently and effectively, small to mid-size churches would have to partner with more experienced and resource rich faith-based, government, and/or private sector organizations to increase the capacity of all to do community and economic development projects. To better gauge the potential impact of such partnerships on community and economic development, it would be advantageous to study the inner workings of such partnerships.

C. Purpose of the Study

The purpose of this study then is to examine how and why faith-based and secular collaborations form and how the internal dynamics of these types of faith-based partnerships affects the type, scale, and output of community and economic development activities. To accomplish this, I compare three case studies: one case is of Saints of Old Christian School, a K-12th grade educational institution; the second is African American Baptist Church partnered with Fighting Against Hunger to deliver fresh fruits and vegetables to community residents; and the
third case is a three-way collaboration between Ministers for Education and Economic Development (MEED), the Bankers’ Council, and J. J. Workforce Development to put together a Workforce Development and Financial Education program. In each case, how and why partnerships form, decision-making process, resource allocation, and power structure were assessed as well as the type, scale, and output of various community and economic development activities.

D. Objectives

To understand how and why local faith-based partnerships form around community development activities; understand the inner-dynamics of different kinds of faith-based partnerships; understand how the kind of collaboration affects the type, scale, and output of community and economic development activities; and build a substantive theory around the establishment of faith-based partnerships.
II. LITERATURE REVIEW

Although many literatures bear a relationship with this research, I focus on four closely interrelated topics that were particularly useful in this exploration of partnerships in black churches, namely: the role of faith-based organizations and particularly black churches in the advancement of the black community, their closely associated role in social capital formation/enhancement in African American communities, an issues most closely related to the success or failure of partnerships including organizational ecology, organizational capacity and decision-making. Later on in the analysis of results, I will refer also to literatures that reinforce my findings or suggest best practices in the formation and maintenance of partnerships. I discuss them in this order.

A. Faith-based Organizations Role in Social Service

In the last 30 years, the religious right was the most influential voice shaping the political and public discourse around the causes of poverty and the development of welfare policy (Wineburg, 2000). Starting with the Wilson administration and peaking under President Ronald Reagan who, supported by the religious right with headliners such as Jerry Falwell and Pat Robertson, government was able to significantly challenge the Roosevelt era’s New Deal and Johnson’s Great Society public welfare policy. For the Reagan Administration, poverty was the result of the moral failings of the individuals; hence, the solution was not government intervention, but instead, it was for the church and other faith-based organizations to point the individuals’ moral compass in the right direction (Wineburg, 2000). Former U.S. Senator Dan Coats, who developed the precursor to Charitable Choice—the Project for American Renewal, captured the essence of the new welfare rhetoric while addressing participants at the Future of Government Partnerships with the Faith Community conference by calling for “a broader moral
renewal through the role of these mediating institutions [faith-based organizations] and non-
government efforts in addressing a moral revolution, a moral regeneration in our society” (Coats,
2001, p. 38). This Trojan horse of welfare policy took the onus off of the government to provide
a social safety net to its most vulnerable citizens, and put the responsibility on the poor and
needy and, for our case, the church. It was also at this time that the government handed the
responsibility of social services to the states. This gave the federal government a cover or
justification for deeply slashing the federal budgets for social services in the 1980s. At the time
of the budget cuts, many faith-based organizations found themselves increasing their benevolent
activities because of the manifold increase in the needs of the population (Wineburg, 2000;
Owens, 2007).

Why would those in government expect that churches and other charitable and
benevolent societies could take its place in caring for the most vulnerable in society? Why do
they think that churches have the capacity or will to do this on the scale in which it is needed?
To answer these questions we need to examine the theology and history of faith-based
organizations, especially churches, in the US. The social theology of Protestant churches can be
found in Matthew 25: 31-36 and 40,

(31) When the Son of Man comes in his glory, and all the angels with him, he will sit on
his throne in heavenly glory.  (32) All the nations will be gathered before him, and he
will separate the people one from another as a shepherd separates the sheep from the
goats.  (33) He will put the sheep on his right and the goats on his left.  (34) Then the
King will say to those on his right, ‘Come, you who are blessed by my Father; take your
inheritance, the kingdom prepared for you since the creation of the world.  (35) For I was
hungry and you gave me something to eat, I was thirsty and you gave me something to
drink, I was a stranger and you invited me in, (36) I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me. . . (40). . . I tell you the truth, whatever you did for the least of these brothers of mine, you did for me.’ (Bible, New International Version)

Christ, who Christians believed to be the son of God and the 2nd part of the Trinity—God the Son—uses this biblical illustration of God separating true believers from those who only call themselves believers, but do not exhibit the love of Christ through their works. According to the Bible passage, when Christians provided these services to others, it was as if they had provided the service to Christ himself and when they chose not to provide these services to needy individuals, it was as if they turned a blind eye to Christ’s needs. For those individuals that showed compassion and helped the needy person, their rewarded is a ticket to heaven and those that did not would get a one-way ticket to purgatory. The modern day church has used this as a litmus test or a standard for which all churches should be engaged in helping others. When churches first make inroads into meeting the needs of a community just like the passage in Matthew 25, they seek to provide food, clothing, and shelter. Many also have prison ministries, where members of the church will visit with prisoners, pray for inmates, as well as share the gospel with them.

Monsma (1996) specifically argued that faith-based organizations are in a better position to do social service than governmental institutions because they are more flexible, dedicated, and can use the language of morality and religious or ethnic solidarity to change people. Sider and Rolland (1996) agreed with this position and offered a 14-point model for church/state partnership that would lead us to such a conclusion. They proposed (1) that Christian organization would be the primary coordinators, and they would be loosely connected to
networks of churches that would supply volunteers and funding for the religious aspects of the
program; (2) participation would be voluntary with the option of seeking services from a secular
organization, (3) diversified funding sources would include both public and private dollars, the
latter in the form of vouchers; (4) referrals would come from welfare departments and recipients’
cash grants would be tied to their successful participation in the program; (5) comprehensive
programs would be offered at each site including medical clinic, marriage and family counseling,
child care, housing, etc.; (6) based on a holistic philosophy; (7) each individual would be
“adopted” by a church family and the family would share their faith with the recipient; (8) a
Christian school would be available to children of the recipients; (9) job training would be made
available via the church or local businesses; (10) participants would either have to work,
voluteer, attend school, or receive job training skills; (11) participate in weekly biblical small
groups; (12) the Christian organization would be staffed by a trained social worker in family
counseling; (13) the church network would sponsor community rallies; and lastly, (14) there
would be a research and policy development arm to evaluate and suggest policy solutions. This
framework represented the rummages of thought within the academic community for those that
advocated increased participation by faith-based organizations in social service delivery. What
is evident is that advocates of this position favored the ability of faith-based organizations to
maintain its religious character. In fact, the religious nature of the organization is the premise on
which change is to occur.

B. Why were Faith-based Institutions Brought in?

To understand why faith-based institutions were brought into the discussion about
shifting the load and responsibility of social service delivery to them, one has to understand the
historical views of the cause of poverty and how U.S. policy was shaped on those beliefs.
According to Wineburg (2000) there are 3 seminal writings that influenced thinking around the root causes of poverty and affected the resulting welfare policy in the U.S.: Harold Wilensky and Charles Lebeaux’s *Industrial Society and Social Welfare* (1958); Gilder’s *Wealth and Poverty* (1981); and Murray’s *Losing Ground* (1984). Wilensky and Lebeaux’s book delineates the two opposing views of poverty: the residual and institutional perspectives. The residual perspective held by many conservatives is that the first line of defense against falling into poverty is the family and the market economy. It is the responsibility of the family to take care of their own, including young children, elderly, and the disabled. Able-bodied individuals are expected to work. If something unfortunate happens, outside of the individuals’ control, that affects their ability to work or their family’s ability to care for them, then a welfare system would be activated. This welfare structure is characterized as temporary, short-term, and only available until the other two main structures—family and the market—can resume responsibility for the individual. Individuals utilizing this system were subjected to the stigmatizing nature of being on the dole or charity (Wineburg, 2000).

The liberal camp’s view of poverty, which reigned before the Reagan Administration (1981-1989), was more closely aligned with the institutional view of poverty. The institutional view takes the onus off of the individual and places it on the larger societal structures to keep people out of poverty. According to this perspective, there is no shame in seeking assistance from the welfare structure because everyone recognizes the complexity of life. It is assumed that individuals may not be able to meet all of their needs; therefore, the right, proper, and normal thing to do under these circumstances is to reach out to the established social institutions to help one reach their full potential (Wineburg, 2000).
Gilder’s *Wealth and Poverty* (1981) and Murray’s *Losing Ground* (1984[1983]) were two conservative publications that further pushed for a change in the perception of poverty from “liberal notions about flaws in the economic system that left the poor on the fringes, to defects in the behavior of the poor and the programs of big government that kept the poor from functioning properly in society” (Wineburg, 2001, p. 9). These publications helped to create a paradigm shift in policies as to the root causes of poverty.

In his seminal book, *The Tragedy of American Compassion*, Marvin Olasky suggested that by examining how the civil sector, including faith-based organizations, dealt with the issue of poverty in history, we could find answers to the modern debate about poverty in America. For Olasky (1992), the civil sector is in the best position to most efficiently serve the needs of the poor because only the civil sector has the moral understanding necessary to distinguish between the deserving and undeserving poor. Many well-meaning people, Olasky contended, gave alms to the poor without critically evaluating their actions. These warm-hearted people, he asserted, are part of the problem. When they give without discernment, they may be unwittingly giving to the undeserving poor—or those that are able to work and chose not to do so. His premise was based on his view of the nature of man. If given the option, man will chose not to work. This, Olasky purported, is an issue of immorality and the solution is one rooted in strengthening the moral fabric of the nation. He said,

The more conventional approach [to poverty] stresses government intervention to restructure economic relations. But neither kind emphasizes the crucial role of truly compassionate individuals and groups in the long fight against poverty. Neither goes beyond smug rejection or neglect of *pre-twentieth century moral understandings.* (emphasis added) (Olasky, 1992, p.4).
What is this “pre-twentieth century moral understanding? It is the expectation that those receiving alms would live “decent lives” and that for those who are able, but unwilling to work, then it would be perfectly acceptable for society to pressure into working. It is also the expectation that families would take care of their youth, elders, and disabled members before expecting the charity of others (Olasky, 1992). This idea is rooted in the residual perspective of poverty.

Faith-based institutions were brought into the discussion on the solutions to poverty because the cause of poverty was extended to include the spiritual defunctness of the poor people and a spiritual regeneration was needed to assist these people in developing a strong work ethic, building stronger character, making better personal and professional decisions. An inner-transformation was billed as the solution to long-term poverty and welfare use (Sider and Rolland, 1996; Coats, 2001). Coats called for the “remoralization of America—that is, addressing some of the moral issues that go well beyond the delivery of services in welfare reform” (Coats, 2001, p. 36). He goes on to stress “character development, accountability, personal responsibility, the importance of the family structures, and the importance of faith.” (Coats, 2001, p. 36). The conservative camp’s rhetoric is clearly about shifting how the public views the root cause of poverty. It is no longer the larger societal structures that prevent people from reaching their full potential (i.e., institutional racism, inequality in the education system, etc.), but instead the moral failings of the individual. If the problem is defined as moral failings then the solutions lie in the correction of such moral failings. The best institution in the position to address such failings is the church.

The War on Poverty failed to produce the results that people thought it ought to have produced—namely the end of poverty or, at least, its significant reduction. As an alternative to
the status quo—that government initiated and lead poverty reduction measures—people started to look at what faith-based organizations had already done and bringing it to light. However, many zealous political officials jumped to the conclusion without significant evidence that faith-based organizations were more effective and efficient than government bureaucracy and that faith-based volunteers are more dedicated and would treat individuals more humanely than the paper pushers in the government welfare offices (Coats, 2001).

However, research was (and in many respects still is) inconclusive on whether or not faith-based organizations are in fact more effective than government lead interventions (Fischer and Stelter, 2006; Avis, 2001). Research that suggests a higher level of success for faith-based organizations is refuted by others claiming that faith-based organizations are able to cherry pick their participants, whereas, government programs have to accept all that come through their doors (Zanis and Cnaan, 2006). In addition, it has been hard for researchers to isolate the “faith” effect (von Furstenberg, 2006). One study concluded that in faith-based interventions, the “faith” is everywhere (Ebaugh, Pipes, Chafetz, and Daniels, 2003).

Even given these limitations, the appeal of faith-based partnerships with government and other secular organizations to deliver not only traditional social services, but also community and economic development projects is on the rise, especially in the African American community. Today, there are faith-based organizations building affordable housing (i.e., Habitat for Humanity), operating elementary schools, daycare centers, and even restaurants (economic development), and myriad other initiatives. The scale can also be larger depending on the resource of the church or faith-institution. Faith-based community development, like social services, is not so much new, but only now being recognized in the national discourse. Many churches have been doing outreach to their respective communities long before it became a hot
topic among political officials (Cnaan, 1999; Wineburg, 2001). Particularly in the African American community, the church has been one, if not the only, institution in many low-income African American communities that addressed the welfare needs of the community before Charitable Choice was adopted (see Table I).

### TABLE I: KEY FEDERAL POLICY AND COURT DECISIONS BEFORE CHARITABLE CHOICE

<table>
<thead>
<tr>
<th>Policy / Court Decisions</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Elizabethan Poor Law (1601 England)</td>
<td>Influenced poverty law for 200 years. Change in the economic system from Monarch, nobles and feudal society to mercantile economy. Essentially charity began with the family.</td>
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<tr>
<td></td>
<td>Family members were charged with the care of children, elders, and non-able bodies (incapacitated, helpless, or victims). Poor auctions and workhouses were utilized. People were sent to larger townships to find work if none was available. People had to prove residency before alms were given. Trust was established because people knew each other.</td>
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<tr>
<td>1930s New Deal Era of Roosevelt</td>
<td>Social Security Act of 1935</td>
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<td></td>
<td>Federal Deposit Insurance Corporation 1933</td>
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<td></td>
<td>Fair Labor Standards Act of 1938</td>
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<tr>
<td>Federal government welfare 1930s</td>
<td>Social Security Act of 1935</td>
</tr>
<tr>
<td></td>
<td>Federal Aid to Dependent Children (states given matching funds)</td>
</tr>
<tr>
<td>1947 Everson vs. Board of Education</td>
<td>The Bill of Rights states, “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof”, these rights now applied to states as well as the federal government.</td>
</tr>
<tr>
<td>1948 McCollum vs. Board of Education</td>
<td>Found that religious organizations could not use public school facilities to dispense religious instructions as it violated the First Amendment’s Establishment Clause.</td>
</tr>
<tr>
<td>1964 Civil Rights Act</td>
<td>Ended legal (Jim Crow) discriminatory practices</td>
</tr>
<tr>
<td>Year</td>
<td>Event/Decision</td>
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<tr>
<td>------------</td>
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<tr>
<td>1971</td>
<td>Lemon Test (Lemon vs. Kurtzman)</td>
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<tr>
<td>1980's</td>
<td>Reagan Cuts</td>
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<tr>
<td>1988</td>
<td>Bowen Decision</td>
</tr>
<tr>
<td>1996</td>
<td>Personal Responsibility and Work Opportunity Reconciliation Act (welfare reform)</td>
</tr>
</tbody>
</table>

Charitable Choice was born out of Section 104 of the Personal Responsibility and Work Opportunity Act of 1996 (Pub. L. 104-193 Stat. 2105, August 22, 1996), also known as the welfare reform act. Charitable Choice allows states to contract with “charitable, religious, or private organizations” to provide social services and assistance to those in need. Through this legislation, religious organizations have the ability to apply for “certificates, vouchers, or other forms of disbursement” (Pub. L. 104-193 Stat. 2105, August 22, 1996) as any other nongovernmental organization (Pub. L. 104-193 Stat. 2105, August 22, 1996). States no longer have to exclude a religious organization purely because of its religious nature.
Safeguards were put into place to ensure that religious organizations would be able to maintain their separation from the state: “Religious organizations . . . shall retain its independence from Federal, State, and local governments, including such organization’s control over the definition, development, practice, and expression of its religious beliefs.” (Pub. L. 104-193 Stat. 2105, August 22, 1996); nor are religious organizations required to “(A) alter its form of internal governance; or (B) remove religious art, icons, scripture, or other symbols in order to be eligible to contract to provide assistance” (Pub. L. 104-193 Stat. 2105, August 22, 1996).

In addition, religious organizations maintain the right “provided under section 702 of the Civil Rights Act of 1964,” which states, “This title shall apply to . . . a religious corporation, association, education institution, or society with respect to the employment of individuals of a particular religion to perform work connected with the carrying on by such corporation, association, educational institution, or society of its activities” (Title VII, section 702, of the Civil Rights Act of 1964). In other words, the Act allows religious organizations to discriminate in their hiring practices based on the religious affiliation of the prospective worker.

However, a religious organization cannot discriminate against a potential beneficiary based on religion, the religious beliefs of the person, or refusal to actively participate in a religious practice. The religious institution cannot make decisions on whom to serve based on religion. Moreover, religious organizations will be subjected to the same rigorous accounting and auditing standards as any other organization that contracts with the federal government. Lastly, no government funding can be used for “sectarian worship, instruction, or proselytization” (Pub. L. 104-193 Stat. 2105, August 22, 1996).
C. How Did Charitable Choice Become Policy?

Senator John Ashcroft first lobbied for the Charitable Choice option. He got the idea from a university law professor who was examining the social service delivery system and wrote a compelling paper on how faith-based institutions could fill in the gaps in service delivery (Black, Koopman, & Ryden, 2004). The idea of a Charitable Choice option was funneled to then Senator John Ashcroft who thought it was a great idea and it was quietly added to the welfare reform bill under President Clinton without objection of any kind (Black et al, 2004).

It was not until the Bush Administration extended the powers of Charitable Choice by establishing the White House Office of Faith-based and Community Initiatives, which included satellite offices in various Departments that this issue began to fall under scrutiny about constitutional issues related to the separation of church and state. The first amendment to the constitution stated that “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof”; therefore suggesting to many constitutional scholars and citizens alike that Charitable Choice was in violation of the First Amendment.

The use of churches to provide social services can spur another concern: will it replace dependence on the government with dependency on the church? In addition, it begs the question, if the churches were not supplying these services to the community, would community residents have already organized and pressed for changes/reforms within the government so that the government was better meeting their needs? If the church takes on this role fully and failed, whom would people seek redress from or rally against, surely not the church? Although these questions are fascinating, they are outside of the scope of my research.

The religious right has taken ownership of the faith-based initiative by shaping the public discourse around trying to bring in churches to take on more of the welfare role, but many feel
that this current rhetoric is more about using faith-based institutions as a way for federal, state, and local governments to abdicate their responsibility to the poor and decrease the size of government. It is peculiar that the conservative right is leading the dialogue on this when, in reality, it has been liberal and progressive churches that have been doing the hard work of delivering social services to their constituents, not the evangelicals (Wineburg, 2001). Wineburg (2001) has noted, “the irony here is that maybe the religious right was really talking to itself” (p. 15). They were the ones who were not engaged in social service delivery on a large scale. They are also the least likely to engage in social services.

The push to co-opt churches and other charitable organizations to take on more responsibility is so that conservative Republicans can further cut aid to social services thereby reducing taxes. A similar ploy was tried in the 1980s when Reagan shifted much of the financial and administrative responsibility for social services to the state and to local governments—devolution. The federal government then issued block grants to states with less money attached to them and gave the states jurisdiction on how best to use the scaled down funding. This was done under the guise that if the state and local governments controlled social services, then it would be more efficient and less expensive. However, state and local governments were fully unprepared for the responsibility; therefore they reached out to institutions, like churches, that already had an infrastructure for supplying the welfare needs of a community. Although some churches were willing to partner with the government to deliver social services to their community, many more were hesitant, or even suspicious of partnering with the government (Owens, 2003). Data on the willingness of congregations to seek government funding reveals African American churches were more than 5 times as likely as White churches to state that they were willing to seeking government funding (Chaves, 1999).
D. **Role of African American Faith-based Institutions Historically**

Various scholars recognize the unique position of the black church in black communities to be an agent of social change (Baldwin, 2003; Brashears & Roberts, 1996; Cineros, 1996; Cone, 1999; Drake & Clayton, 1999; Harris, 1994; Harris, 1993; Jones, 1999; Langley & Kahnweiler, 2003; Lincoln & Mamiya, 1990; Moore, 1991; Moore, 2003; National Conference of Black Churchmen, 1999; Owens, 2003; Raboteau, 1978; Ramsay, 1998; Tapia, 1996; Taylor, Thornton, & Chatters, 1987; Thomas & Blake, 1996). The Black church has historically been the anchor in the Black community through slavery (Lincoln and Mamiya, 1990; Raboteau, 1978), reconstruction (Baldwin, 2003; Lincoln and Mamiya, 1990), the Jim Crow era (Morris, 1984) and the Civil Rights Era (Lincoln and Mamiya, 1990). It perpetuates this legacy in the present by strengthening African American communities through its associated community development corporations (Owens, 2003), mutual aid societies (Brashears and Roberts, 1996; Moore, 1991), and social activism (Moore, 2003). The historical development of the Black church demonstrated its usefulness to bring about lasting and sustainable social change to the community. Lastly, concerns about the separation of church and state and claims that churches used economic development activities for recruitment while focusing only on their members have also influenced the funding community to stay away from this important source in African American community development and self-help.

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E. Birth of the Black Church

To fully understand the Black experience in America including the political, economic, and social struggles Blacks underwent, one has to understand the importance of religion, especially Christianity, to Black Americans (Cone, 1999). During slavery, Blacks had two religious expressions—the visible and the invisible. Their visible religious expression was through the formal institution of the church. Blacks would attend church on Sunday mornings to worship God with their slave owners (Raboteau, 1978). However, according to Raboteau (1978) slaves also had an “invisible church”. Whereas the preachers behind the pulpit on Sunday morning were sanctioned by the slave owner, the slave preachers or leaders at the informal worship service they held during the week were “licensed only by the spirit” (Raboteau, 1978, p. 212). This “invisible institution” was of such importance to the slaves that they risked being beaten or worse—killed—to attend these services. The slaves had many safeguards in place so that they would not be discovered. They would sometimes hold these secret worship services in secluded places such as the woods (Harvey, 2011). In the woods, slaves would turn a kettle upside down to catch the muffled sounds of their voices. They would sing and preach in hushed whispers (Raboteau, 1978). Other times they would hold these worship services at someone’s house but, due to the danger involved, they would change locations continuously. These ideas are illustrated by an ex-slave, Lucretia Alexander,

My father would have church in dwelling houses and they had to whisper. . . . Sometimes they would have church at his house. That would be when they would want a real meetin’ with some real preachin’. . . . They used to sing their songs in a whisper and pray in a whisper. That was a prayer-meeting from house to house once or twice—once or twice a week (Raboteau, 1978, 214).
It was very important for the slaves to have their own religious services away from the prying eyes of the slave owners. At these services the slaves could freely express themselves as described by one ex-slave, “I see some n[egroes] git so full of the Lawd and so happy they draps unconscious” (Raboteau, 1978, p. 218). The slaves needed an alternative outlet to express themselves and to learn about Christianity because the form of worship that was allowed was restrictive and the brand of Christianity that was taught was oppressive (Raboteau, 1978).

During slavery, slave owners used Christianity as a way to make slaves more amenable to their position (Harvey, 2011). The Christian religion was supposed to keep slaves focused on the otherworld or afterlife instead of their present physical conditions. Religion was used to try to get them to accept their lot in life and to not try to change the status quo. This was done by indoctrinating them into believing that the only way they were going to get to heaven was if they obeyed their slave owners’ commands,

You slaves will go to heaven if you are good, but don’t ever think that you will be close to your mistress and master. No! No! There will be a wall between you; but there will be holes in it that will permit you to look out and see your mistress when she passes by. If you want to sit behind this wall, you must do the language of the text ‘Obey your masters’ (Raboteau, 1978, p. 213).

Ironically, what was intended to keep the slaves complacent with their role in society actually was a catalyst for the revolution (Harvey, 2011). According to Harvey (2011) many Christian slaves used Christianity as a way to push back against slavery. The Bible’s underlying message of equality and the inherent worth of all peoples, along with its biblical stories of deliverance from oppression, emboldened many slaves. In particular, slave rebels like Nat Turner used “biblical reasoning to instigate uprising” (Harvey, 2011, p. 30).
Blacks, particularly in the South, were able to make Christianity their own religion because they were able to identify with the slavery story of the Jews in the Old Testament. The Jews were slaves in Egypt under an oppressive ruler. They cried onto God to deliver them from their oppression and God sent divine intervention in the form of plagues to force the King of Egypt to free the Jews. This story, and the Bible in general, gave the slaves hope. They held to the idea that if God could deliver the Children of Israel (the Jews) out of the bondage of slavery, surely He could also deliver them (Raboteau, 1978). They frequently prayed for freedom as illustrated by one former slave, “I’ve heard them pray for freedom. I thought it was foolishness then, but the old time folks always felt they was to be free. It must have been something ‘vealed unto ‘em” (Raboteau, 1978, p. 218-219). Some of the slaves would say, “I know that some day we’ll be free and if we die before that time our children will live to see it” (Raboteau, 1978, p. 219). It gave them hope that even if they did not see freedom, that their children would (Raboteau, 1978) because God was a God of justice (Harris, 1993) and He looked favorably upon the down trodden. Slaves were able to take the deliverance story of the Jews and make it into their own story of freedom (Raboteau, 1978). These slaves’ hopes for freedom were due to their faith in a higher power.

This was the prelude to the Black church. It was born out of oppression (Harris, 1993) and sustained with hope of a better tomorrow, if not for the slaves, then for their children (Raboteau, 1978). In the coming times, this institution, as during slavery, would become the center of life for the Black community (Frazier, 1964; Mays and Nicholson, 1999; Sernett, 1999). To completely understand the Black experience in America, one is forced to recognize the Black church and its effects on the Black community. Christianity, as well as the black church, was a beacon of hope for the slaves.
The overall mission of the Black church before Emancipation was then to challenge the status quo (Mukenge, 1983; Baldwin, 2003); therefore, it became very active in championing the rights of the African slaves. The founders of the historically Black denominations came together to fight for the equal rights of slaves and social justice using the Christian faith; a faith also purportedly held by the oppressors (Baldwin, 2003). This is a good illustration of Freire’s (2004) idea that only the oppressed can liberate the oppressors. Freire (2004) says,

As the oppressors dehumanize others and violate their rights, they themselves also become dehumanized. As the oppressed, fighting to be human, take away the oppressors’ power to dominate and suppress, they restore to the oppressors the humanity they had lost in the exercise of oppression (p.56).

In the case of slavery, the Black church, representing the oppressed, was trying to appeal to the oppressors’ moral sense of right and wrong from a biblical standpoint. The church was able to make the case that to enslave another human being went against the Christian principles that the oppressors proposed to hold. Joseph Washington, author of *Black Sects and Cults*, as cited in Mukenge (1983) believed that only the Black church could save the moral fabric of Christianity and help build a relationship between Blacks and Whites. Only through the abolishment of the enslavement of another human being could the oppressors even begin to find their humanity. It can be reasoned then that the Black church has helped America find its humanity.

F. The Black Church and the Civil Rights Era

The history of the Black church is not only filled with heroic stories of social change and the broader societal issues of social justice, but it is also filled with opposite stories (Baldwin, 2003). In the early 1900s, the church experienced a backlash from the American public that saw
it as a threat to maintaining the status and privilege of White America. It was during this time that many churches, especially in the South, were burned (Baldwin, 2003). This was a difficult time for even Black activists (Baldwin, 2003). During this time of withdrawal, the Black church emphasized the spiritual renewal of its members through revivals and workshops (Baldwin, 2003). It neither focused on challenging the status quo nor on creating lasting systemic changes in the political arena for African Americans. However, the church was thrust back into its role as a social change agent in the 1950s with the emergence of Reverend Dr. Martin Luther King, Jr., (Baldwin, 2003; Greenberg, 2000) and the fight for civil rights. King, along with a host of other Black religious leaders, including the Reverend Jesse Jackson, used the Black church as a mobilizing mechanism with the goal of creating lasting, systemic political changes (Lincoln & Mamiya, 1990).

During the Civil Rights Era many churches advocated and pushed for social change. The Black churches, to a larger extent, were the backbone or the mobilizing entity of this time period (Morris, 1984). Blacks, particularly in the South, had to deal with the “‘tripartite system of domination’”—economic, political and personal domination (Morris, 1984, p. 1). The economic domination is illustrated in the number of Black men that were working in unskilled and menial jobs as compared to White men, 75 and 25 percent respectively. Black women were also disproportionately represented in domestic labor. About 50 percent of employed Black women worked in the domestic sector, while less than 1 percent of White women did. During this time—the 1950’s—social inequality translated into nonwhite American families only making a fraction of the earned income of White American families (Morris, 1984).

Inequality could also be found in the political system. Blacks were effectively kept from voting by such laws that required them to meet the new criteria (i.e., certain level of literacy,
property owner, etc.) to be able to vote; however, Whites and their descendants who did not meet those standards would still be able to vote ensuring that those who were able to vote before 1867 and their descendents would still be able to vote after the law changed even though they technically did not meet the qualifications. Intimidation tactics were also used by Whites to prevent Blacks from voting. Blacks could not expect a fair day in court due to the overt racism of the time. Morris (1984) notes “due process of the law was virtually nonexistent because the courts were controlled by white judges and juries, which routinely decided in favor of whites” (p. 2). Blacks also had little to no say on how public resources were spent in their communities because they were not part of the decision making process (Morris, 1984).

Personal domination came in the form of legal segregation. Segregation affected every aspect of the Black community from the way they viewed themselves to the way they behaved. Segregated “facilities forever reminded blacks of their low status by their wretched condition, which contrasted sharply with the well-kept facilities reserved for whites only” (Morris, 1984, p. 2). In addition, Blacks were to show reverence to Whites in their speech and Black men were strongly encouraged to look down when passing a White woman so as not to give her any cause to accuse him of rape (Morris, 1984).

Working within such a harsh social atmosphere, Black churches along with other organizations such as the National Association for the Advancement of Colored People (NAACP), Southern Christian Leadership Conference (SCLC), and Highlander among others were able to overcome and to mobilize the Black community as well as other sympathetic individuals to rally (i.e., the March on Washington), demonstrate (i.e., sit-ins), and boycott (i.e., the Montgomery Bus Boycott) for broader social, political, and economic change (i.e., the Civil Rights Act of 1964) (Morris, 1984).
However, it was not long before the gains obtained by the Black church during the Civil Rights Movement were in jeopardy. By the late 1970s and early 1980s the Black Church was regressing back to inward promotion—concerned about the well-being of its members—as compared to outward advancement of the entire race such as advocating for social change (Baldwin, 2003). Soon critics began calling for the return to the 1960s’ brand of community organizing, particularly for the sake of the inner-city communities. Lincoln and Mamiya (1990) note that due to “the physical and social isolation of poor black communities [there is a] need for black churches and other concerned groups to return to the community organizing attempts of the 1960s” (p. 403). Lincoln and Mamiya (1990) believed that the Black church had not lived up to its full potential because it was others, such as government officials, foundation personnel, social workers, etc., that were just beginning to discover the potential of the Black church as a grassroots community organizer. Even though the late 1970s and early 1980s may have experienced a decline in the influence of the Black church due to the relative social calm experienced after the passage of the Civil Rights Act, the resurgence of the Black church was on the horizon after cuts in social service funding created a void.

G. A New Era

Many activists, scholars, and lay individuals have called for the Black church to once again take the lead in community organizing and development for their community (Lincoln & Mamiya, 1990). Not only is the Black church one (if not the only) institution owned and operated by the Black community (Mays & Nicholson, 1999), but it is perhaps its most stable economic institution (Lincoln & Mamiya, 1990; Ramsay, 1998). There is an expectation among many that the Black church has the responsibility to further the Black community (Drake &
Cayton, 1999; Owens, 2003; Tapia, 1996) and they will judge the institution based on this expectation (Drake & Cayton, 1999).

There are some Blacks who have become dissatisfied with the black church. They cite many reasons for this disconnection including too much emphasis on money (Drake & Cayton, 1999; Taylor et al., 1987) and the churches’ own institutional survival (Drake & Cayton, 1999), in addition to what is seen as double standards of church members and ministers who are perceived as not living according to the moral values they preach (Brodsky, 2000; Drake & Cayton, 1999). Other critics accuse the church of not being concerned with the plight of poor people (Cone, 1999). However, there could be a myriad of reasons why some the black church have turned away from their historical legacy of being an advocate for black rights and catalyst for community economic development including the changing demographics of African American communities. Community development is an inherently local activity (Vidal, 2001) and with the passage of the Civil Rights Act of 1964, it made it illegal to discriminate against people based on their racial or ethnic background as well as gender. Previously, African Americans had experienced legal discrimination in housing where homes in more affluent, predominately white areas were not sold to them. This practice confined lower-income, middle-income, and high-income African Americans to the limited number of communities. Once this practice was deemed illegal, Blacks with the means to move out of traditional “Black Belt” areas in cities did so. This change in demographics could have affected the black churches ability to develop and support businesses in the community because a large chunk of their stable consumer base, the black middle-class, had left the community. In light of these changing demographics some churches were not able to keep up the same level of social activism and change; but,
arguably, no other institution in the Black community can mirror the credibility and economic stability of the black church (Lincoln & Mamiya, 1990; Ramsay, 1998).

Even though the black church has been the most formidable anchor of the Black community since slavery and regardless of its contributions to the Black community presently, some academicians, laypersons, and community members doubt the legitimacy or worth of the Black church to the Black community. Although Karl Marx was not specifically speaking to the merit of the Black church, he held the view that “[religion] is the opium of the people” (Marx, 1973, p. 14). Gary Marx (1967) noted that religious people whose focus is more on the “other world” than on the “here and now” are less likely to be militant and engage in protest than a religious person who does not hold such a view. In other words, religion can then become an opiate for those individuals whose focus is solely on getting into heaven and not addressing the present conditions in which they and others live. It can be argued that not only a person’s view of religion—otherworldly or temporal—affects their participation in civic protest, but also the type of church the individual attends and the messages that the individuals receives about engaging in current world issues.

There are four broad categories of churches: activist, civic, sanctuary, and evangelistic (Roozen, McKinney, & Carroll, 1984) (see Table 1). The activist church is focused on worldly issues such as social injustice; the civic church is also focused on the secular world, but is not willing to challenge the status quo; the sanctuary church is focused on the otherworld, operates as a comfort haven for its members, and is primarily concerned with meeting the needs of those members; and the evangelical church is focused on the otherworld and its primary mission on earth is to spread the gospel to the unsaved (Roozen, et al., 1984). It is important to note that
most churches do not just fall into one singular category, but more realistically will constitute variations or degrees of them.

**TABLE II: TYPE OF CHURCHES**

<table>
<thead>
<tr>
<th>Church</th>
<th>Focus</th>
<th>Mission</th>
</tr>
</thead>
<tbody>
<tr>
<td>Activist</td>
<td>Secular World</td>
<td>Fight social injustice</td>
</tr>
<tr>
<td>Civic</td>
<td>Secular World</td>
<td>Maintain status quo</td>
</tr>
<tr>
<td>Sanctuary</td>
<td>After Life</td>
<td>Meet needs of members</td>
</tr>
<tr>
<td>Evangelistic</td>
<td>After Life</td>
<td>Spread the gospel</td>
</tr>
</tbody>
</table>

One of the best assets of black communities is its churches—even with all of its imperfections. It is the only institution that Blacks have carried through slavery to the present time. As previously mentioned, it is their most economically stable institution (Lincoln & Mamiya, 1990) and it has a strong presence in even the most blighted of communities (Thomas & Blake, 1996). “The black church [i]s ‘the cultural womb’ of the black community [and has] provided hope, assurance, and a sense of group identification. It served as a source of power and self-definition.” (Harris, 1993, p. 25) Many books have been written about the black church (Billingsley, 1999; Smith, 2003, 2004) and its social service programs (Lincoln & Mamiya, 1990; Brashears & Roberts, 1996), community development (Lincoln & Mamiya, 1990; Owens, 2003), mutual aid and self help (Brashears & Roberts, 1996; Moore, 1991), social change (Billingsley, 1999; Moore, 1991; Moore, 2003), and public policy (Smith, 2004). The Black church has resources to stimulate economic development in its communities (Lincoln &
Mamiya, 1990; Owens, 2003; Tapia, 1996) and the leadership capacity for effective community organizing (Langley & Kahnweiler, 2003; Owens, 2003; Simmons, 1995).

H. Responsibility of Black Churches

Due to the cutbacks in federal funding to cities during the Reagan Era, churches were forced to assume roles previously occupied by the federal government. Owens (2003) explains the effects of federal cutbacks on New York City’s black communities and how it produced additional demands on black churches:

While the Reagan reductions in federal aid took effect, conditions in urban black neighborhoods worsened. Unemployment rose to record levels. Homelessness became visible. The crack trade grew deadly, as the underground economy boomed and gangs fought for control of street corners. Segments of the black middle class and working class fled to the suburbs. Yet activist black churches remained in the city’s distressed black neighborhoods and stood with their residents to face the consequences of the cuts in federal funding and services. As community-based institutions distressed by the physical and socioeconomic conditions in the city’s black neighborhoods, these churches developed new programs to address social needs in their neighborhoods (p. 218).

The church became an even more important institution, especially in inner-city communities, because it now had to not only deal with the neglect of the cities by the federal government, but also contend with the drug and gang infestation in many cities. Moreover, it had to deal with a legacy of accumulated disadvantages and an unfinished Civil Rights movement.

According to Cornell West, too many Black leaders are looking for fame instead of humbly doing the work that needed to be done (hooks & West, 1991). West wrote that black
communities are in need of someone who has a bold and prophetic vision. He noted that there is currently no one who can challenge the status quo (hooks & West, 1991). West rules out the politicians to challenge the status quo because they have been co-opted by big businesses and corporations and West also discredited civil rights activists because they have limited their activities to fighting against racial oppression and they are also indebted to multinational corporations to fund their organizations; therefore, the activists do not fight against other forms of oppression (hooks & West, 1991). West says that currently the Black community lacks leaders who are not indebted to others for funding, who are not looking for a political position, and who have strong morals and willing to engage deeply and analytically (hooks and West, 1991). Although West critique of current leadership in the African American community might be warranted, it is a myopic view, it only takes into consideration the personal qualities (or more aptly short-comings) of leadership and does not take a wider lens to interrogate why those actions have occurred. Times have changed; prior to the revolution overt racism and inequality affected all equally and united people around a single action. Today, the African American community is more differentiated by class and the legitimacy that comes from playing the middleman between Whites and Blacks, is a unique role that Black leadership was well positioned to play. Perhaps during this crisis of leadership in the Black community, the Black church could step up and take the lead.

The lessons and implications we can draw from the history of the Black church to inform its present and future is vast. As during slavery, the church could offer hope to not only to black communities as a whole, but also to the individual families and persons that make up the community. Black churches have not always been helpful to every person that has come through its doors, though. As a matter of fact, the church has hurt some people and turned them away
from coming back to the church (Brodsky, 2000; Taylor et al., 1987). Black churches can do a lot towards assisting the Black community to become more self-sufficient. After Reconstruction, it assumed the task of educating the masses of illiterate Blacks—adults and children. For many impoverished inner-city communities the school system is of very poor quality (Massey, 1996). Therefore, black churches with the support of the Black community could once again resume the task of educating the Black community—especially the children or organizing to make sure that schools in the community provide a better education. Unless those individuals who have the very least also have access to quality education, housing, food, health care, and childcare the Black community may never progress as a group at least to the levels of the White community.

In the realm of community development, there are endless possibilities for Black churches to assist their respective communities. Many Black mega-churches in major cities such as New York, Chicago, Baltimore, and Detroit are engaged in community development either directly or through their associated community development corporations (Lincoln & Mamiya, 1990; Owens, 2003). In Brooklyn, New York, the 15,000-member Concord Baptist Church is a premier example of a church doing extraordinary community development. Their outreach activities include “a nursing home, a private school from elementary to the eighth grade, a clothing bank, a credit union, and two full-time social workers on staff” (Lincoln & Mamiya, 1990, p. 257). Also in Brooklyn, New York, the Bethany Baptist Church with 4,000 members has engaged in economic development by opening a restaurant (Harvest Manor) that produced $1 million dollars annually and employed 44 people. The Greater Allen Cathedral of New York (formerly called the Allen A.M.E. Church) in Queens, New York, has many community economic development activities in the areas of real estate and education. It “has set up a church-sponsored housing corporation that rehabilitated 10 stores in the neighborhood, a housing
development fund, a home care agency, a 300-unit, $11 million complex for senior citizens, and a 480-pupil elementary school” (p. 257) called the Allen Christian School founded in 1982. Other churches such as the St. John’s Baptist Church use its associated community development corporation to rehabilitate its neighborhood. A brief list of churches doing community economic development in their neighborhoods includes the Allen Temple Baptist Church in Oakland, California; The Hartford Avenue Baptist Church in Detroit Michigan; New Zion Baptist Church in Louisville, Kentucky; Antioch Baptist Church in Chicago, Illinois (Lincoln & Mamiya, 1990). Although the magnitude of the problem is such that these efforts constitute mere drops in the bucket, if each black church took up the challenge of development, the effect could multiply making a radical difference for the community.

These and other churches outreach activities are much needed, but these churches seem to be the exception rather than the norm (Lincoln & Mamiya, 1990). Most small churches cannot do this large scale of development. To do it, they have to be able to fund it. The Greater Allen Cathedral of New York uses its tithes and offerings in combination with government assistance in the form of subsidies for housing and contract for services (Flake & Williams, 1999). Although smaller churches may not have the financial power that mega-churches have, there are some activities that they can do to affect the physical environment of their communities and the quality of life for their residents.

In short, the Black church is more than a religious institution for the Black community. It has been a beacon of hope during slavery, a mobilizer during the Civil Rights movement, and, in some major cities, a community developer. But to have more influence in the community, all of the Black churches (large and small, urban and rural) must also commit themselves to being
social change agents. Each church has to reach into its community to affect lasting, sustainable systemic change.

According to Wineburg (2000) before faith-based organizations and congregations can be asked or expected to take the responsibility for a larger slice of the social service delivery, there needs to be an assessment of the local community’s current social challenges and programs and their current capacity. With this, churches can begin to examine where they fit into the overall structure and to see how they can leverage their resources in partnership with other local, state, and federal agencies and institutions.

Wineburg (2000) laid out a 10-point plan for how the academic community can support research in this area:

- Understanding emerging and historical partnerships at the local level between the religious community and social service providers;
- Learning more about the capacity of congregations and faith-based charities to handle more service responsibilities and building those capacities;
- Deciphering the process by which faith-based organizations choose to become involved in volunteering and providing other resources for community projects;
- Evaluating the effectiveness of involvement in community projects, for both the client, faith-based organizations, other members of the partnership, and the local community
- Determining outcome—whether the effort solved, managed, or prevented the problems designed to tackle;
- Understanding and delineating the roles and functions of faith-based congregations;
• Determining training requirements;
• Measuring costs of service and contributions of volunteers and other in-kind resources;
• Understanding how the interaction of these efforts noted above contributed to local policy development;
• Comparing different communities in order to develop new and testable policy theory (p. 45, 49 italics added for emphasis).

My research attempted to heed this call of contemporary research and address a number of these points. More specifically, I addressed Wineburg’s call to understand “emerging and historical partnerships at the local level between the religious community and social service providers” and “deciphering the process by which faith-based organizations choose to become involved in volunteering and providing other resources for community projects” (Wineburg, 2000, p. 45) by examining why and how partnerships emerge between local faith-based organizations and between faith-based and secular organizations around community and economic development and putting this in the larger historical context of the role of the church in that community. Moreover, this research sought to understand churches’ capacity to handle and engage in community and economic development activities by examining the resources they are able to bring to a partnership. This work examined also the roles and responsibilities of faith-based congregations in relation to the partnership. Concurrently, it assessed how the inter-organizational power dynamics affect the output and scale of community development activities the partnership was able to achieve. Lastly, this study contributes to the development of a “new and testable policy theory” (Wineburg, 2000, p. 49) to understand the formation of local faith-
based partnerships and how the internal inputs and process affect community and economic development.

Two key studies one by Chaves (1999) and the second by Owens (2006) have been done to date that closely align to these goals. Chaves produced an attribution typology of the kind of congregation that would seek government funding for social services, community development, and neighborhood organizing using data from the 1998 General Social Survey (GSS), which generated a nationally representative sample for the National Congregations Study (NCS). He found that race of the congregation, liberal/conservative ideology, size, region, and secular speakers were all factors influencing whether or not congregations sought public funding. The social class of the congregation and whether the congregation was drawn from the community or comprised commuters—meaning, they attended church in a community, but did not live in the community—did not have an effect on the congregations’ willingness to apply for government funds. He further found that “64% of predominately African American congregations expressed a willingness to apply for government funds compared with only 28% of those from predominately white congregations” (Chaves, 1999, p. 841). “Catholic and liberal/moderate Protestant congregations are significantly more likely to indicate interest in applying for government funds to support their social service activities than are conservative/evangelical congregations” (p. 841). More specifically 41% of liberal/moderate Protestant denominations, 40% of Catholic congregations, and 28% of conservative evangelical congregations were willing to seek government funds (Chaves, 1999). These statistics demonstrate the influence of attribution factors on congregations’ –or more precisely pastors’ willingness to apply for public funding. Larger congregations were more likely to seek government funds than smaller ones and those congregations located in the south were more likely to seek government funding than the
rest. In addition, 84% of churches that allowed secular speakers were favorable towards applying for government funding compared to only 32% of those that did not allow secular speakers (Chaves, 1999).

Owens (2006) examined the clergy’s attitude and how it affected congregations’ willingness to seek government funding. He found that “positive attitude toward partnerships between congregations and secular groups, a fear of government entanglement with religion, and concern about church-state separation are the most significant clergy attitudes that may influence congregation willingness to pursue public funding” (Owens, 2006, p. 56).

Whereas Chaves (1999) and Owens (2006) both examined factors that affect the formation of partnerships between faith-based institutions and government (i.e., willingness to seek government funding), my research examined the formation of partnerships between faith-based and secular institutions including non-profits, and/or private sector parties. In addition, my research delved into partnership dynamics to form a deeper understanding of how these partnerships function and how that function affects outputs. Neither Chaves’ (1999) nor Owens’ (2006) research examined the inner-workings of faith-based partnerships. My research will add to the literature in this respect.

This study was designed to build a substantive theory around the emergence of local faith-based partnerships and understand how the inner dynamics of different types of partnerships affect the community and economic development output. I hope to widen the dialogue about faith-based partnerships in not only social services, but especially community and economic development activities. Streeter, a Research Fellow at Hudson Institute’s Welfare Policy Center, summed up the critical need of this research study by saying, “in the age of post-welfare reform, it is of the utmost importance to facilitate new forms of partnership and
collaboration to deal with the challenges to service delivery, funding, and administration when multiple players—private and public—are involved” (Streeter, 2001, p. 74). DiIulio (2001) asked, “is there conclusive evidence that they [faith communities] can collaborate across the usual racial and denominational lines and work in public/private, religious/secular, urban/suburban partnerships?” This research attempts to demonstrate the inner-workings of faith-based partnerships with secular and sacred institutions; its findings, thus, have implications for local, county, state, and federal policy involving faith-based institutions.

I. Potential Framework

Given the limitation of the research of Chaves (1999) and Owens (2006), and knowledge obtained from previous research, this faith-based logic model suggests a number of factors that might influence the development of not only faith-based and government partnerships, but also the formation of faith-based and other secular and sacred partnerships (See Figure 1). This research does not seek to test if this faith-based logic model is accurate or correct as it should be considered an exploratory study uncovering via analysis of qualitative data the factors that influence the formation of faith-based partnerships and how the different types of partnerships affect community and economic development activities. For the purposes of this dissertation research, I am attempting to make explicit my assumption about which factors may influence the development of faith-based secular and sacred partnerships and how those factors ultimately affect the type, output, and scale of community and economic development activities. The following paragraphs will briefly outline the various factors.
A number of variables may possibly affect the formation of partnerships including, but not limited to external environmental factors, denominational structure, theological beliefs, social capital, church type, competition, and pastoral characteristics. The political, social, or economic environment of a community could spur the development of a partnership. This has been witnessed on many occasions in urban environments after an innocent child has been the victim of street violence. Clergy in the community will gather together with residents to protest the senseless violence. Denominational structure might influence the formation of partnerships through policies that hinder or promote collaborations. One African Methodist Episcopal (A.M.E) clergy noted that it would be hard for an A.M.E. church to do collaborations with other
churches because it is a connectional church, meaning all individual churches are connected to a single, larger denominational body. Under the circumstances, the pastor would need to get the approval of the larger denominational leadership. He gave a hypothetical example of an A.M.E. church partnering with another church for a senior housing facility. Because of the connectional nature of the A.M.E. denomination, the individual A.M.E. church would not be a partial owner of the senior housing facility, but instead the larger A.M.E. denomination would share in partial ownership of the housing. Denominational structure is a proxy for the level of autonomy that a church has within the denomination. Denominations such as the Catholic Church have as their leadership the Pope and underneath the Pope, Cardinals, Bishops, and Priests. Similarly, A.M.E. church’s hierarchical structure consists of Bishops, Elders, and Pastors. In stark contrast, the head of a Baptist church is solely the Pastor. The Baptist church follows a congregation-based polity or governance; therefore, it is the local pastor, rather than a larger denominational structure, that directs the activities of the congregation. Under the circumstances, I argue that the level of autonomy of the local congregation as denoted by the governance structure of the church might affect the formation of faith-based partnerships.

Theological beliefs may affect the formation of partnerships. Chaves (1999) found that congregations with liberal/moderate theological beliefs were more likely to seek government funding than conservatives/evangelicals. Theological beliefs speak to how congregations view the role of the church in modern society. Those churches that hold the belief that the sole role of the church is to preach the gospel and convert lost souls will be logically less likely to engage in faith-based partnerships aimed at community and economic development.

Church type is related to theological beliefs. Roozen et al (1985) did a typology of churches putting churches on a scale of most involved in the ‘here and now’ to most concerned
with the ‘here after.’ Activist churches, which are concerned with the plight of not only the spiritual person, but also the conditions of the communities in which people reside, are most concerned with the here and now while evangelical churches are most concerned with the afterlife. This is similar to Chaves (1999) spectrum of liberal/moderate/conservative churches. Liberal churches correspond best to Roozen et al’s activist churches, and conservative churches align best with evangelical churches. It is believed that the type of church will also influence the formation of partnerships.

Social capital, defined as “features of social organization, such as networks, norms, and trust that facilitate coordination and cooperation for mutual benefit” (Putnam, 1993, p. 35), is another key factor that could influence collaborations between faith-based and secular organizations. Trust is the foundation of many successful partnerships, whether that is a marriage partnership or a business partnership. Typically partners have to trust that the other person is going to look out for their best interest and that the other partner will reciprocate. So trust and reciprocity as embodied in the concept of social capital are believed to influence the formation of partnerships between faith-based institutions.

Competition will hinder the development of church-to-church partnerships. Organizational ecology literature tells us that when there are a lot of similar industries in the same area that they will compete for resources (Baum, 1996). This situation is vividly displayed by the landscape of local churches. Most churches receive the majority of their funding through tithes and offerings paid by church members each week. Small to mid-size churches (less than 900) typically draw their membership from the local community (in comparison to mega-churches that draw their membership from a larger geography). So they are invested in differentiating themselves from other local congregations through dynamic and charismatic
preaching, heavenly choirs, youth programming, and/or community outreach. Each congregation is “marketing” itself to a potential new member. This can create a divisive and competitive atmosphere that may hinder partnerships from forming.

Pastoral characteristics and/or attitudes may also influence the formation of partnerships. Owens (2006) noted that pastors with a positive attitude towards secular partnerships were more likely to apply for government funds. It has also been suggested that the more formal education a pastor received, the more likely s/he is to pursue government funding.

After such partnerships are formed, this research believes that the foundation upon which the partnership is built and the type and amount of resources (human, capital, physical, intellectual, and expertise) that each partner brings to the table will affect the intragroup dynamics in the form of decision-making and that power structures will also affect the type, output, and scale of the community and economic development activity. Several of the key factors are further elaborated below.

1. **Social Capital**

The ideas embedded in the construct of social capital are not new to sociology as they can be traced back to the work of Durkheim and his 19th century’s predecessors (Portes, 1998). Although the history of social capital is long, it is the contemporary social capital that has been identified as affecting current social policy and, therefore, is more relevant to the current discussion (Portes, 1998). This section explores the most recent shifts in the social capital literature and the debates surrounding the construct as well as its applicability to this research project.

the relationships and mutual support between humans as a protective factor for safe neighborhoods. She gives a clear illustration of this in her discussion of the perception of safety on the sidewalk. According to her (1961: 35), people perceive themselves to be safer on city streets that are well used because there “must be eyes upon the street.” The more used a sidewalk is, the more likely not only will the presence of many people deter violence, but also people will be more apt to look out of their windows from their apartments. “Large numbers of people entertain themselves, off and on, by watching street activity” (Jacobs, 1961, p. 35).

By the late 1970s and early 1980s, Bourdieu began to argue that if social capital is worth its salt, then it should lead to economic capital, either through the development of human capital or access to and availability of jobs, loans, and other forms of economic capital (Portes, 1998). Bourdieu defined social capital as “the aggregate of the actual or potential resources which are linked to possession of a durable network of more or less institutionalized relationships of mutual acquaintance or recognition—or in other words, to membership in a group—which provides each of its members with the backing of the collectivity-owned capital, a ‘credential’ which entitles them to credit. . . ” (Bourdieu, 1985, p. 248-249). Here social capital is portrayed as owned or possessed by an individual. Individuals cluster themselves into established, resource rich groups, which in turn lead them to higher economic gains. Bourdieu would agree with the adage “that it is not what you know, but who you know.” Who you know will get you connected to economic gains.

Loury’s (1977 as cited in DeFilippis, 2001, p.783) understanding of social capital challenges the hegemonic notion that people are successful because of unique individual attributes such as being a hard worker and intelligent. He challenges this by saying,
An individual’s social origin has an obvious and important effect on the amount of resources that is ultimately invested in his or her development. It may thus be useful to employ a concept of “social capital” to represent the consequences of social position in facilitating acquisition of the standard human capital characteristics (p. 176).

For Loury and Bourdieu, social capital consists of the resources that a person can access within his/her embedded social network or social fabric to facilitate an increase in human capital. To understand why an individual is able to achieve a certain level of human capital compared to another, one would have to examine resources that are available to individuals through their social networks, including the quality of the communities, schools, religious institutions, etc. in which the individual was raised (DeFilippis, 2001). Resource-rich social capital leads to elevated human capital (DeFilippis, 2001). However, it is with Coleman that we see a fundamental shift in the idea of social capital. It is no longer that which aids an individual to improve his/her economic status through increases in human capital, it is now that intangible thing that facilitates cooperation between individuals to achieve a goal that would otherwise be unattainable (Coleman, 1988; DeFilippis, 2001). Coleman (1988) purports that,

Social capital is defined by its function. It is not a single entity but a variety of different entities, with two elements in common: they all consist of some aspect of social structures, and they facilitate certain actions of actors—whether persons or corporate actors—within the structure. Like other forms of capital, social capital is productive, making possible the achievement of certain ends that in its absence would not be possible. Like physical and human capital, social capital is not completely fungible but may be specific to certain activities. A given form of social capital that is valuable in facilitating certain actions may be useless or even harmful for others. Unlike other forms
of capital, social capital inheres in the structure of relations between actors and among actors. It is not lodged either in the actors themselves or in physical implements of production (S98).

Coleman’s assertion that social capital facilitates the achievement of certain ends that would not be possible without it is germane to this research.

Putnam, a contemporary of Coleman, took Coleman’s loosely defined term (DeFilippis, 2001) and distilled it down to mean, “norms and networks in civil society that lubricate cooperative action among both citizens and their institutions” (Putnam, 1998, p. v); in other words it is, “features of social organization, such as networks, norms, and trust, that facilitate coordination and cooperation for mutual benefit” (Putnam, 1993, p. 35). This view of social capital is prevalent in contemporary literature. As argued earlier, many of the problems that face communities, particularly low-income African American communities, are geographically bound. Faith-based organizations, such as churches, are many times the only or last stable grassroots organizations in such communities (Thomas and Blake, 1996). Churches are plentiful in low-income African American communities and one of the reasons is that African Americans are highly religious (DiIulio, 2000). Eighty-two percent of African Americans confess to being members of a church, and 82% also claim religion to be “very important in their life” (DiIulio, 2000, p. 121). For this reason, it is not surprising to find a high number of churches per capita in African American communities. Given the presence of many churches in African American communities, this resource can be galvanized together to make a strong impact on local social problems. However, African American communities are not seeing the level of collaboration between churches and other faith-based institutions at the level suggested by their sheer number and potential. To be sure, these institutions rally together when there is a crisis, but once the
crisis is over (more like forgotten) they each go back to their respective corners (Middleton, 2001). What we do not see is the establishment of long-term committed partnerships between them and other non-profit and for-profit organizations. If these local institutions can facilitate social capital formation, then more could be done than in the absence of it. In terms of faith-based and faith-based partnerships, they share many of the same norms—religious scripture, social mission, religious symbols (i.e., the Cross), that they can draw upon to establish a base of trust.

2. **Social Capital and Faith-based Community Development**

Historically, African American churches have been active in more than just the spiritual lives of its congregants. African American churches were once seen as the epic center of the Black community (Thomas and Blake, 1996). After Reconstruction, evidence can be found that Black churches focused holistically on the development of the African American community. According to Carter G. Woodson as cited in Baldwin (2003),

The Negro church touches almost every ramification of the life of the Negro. As stated elsewhere, the Negro church, the absence of other agencies to assume such responsibilities, has had to do more than its duty in taking care of the general interests of the race. A definitive history of the Negro church, therefore, would leave practically no phase of the history of the Negro in America untouched. All efforts of the Negro in things economic, educational and political have branched out of or connected in some way with the rise and development of the Negro church (p. 16).

Fittingly, the Black church was one of the first institutions to build schools to educate former slaves. The African Methodist Episcopal (AME) church built 32 secondary schools and colleges; the African Methodist Episcopal Zion (AMEZ) church opened 8 schools; and the
Christian Methodist Episcopal (CME) operated 5 schools. The Black Baptist churches also built many seminaries and Bible schools (Baldwin, 2003; Jones, 1999). The mission of these churches was not only to formally educate the African American population, but also to serve as a “training ground for political leadership” (Baldwin, 2003, p.26) and to foster economic development and self-help within the community. Mays and Nicholson (1999) noted, “whatever the Negro church is in the United States, it is largely to the outcome of the Negro’s own genius and his ability to organize” (p. 425).

During the Jim Crow Era, roughly 1877-mid 1960s, Blacks were excluded from all levels of decision-making (i.e., local, state, and federal levels); they could only satisfy their need for inclusion in a decision-making processes through the church (Baldwin, 2003; Frazier, 1964). Because it was an autonomous body, the church, was a place where Blacks could participate in all levels of the church’s organization such as the Board of Trustees, Deacon Boards, and any other ministry board at the church, thus improving their connections and accessing social capital. This also became a good training ground for the time when Blacks were allowed to serve in the local, state, and federal government (Baldwin, 2003; Mays and Nicholson, 1999).

The church’s influence also spread to the economic side of Black life. Blacks were encouraged by their church to be wise stewards of the money they received—refraining from lotteries, repaying debts promptly, saving money, and using fair business practices with each other. The black church was one of the first institutions to open up businesses (i.e., banks, insurance companies, funeral homes, etc.) specifically targeted to the Black community (Baldwin, 2003). It was the Black communities’ collective work and contributions that assisted the churches in establishing these businesses on their behalf.
In modern day, African American churches offer a range of community development activities (Barnes, 2004) to their congregants and larger community including those listed below (see Table III).

### TABLE III: COMMUNITY DEVELOPMENT ACTIVITIES OF AFRICAN AMERICAN CHURCHES

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<thead>
<tr>
<th>Activity</th>
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<tr>
<td>Food pantry</td>
<td>Cash assistance</td>
<td>Thrift store</td>
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<tr>
<td>Elder/affordable housing</td>
<td>Counseling hotline</td>
<td>Substance abuse</td>
</tr>
<tr>
<td>Voter registration</td>
<td>Youth programs</td>
<td>Tutoring/literacy programs</td>
</tr>
<tr>
<td>Social issue advocacy</td>
<td>Employment counseling/placement or training</td>
<td>Health programs/clinics or health education</td>
</tr>
<tr>
<td>Prison or jail ministry</td>
<td>Credit unions</td>
<td>Senior citizen</td>
</tr>
<tr>
<td>Computer training</td>
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Many of these initiatives are made possible through partnerships with other churches, government agencies, the private sector, and foundations. For example, the Jeremiah Project is a collaborative between 56 churches representing 14,000 congregation members and it was able to accomplish “crime prevention program, pollution prevention activities, recreational services, and specialized drug policing” (Reese & Shields, 1999, p. 187). How can we identify if this partnership is the work of the concept of social capital? Researchers caution us against using circular reasoning to show evidence of social capital (Portes & Landolt, 1996; Portes, 1998) essentially saying that the presence of outcomes attributed to social capital, lends evidence to the fact that social capital produced the outcomes.

One of the strong critiques of social capital comes from Foley and Edwards (1997) when they argue that it is impossible to truly understand social capital outside of the political and
economic realities in which it is embedded. According to the authors, “access to social capital is not evenly distributed throughout American society, and second, the value of social capital is inextricably linked to the fate of the social sectors in which it is nested” (Edwards & Foley, 1997, p. 672). They further argue that it is the sociocultural component of social capital that gives it added value and meaning (Edwards & Foley, 1997). Abstract trust, a facet of social capital, may exist between faith-based institutions and pastors of the same denomination because they share the same or similar sociocultural capital in the form of “symbolic resources for identity construction” (Edwards & Foley, 1997, p. 671). This abstract trust born out of shared symbolic identity may actually facilitate collective action.

3. The Darker Side of Social Capital

Few people ever discuss the darker side of social capital (Portes & Landolt, 1996; Portes, 1998) including “exclusion of outsiders, excess[ive] claims on group members, restrictions on individual freedoms, and downward leveling norm” (Portes, 1998, p. 15). The downside of social capital is also that lack of access to these networks can negatively affect a person’s economic earnings. Often times those labeled as “others” (i.e., ethnic minorities, women, gays, etc.) are prevented from achieving economic heights because they could not break into these highly resourced networks (Portes & Landolt, 1996; Portes, 1998). In addition, social capital can come with high reciprocity expectations that can keep group members from prospering individually. Portes and Landolt (1996) gave the example of a business owner who may owe the initial success of the business to family members who loaned him/her the money for the business, but instead of being able to reinvest the profits in the business, the owner is expected to use profits to help other families and extended kin who are struggling financially. Moreover, social capital can stifle individual creativity or limit how far one can go. There is an
expectation that because someone had greatly benefited from the resources within a network, then that individual will reciprocate back to the individuals within that network. The downward leveling takes place when social capital is used to form alternative or deviant lifestyles such as gangs. Youths can find mutual support and trust within gangs. Are there similar dangers of social capital for faith-based partnerships?

Alex-Assemsoh’s (2004) research is illustrative of the unseen dangers of faith-based partnerships inhibiting access to political leadership. In her interviews of five African American pastors working in collaboration to address community problems in Columbus, Ohio, she discovered that these pastors were often the gatekeepers between the community and the city government and that it was the pastors that decided which community issues to bring before the mayor. This point is illustrated in a quote from one of the pastors when he says, “Every time we meet, we have someone knocking on our door, someone who wants us to be an advocate for something. We try to be selective” (Alex-Assemsoh, 2004, p. 86). Her research highlights the dangers of partnerships between faith-based institutions as they can be used to filter or limit the access of lay African American residents to political leadership.

Speculatively, faith-based partnerships can also create the same “excessive claims” or expectation of reciprocity between partners. The expectation of reciprocity could lead to excessive claims on the resources of a partner. If the faith-based partner is unable or unwilling to reciprocate, future collaborations could fail to materialize. In terms of community economic development, social capital could serve as a barrier to development in the sense that its understated reciprocity may damper the enthusiasm of low-resourced organizations from partnering fearing their partners may ask too much of them in return. In addition, as noted by Bourdieu (1985) all social capital is not equal. Those faith-based organizations included in more
resourced networks are likely to fare better in partnering with resource rich organizations than faith-based organizations with small networks or resource deprived networks. While social capital potentially offers an explanation for why particular faith-based organizations partner with other organizations, organizational ecology offers a wider lens through which to view how organizations develop within the social, political, and economic environments. This knowledge may shed additional light onto why organizational sectors choose to partner with each other.

4. **Organizational Ecology**

Organizational ecology has to do with the life, growth, and death of organizations (Baum, 1996). “Organizational ecologists seek to explain how social, economic, and political conditions affect the relative abundance and diversity of organizations and attempt to account for their changing conditions over time” (p. Baum, 1996, p. 77). Given the scope of this research, I will explore the possibility that the social, economic, and political conditions of neighborhoods create competition among local churches for survival and that this struggle for survival may account for the low partnership rates among local churches.

Current research posits that the saturation of churches within a geographical area creates divisive competition among churches for new members; therefore, subverting the formation partnerships between churches. This research also posits that one way to overcome this competitive environment is through the building up of social capital, or trusting relationships, between pastors of the local churches so that more efficient ways of accomplishing community and economic development activities can be realized.

5. **Organizational Capacity**

Under what conditions are partnerships more likely to flourish? According to Chaskin, Brown, Venkatesh, and Vidal (2001) organizations will partner with each other when
the need to work together becomes clear, when opportunity presents itself, when the organizational capacity exists, when the potential parties are known and trusted (or when there is a recognition of interdependence among them and such trust can be built), and when the notion of collaboration or collective action among organizations is in itself, valued by potential participants (p. 143).

The key ingredient Chaskin et al., (2001) highlighted as a catalyst for partnerships was the presence of trust between organizations as well as the partnership being valued by each of the partners. Although local faith-based organizations may only come together during times of crisis, those precious occasions can be used to build rapport and trust among leadership and congregants. This would go a long way in establishing a baseline or foundation on which to build more long-term partnerships. This research assumes that the established partnerships between local faith-based institutions were built because there was a previous relationships of trust established between senior leaders.

Do partnerships between faith-based institutions and government or private sector have to be based on trust, or could they be based on shared objectives? Chaves’s (1999) research revealed that African American churches are more likely to partner with government if they have a liberal ideology, are larger, are located in the south and allow secular speakers. Whereas research by Owens finds that clergy with a positive attitude toward faith-based partnerships significantly influence collaborations decisions. However, neither of these studies asked congregations who have partnered with government why they chose to partner with them. Research still needs to be done to answer this question.

Another essential component to the formation of partnerships is the availability of surplus resources to apply towards the partnership. Small to mid-size churches are usually strapped for
money to cover the costs of their own programs and staff salaries; thus, they do not have a lot of financial or physical capital to bring into a partnership. According to Chaskin et al., (2001), a willingness to enter into a partnership has not only to do with an organization’s resource capacity, but also with their willingness to expend those limited resources for the larger benefit of the partnership. This research looked into the possibility that the availability of surplus resources can be a determining factor in the establishment of faith-based partnerships.

Chaskin et al., (2001) offered a cost/benefit analysis of partnerships. The authors surmise that the cost of partnerships includes loss of control over decisions, a slower decision-making process, and threats to reputation if collaboration fails. Each organization has to come to terms with these potential pitfalls before it enters into a partnership with another organization. Some of the benefits of participating in a partnership are “sharing costs and risks, gaining greater collective influence, learning and developing new solutions, and leveraging additional resources (money, time, material, connections, political capital) provided by partner organization or by outside supporters” (Chaskin, et al, 2001, p. 143). Organizations will then cautiously weigh the costs and benefits to participation in a partnership before entering into it. Benefits have to outweigh costs in the long run.

Chaskin et al., (2001) also noted that articulating clear roles, responsibilities, and expectations of each partnering organization was critical to the establishment and success of a partnership. Moreover, partnerships are more likely to succeed when there is “(1) a clearly defined project (2) that is central to the work of the participating organizations, (3) that involves work to which each organization can make obvious contributions, and (4) that is undertaken by organizations with the capacity (staff, resources, competence) to contribute” (Chaskin, et al, 2001, p. 144). This research may discover that organizations considering or having entered into
a partnership have clearly delimited roles, responsibilities, and expectations of partner organizations, the community development activity is clearly defined, and the partnering organization have resources to contribute to the partnership.

The history of the organizations within the community as well as the political, social, and economic environment in the community may affect the prevalence of partnerships and the type of community development activity the partnership engages in. More pointedly, “the unequal distribution of influence and power; local dynamics concerning race, ethnicity, and class; and the economic and policy context at the metropolitan, state, and national levels-foster or impede interorganizational cooperation” (Chaskin et. al., 2001, p.151). The history and relationship of the church with the community and the churches’ political influence at the local, county and state level as well as the contextual nature (political, social, economic climate) of the community may affect local collaborations and choice of community development activity.

6. Decision-Making

The decision-making processes within partnerships are of vital importance because they serve as a proxy to the power dynamics within the partnerships. An understanding of the power dynamics and decision-making processes can shed light on why certain kinds of community development activities are taken on and who is the driver of those initiatives. For example, when a government agency partners with a church, especially a small or mid-size church, there is a high probability that the government agency has more financial resources and power to bring to bear in the partnership. The church may have physical capital and human capital in the form of volunteers, but lack significant financial capital to make the community development activity a reality. At the same time, it brings to the partnership its close connection with the community and the legitimacy and trust associated with it. A series of questions emerge
regarding decision-making: Who is/should be the driver of the partnership and whose agenda is being/should be advanced? Is it the government agency because it is bringing the much-needed financial capital or it the church because it is supplying the physical space, volunteers and community trust/legitimacy? Or is/should the partnership be more egalitarian? If the partnership is unequal in terms of the amount of resources brought to the table or the power of the partners, does that mean that the person with the most resources and power sets the agenda? Previous research by Owens (2006) showed that faith-based and government partnerships do not form so readily because faith-based organizations are concerned about the burden of reporting requirements; auditing of church financial documents (only when a separate 501 (c) 3 is not established); the perception that government is abdicating its responsibility of the poor to churches (therefore, not providing an adequate social safety net for the most vulnerable in the population;) and also because many pastors feel that accepting government money could inhibit their prophetic voices or get the government involved in their affairs; similarly, churches may fear compromising their legitimacy and trust in the community. Could the aversion to partnerships also have to do with perceived power inequities?

Miller, Hickson, and Wilson (1996) note that to understand power within organizations we have to look at the power to suppress. Suppression power can exhibit itself in a number of ways including suppression of the other, suppression of ideas and even an awareness of conflict. Non-decisions are also a form of suppression. Items do not even make it onto the agenda. Decision-making style may have an effect on the outputs of faith-based partnerships and also may affect the propensity for the formation of partnerships in the future.

The factors that lead to the formation of partnerships between faith-based organizations and others are currently unknown; however, research suggests that partnership formation may be
affected by social capital, particularly the trust between organizations and the networks organizations are embedded in; organizational ecology, suggests how the external environment might encourage or inhibit partnership formation between sectors; organizational capacity, particularly those with surplus resources. Once partnerships are formed, questions about who is driving the agenda of the partnership surface and that is when attention to decision-making structure and outcomes becomes key.
III. METHODS

A. Purpose

Again, the purpose of this qualitative research on African American faith-based partnerships is to examine how small to medium size African American churches have successfully structured community and economic development partnerships with secular institutions.

B. Participants

Twenty-six participants including church leaders, congregation members, volunteers, and bankers were interviewed for this project. Each interviewee was asked to fill out a demographics form that requested their date of birth, gender, highest level of educational attainment, racial/ethnic background, town of residence, and annual family income. Twenty-five participants filled out the demographic form. Their average age was 49.2 years, with a range between 24 and 76. Eleven are residents of the target communities; 76% are females, and 88% are African American/Black; 8% completed high school; 24% report some college; 36% are college graduates; 8% have earned professional degrees; and 24% have earned post-graduate degrees. In terms of family income, 16% earn between $10,000-24,999; 20% earn between $25,000-49,999; 32% earn between $50,000-74,999, and 32% earn $75,000 or more. Altogether, this sample represents a good range of ages, residents and non-residents, educational levels and incomes: It is skewed for gender, though.

C. Procedures

1. Identification of Community Area

The target population for this study consists of African American Baptist churches located in suburban communities. Suburban communities were chosen because much
of the research to date on faith-based organizations has been done in major urban cities (Reese and Shields, 1999; Owens, 2006; Monsma, 2006; Cnaan, Boddie, McGrew, and King, 2006), many of which, like Chicago, have a strong mayoral presence and the mayor of the city compels various institutions (governmental and NGOs) in a particular problem domain to work together. Local governments on a whole tend to be weaker governments and power is more fragmented in suburban communities. In the public sector, separately elected library boards, school boards, park districts board, rather than appointments by the mayor as it is done in many major cities like Chicago, are the norm. Because of this, it is more critical for partnerships and collaborations to develop among these various entities while offering environments of more choice and horizontal negotiation. There may not be a strong Mayor Daley (now Mayor Rahm Emmanuel of Chicago) type who has the authority to spur these kinds of collaborations.

To increase the chances of locating African American churches, I bracketed the search to suburban communities that had a high population (50% or more) of African American residents. Using this criterion I located a listing of suburban areas of Chicago found at South Suburb.com. The site listed 53 south, 10 near south, and 42 west suburbs. The American Fact Finder function on the U.S. Census website was then used to compile the population demographics of each of those suburban communities. For those communities that had over 50% African Americans, critical community-level statistics—population size, percentage African American, median income, educational attainment [i.e., high school graduate and college or more graduate], percentage of individual poverty, and median home price were compared and similar communities were grouped (see Table IV).
TABLE IV: 2000 COMMUNITY STATISTICS

<table>
<thead>
<tr>
<th>Community</th>
<th>Pop</th>
<th>% Af. Am</th>
<th>Med. Fam. Income</th>
<th>HS Grad</th>
<th>BA Degree</th>
<th>% Ind. Pov</th>
<th>Med. Home</th>
</tr>
</thead>
<tbody>
<tr>
<td>Olympia Fields</td>
<td>4738</td>
<td>52.1</td>
<td>100121</td>
<td>94.4</td>
<td>56</td>
<td>4.6</td>
<td>234200</td>
</tr>
<tr>
<td>Matteson</td>
<td>12928</td>
<td>62.6</td>
<td>65666</td>
<td>89.4</td>
<td>28.4</td>
<td>4.4</td>
<td>135100</td>
</tr>
<tr>
<td>Broadview</td>
<td>8264</td>
<td>73.1</td>
<td>55560</td>
<td>83</td>
<td>16.6</td>
<td>6.4</td>
<td>122800</td>
</tr>
<tr>
<td>Bellwood</td>
<td>20535</td>
<td>81.7</td>
<td>57037</td>
<td>76.8</td>
<td>11.9</td>
<td>7.2</td>
<td>116300</td>
</tr>
<tr>
<td>Hazel Crest</td>
<td>14816</td>
<td>76.3</td>
<td>54049</td>
<td>88.2</td>
<td>22.1</td>
<td>8.4</td>
<td>98700</td>
</tr>
<tr>
<td>Dolton</td>
<td>25614</td>
<td>82.4</td>
<td>58725</td>
<td>82.6</td>
<td>15.4</td>
<td>8.4</td>
<td>98800</td>
</tr>
<tr>
<td>Calumet City</td>
<td>39071</td>
<td>52.9</td>
<td>45998</td>
<td>80.7</td>
<td>13.9</td>
<td>12.2</td>
<td>90300</td>
</tr>
<tr>
<td>Maywood</td>
<td>26987</td>
<td>82.7</td>
<td>46776</td>
<td>74.5</td>
<td>10.3</td>
<td>13.4</td>
<td>105400</td>
</tr>
<tr>
<td>Harvey</td>
<td>30800</td>
<td>79.6</td>
<td>85378</td>
<td>89.6</td>
<td>8.2</td>
<td>21.7</td>
<td>70500</td>
</tr>
<tr>
<td>Phoenix</td>
<td>2157</td>
<td>53.0</td>
<td>57680</td>
<td>69.5</td>
<td>7</td>
<td>22.9</td>
<td>65100</td>
</tr>
<tr>
<td>Dixmoor</td>
<td>3964</td>
<td>57.2</td>
<td>28877</td>
<td>82.8</td>
<td>7.4</td>
<td>30.8</td>
<td>57100</td>
</tr>
<tr>
<td>Robbins</td>
<td>5655</td>
<td>56.0</td>
<td>27602</td>
<td>67.0</td>
<td>9.5</td>
<td>35.5</td>
<td>56400</td>
</tr>
</tbody>
</table>

Source: 2010 U.S. Census Data www.census.gov

Research has shown that lower income African American communities tend to have more churches per capita, so I furthered narrowed my search to those areas with at least a double-digit percentage of poverty—Calumet City, Maywood, Harvey, Phoenix, and Robbins. Rationale for selecting communities with double-digit poverty level is that poverty is an indicator of the
economic health of a community and that a crisis in the economic environment and limited resources might spur collaborations between groups.

2. Identification of Churches

For these 5 community areas, the local churches were identified through various means. For Harvey and Phoenix, the local churches were identified through the listing of local churches on their official municipal websites. For the Village of Maywood, a listing of local churches was obtained from the municipal government office and combined with a listing of local churches obtained from the Village of Maywood Chamber of Commerce Business Directory. The Village of Robbins’ list was obtained from the Mayor’s office. For the city of Calumet City, Village of Phoenix, and Harvey the lists of churches were obtained through the municipal website.

Again, for a church to be eligible for inclusion in this study it had to be an African American Baptist church (with 50% or more of the congregation African American), located in a suburb, and had to have a membership of less than 900. Baptist churches were chosen because Baptist churches are autonomous. There is no external denomination structure that dictates the agenda or inner workings of the church in comparison to the Catholic Church or the African Methodist Episcopal denomination, both of which have hierarchical structures outside of the individual parish or church, respectively, that can dictate how the local church functions. Churches with a regular membership of 900 or less were chosen because these churches are more typical of the community and stand to gain more from partnerships than mega-churches—churches with memberships over 2,000, which may have enough resources to engage in large-scale community and economic development activities alone.
3. **Identification of Partnerships**

A Faith-based Screening Questionnaire (Appendix E) was developed and put on Survey Monkey, an online survey software and questionnaire tool, with an informed consent document (Appendix I) as my cover sheet to the survey. I sent each church a formal letter via the U.S. Postal service explaining my dissertation topic and I requested that they visited my online survey to fill out basic information about their church (i.e., size, percentage African American, denomination) and information about any partnerships they were currently engaged in (i.e., name of partner, goal of partnership, length of partnership) (Appendix D). I followed up
the initial mailing with phone calls reminding the pastors about my survey and requesting that they filled out the online survey. This method yielded 3 responses from the 142 churches that I sent letters to (more than 28 of the letters were returned by the U.S. Postal Service saying: “no mail receptacle/unable to forward”, “not deliverable as addressed/unable to forwards”, or “insufficient address/unable to forward”).

To get a better response, I created some buzz about my dissertation in these target communities: while making the second round of follow-up phone calls, I also asked if the respondent knew of any ministerial networks, alliances, or partnerships in the area. One of the pastors mentioned a ministerial network that he was a part of and gave me the name and number of the president of the ministerial network. (Two additional ministerial networks exist in the south suburbs, but due to the summer season, both were on hiatus.) After gaining the permission of the president of this ministerial network, I presented my dissertation topic at their next open, public meeting and asked for their support. I brought copies of the letter that had been sent out to the area pastors (Appendix D) and passed them out to the ministers in the room; however, in the end, this method did not yield any results. It occurred to me that there might be a mismatch between the population I was trying to reach and my methodology. Most of the pastors were older gentlemen, mid-to late 50s and older, and perhaps they were not internet savvy.

So I submitted an amendment to my IRB to be able to give out a paper copy of the Faith-based Screening questionnaire. The following occasion when I formally addressed the ministers at this public forum, I passed out paper copies of my survey (Appendix E). This also yielded no results. The paper survey is more lengthy than the on-line survey because with the online-survey if a respondent answered no to the question, “Is your church currently engaged in any partnerships with other local neighborhood churches?”, then the respondent would skip the
section on faith-based partnerships, and if the respondent answered “no” to the question, “Is your church currently engaged in any partnerships with any secular institution (private sector business, government [local, county, state, federal] agency, and/or non-profit/foundation)?”, the respondent would skip the entire section on secular partnership questions. In addition, expecting the audience to read a dense 2-page, single spaced informed consent document and fill out an 8-page questionnaire may have been too cumbersome for pastors to do while also remaining engaged with the rest of the meeting; therefore, this method yielded no results. However, my “drive-by, drop-ins” on Sunday morning did. I chose two churches in Phoenix to attend. I drove by the churches on Sunday morning, and dropped-in on their Sunday morning worship service. After service, I very briefly introduced myself to the pastor and told him about my dissertation topic and asked if it would be ok if I followed up with him later that week. Although it took several months, this personal method eventually yielded fruit.

4. Identification of Cases

Although the selection of the church was a convenience sample, the selection of the cases was a strategic decision. Of the 3 churches that initially filled out the online survey, I contacted only one. Of the two churches that were not contacted, one was not a Baptist church, and the other Baptist church presented a conflict of interest. For the church contacted, I set up a time to meet with the pastor and his deacons to explain my dissertation and to gather more information from their responses to the survey. Through a series of meetings and discussions with selected church members we agreed the food pantry project would fit the inclusion criteria for my study and the pastor signed my contract.

Similarly with another case, I sat down with the pastor and formally presented my dissertation project. The pastor read the informed consent document, and I then utilized the faith-
based screening questionnaire to elicit responses from the pastor about the activities of the church. Through this process I came to understand all of the current partnerships of the church and the projects in which the church was working alone. I picked the activity that I thought would be most fruitful to study—the Christian school. Once an agreement was reached the pastor signed my contract.

Initially, I learned of another partnership through a local banker about an economic development task force in the community that was spearheaded by a ministers’ group. As it turned out, it was the same ministers group whose public forum I had previously spoken at on a number of occasions. I followed up with the Executive Director of the ministerial group and had an informal talk about my dissertation and she signed my contract allowing me to study the partnership. At the first meeting that I attended, I described my dissertation to the bankers and asked that they please considered allowing me to study the partnership. At the next meeting, I asked the bankers’ permission to study the partnership—job skills development and financial education. Each individual bank represented signed a contract for me.

5. Case Profile

Two sites comprise the faith-based and secular partnership category. One is the African American Baptist Church (AABC) working with Fighting Against Hunger (FAH) to deliver fresh produce to residents. AABC has been in the community for over 50 years and has a congregation size of 45 to 50 people. The leadership of the church is comprised of 1 pastor, 2 deacons, and 1 deacon-in-training. Over the past 6 years this church has seen a demographic shift. The past several years it has seen an influx of African Americans moving into the neighborhood, and with it a corresponding exodus of White church members when more and more African Americans joined the congregation. This facilitated the compositional change of
the church from majority white to majority African American. This also explains the fact that
the pastor of the church is a white male and he has been the pastor of the church for the last 13
years. Their partner in this endeavor is Fighting Against Hunger (FAH), a non-profit food
distribution organization. The church is one of the sites this organization uses to distribute food
to the community. This partnership has been in operation for about 4 years.

The second faith-based and secular partnership is between the Ministers for Education
and Economic Development (MEED) and the Bankers’ Council for job training and financial
education programs. The ministerial group has been in existence in one form or another since
the 1960s. It was originally an advocacy group, fighting for the rights of the local community. It
recently incorporated into a 501 (c) 3 and wants to now become a stronger driver of economic
development for the community. The bankers’ group was more recently formed to address all
the funding requests the various banks received from community organizations. The banks
wanted to have a way to filter those requests and shield the reputation of the bank if they decided
to decline a community group’s request (Interview, September 24, 2010). The goal of this
partnership is twofold: to impact the unemployment rate in the south suburbs and to reach the
unbanked and teach them financial education.

The third case is of a church’s K-12th grade Christian academy. The pastor of the church
serves as the founder and Executive Director for the school. The academy has a Board of
Directors, a staff size of 15, and 98 of students. It has been in existence for over 20 years.

D. Interviews

Semi-structured interviews (see Appendix A) were conducted with three levels of
partnership stakeholders: (1) leadership (i.e., pastors, executive directors, bankers, etc.), (2)
support staff and volunteers, and (3) members of faith-based organization and/or recipients of
community development activities. The interviews were then transcribed and analyzed using HyperRESEARCH, a qualitative data analysis tool that allowed me to code the narratives.

E. Secondary Research

Secondary data such as meeting minutes, email correspondence, development proposal documents and budget has been collected to triangulate the interview data through more than one source such as the Economic Development/Banking Task Force meeting minutes, original proposal for the Community Reinvestment Academy, J. J. Workforce Development proposal, Annual Report of Fighting Against Hunger, and websites of each partner, to name a few.

F. Participant Observation

To understand the dynamics within the partnerships, the principal investigator sat in on partnership meetings, if they occurred, and audio recorded them over a period of one year (April 2010-May 2011) or for the duration of the meetings. These meetings were transcribed and analyzed using HyperRESEARCH²

G. Data Analysis

The overarching goal of this research was to add to the partnership/collaboration literature and to specifically formulate a substantive theory around the emergence of faith-based partnerships. To aid in theory development, Glaser and Strauss (1999) Grounded Theory and the constant comparative method were used to analyze the data. The goal of the Grounded Theory’s constant comparative method is to produce a theory that is “integrated, consistent, plausible, 

² HyperRESEARCH is a software device for Mac computers that allows the researcher to “code and retrieve, build theories, and conduct analysis” of qualitative data, “graphics, audio, and video sources” (www.researchware.com/products/hyperresearch.html).
close to the data and . . . operationalized for testing in quantitative research” (Glaser and Strauss, 1999, p. 103). Four main elements comprise the constant comparative method, which is the bedrock of grounded theory: “(1) comparing incidents applicable to each category, (2) integrating categories and their properties, (3) delimiting the theory, and (4) writing the theory” (p. 105). How this research accomplished each element is described below.

The creation of categories through coding of the data is the starting point of the constant comparative method. The transcripts of the partnership meetings and individual interviews were coded for initial categories or themes. Grounded theory utilizes a process called “open coding” where the researcher codes the data freely, without preconceived notions (Bernard, 2000). Many times I used in vivo coding, or “the actual phrases and words of real people” to code the data (Bernard, 2000). Codes are words or short phrases that capture the essence of the statement/incident. Through this open coding process, similar coded incidents in the data were grouped together under a single category. Further incidents were compared to incidents within established categories to see if they best fit an already established category or if they warrant a new category to classify it properly. Separate master code lists were created for each case’s group of documents. A definition of each code was cataloged (see Appendix L).

The constant comparative method is an iterative process. My research oscillated between data analysis, data collection, and theory building as gaps in my budding theory are identified. This allowed me the flexibility to add questions to my interview guide to fill in gaps in my substantive theory construction (Glaser and Strauss, 1999). This strategy optimized the integration of the data and formulation of theory.

Delimiting the theory required that I solidified the theory and collapsed categories. Once the relationships between the categories take shape, major modifications only come in the form
of “clarifying the logic” (Glaser and Strauss, 1999, p. 110). To solidify the theory, I reviewed the previously established categories to identify similarities between categories and reduce them; thereby, building the theory on a smaller or tighter set of concepts. Solidifying the theory achieves two goals: parsimony and scope. Parsimony drills down the theory to the simplest explanation for a phenomenon and scope addresses the range of the situations that my theory can account for or cover (Glaser and Strauss, 1999).

To be clear, this process was independently done for each case. For example, the partnership between AABC and FAH yielded its own set of constructs. The partnership between MEED, the Banker’s Council, and J.J. Workforce Development Corporation emerged with its own set of constructs and the same for SOC School. This allowed me to do a comparative analysis across cases and note differences between the 3 cases. To develop the faith-based partnership model, I grouped similar constructs across cases and renamed the group of constructs to capture the overarching construct. For example, “roles” is a construct that emerged across two of the the groups. In case one it was coded as “roles of partners”, and in third case it was coded as “student/parent expected roles/responsibilities”. In the end, it was reported as ‘roles’ in the Faith-based Partnership Model (See Appendices L-N).
IV. CASES

A. Case 1: Faith-based and For-Profit Collaboration

The Ministers for Education and Economic Development (MEED) coalition developed a partnership with a banker’s council and a workforce development agency to implement financial education programs and offer workforce development training and placement to residents throughout south suburban Cook County, IL. Background on each of the partners is provided below to contextualize the development of the partnership.

1. Ministers for Education and Economic Development Coalition

   a. History

      The Ministers for Education & Economic Development (MEED) coalition has been an advocate for the south suburban communities for over 30 years. Originally conceived as the Robbins Conference of Illinois, this organization has consistently fought for the just treatment of local residents. During the 1960s, the then Robbins Conference of Illinois fought alongside parents of Keller Elementary School to compel District 143 ½ to bring the school back up to code after a fire, before requiring children to return to school. The Robbins Ministers Conference sued the school district on behalf of the parents and students to obtain an injunction against requiring students to return to the school without it being brought back up to code (Ministers Conference of South Cook County, 2011). The school district counter sued the Robbins Conference for interference, but lost. The school district adequately restored the school and children were able to continue their education. The 1970s brought a new broader focus for the Robbins Conference of Illinois. The organization wanted to expand their reach into the southern suburbs; for this, they changed their name to the Ministers for Education & Economic Development to reach places like Markham, Dixmoor, and Calumet City, among others. At this
time, the organization turned its attention to dealing with issues of job creation, health care, crime prevention, and education (Ministers Conference of South Cook County, 2011). These issues would remain the pillars of the organization. In the 1980s, the organization engaged in discussions with Safeway Bus Company to provide transportation services to the south suburban communities. It also engaged in discussions with Rock Island Railroad to provide a station house at 139th and Kedzie for commuters going to work in downtown Chicago. Also during this time, the coalition advocated with Ingalls Hospital to establish a Community Relations Director position. This individual now serves as the liaison from the hospital to the community (Ministers Conference of South Cook County, 2011). MEED also pushed for the hospital to hire its first African American Chaplin since the population that the hospital served was majority African American. The 1990s ushered in more of a focus on youth development and youth programming. Linkages between MEED, schools, and community were formed around crime prevention, job skill development, and court advocates for youth. The new millennium was marked by partnerships between the MEED and the south suburban colleges that eventually led to the advent of the MEED’s annual Education Conference (Ministers Conference of South Cook County, 2011).

b. Mission, Vision, and Objectives

MEED is a professional Christian networking organization comprised of pastors, ministers, residents, school districts, agencies and community organizations (“Vision, mission, objectives and impact statement”). Their mission is “to offer a full range of support services and programs to the residents of the communities of South Suburban Cook County as an ongoing networking system to empower and improve the physical, spiritual and economic development of the region” (“Vision, mission, objectives and impact statement”). Their vision is
“to serve as a change agent in education, cultural values, policy, social problems, physical proximity, and social interests with the responsibility of producing a productive citizenry within a global and diverse community” (“Vision, mission, objectives and impact statement”). Their objectives are

to promote the welfare of adults and youth as well as the entire community; to bring the governing council of the city, state and nation into our community; to secure and maintain adequate law enforcement for the women and children of the community; and to create an atmosphere among African-American, Latino and white ministers into a closer, meaningful fellowship (“Vision, mission, objectives and impact statement”).

MEED focuses on local issues as it relates to education, job training and employment, crime, health, and youth (MCSCC) of which the primary focuses of this ministerial group are education and economic development. This is a membership organization and for the price of $25 any person, community organization or faith-based institution can join. They host monthly social action forums where individuals, business, organizations, and governmental agencies come together to learn about various initiatives that are going on locally and statewide. The organization attempts to be a one-stop resource center where people can find out about various social service programs and where organizations can network with one another (Partnership meeting 06.30.10 and 07.22.10.). The roles that the ministerial group seeks to fill in the community are wide and varied: a spiritual leader, a community watch-dog, an economic development catalyst, a faith-based social service provider, an information resource center, and a linkage coordinator (Interview Ericka, 09.26.10).
c. **Current Initiatives**

The annual Education Conference, Adopt a School program, 1000 Church Campaign, Putting Illinois to Work program and the Bankers Council partnerships are the core initiatives of the ministerial group. Their yearly Education Conference, which started in 2003 brings together many South Suburban residents to discuss the state of education in the south suburbs, banking and credit repair, paying for college, restorative justice, parental advocacy, cyber bullying, among others. Local banks sponsored the Education Conference: PNC, Citizens Bank, BMO Harris, Fifth-Third Bank, and First Midwest Bank, as well as Ingalls Hospital (“8th Annual education conference”). In addition to these activities, MEED also has an Adopt a School program to foster a relationship between member churches and their local schools. [MEED] acts as a liaison between member churches and local school district to create formal partnerships between individual schools and churches. [MEED] provides training and technical support to churches that wish to participate in the program. (“Call for 1000 churches”)

The President of MEED revealed that he imagines the pastors of the various churches would visit the schools, spend time in the halls, and help students cross the street. In 2010, the organization launched its 1000 Church Campaign. MEED was attempting to activate 1000 pastors to help shape “the future of the South Suburban region” (“Call for 1000 churches”) by joining their organization and helping to carry out its mission for education and economic development.

Their inroads into improving the economic conditions of the south suburbs have been fruitful. They were one of the few organizations selected as a work site for the Putting Illinois to Work (PIW) program. PIW program came out of the Illinois Department of Human Services
with a goal of subsidizing the work of 15,000 18-21 year olds or 18 and over with a dependent child, with a business, a non-profit or a governmental agency for 6 months with the hope that these individuals would gain work experience that could translate into unsubsidized employment after such time (Illinois Department of Human Services [IDHS], 2010). MEED was able to subcontract with their member churches to have PIW workers do tasks at their establishments. In addition to this workforce development initiative, MEED helped form and then partnered the Bankers’ Council to “come up with a comprehensive and holistic plan to impact the economic development of the south suburban region” (Interview Ericka, 09.26.10). This is the partnership that will be later discussed in-depth.

d. Organizational Structure

This is a relatively small organization. It only has one staff member, the Executive Director, and this is a non-paid volunteer position. However, they do have a Board of Directors that is comprised of the president, 1st and 2nd Vice-presidents, and a Finance Chairman. They meet once a month to discuss the various initiatives coming out of each of their 5 task forces: Banking; One-church, One-school; Education; Job Force Development; and Community Action (Interview Bishop Lofton, 11.10.10). Decision-making is concentrated with the board. Typically, decisions are made by consensus, but the bylaws state that majority vote is all that is needed. When there are disagreements about what should be done, Bishop Lofton, the president, ultimately makes the final decision; however, he prefers the “coming together of minds much better than Robert’s Rules of Order” (Interview Bishop Lofton, 09.20.10). Forty-seven organizations comprise their network including 13 municipalities/cities, 1 township, 8 banks, 3 school districts, 2 universities/colleges, 2 ministerial networks, 2 healthcare centers/hospitals, and 2 mayoral associations (“MCSCC alliance network”). They boast a membership roster of 36
churches, most of which are located in Harvey, IL. At the time of the study (April 2010-May 2011), the organization did not have an operating budget.

2. **JQM Bank**
   
   a. **History**

   JQM Bank, founded in 1882 and established as a bank in 1907, has been a major player in the financial services industry for over 100 years (Harris Bank, 2011). It has accumulated assets of $46.9 billion and its parent company has assets over $120.9 billion. Headquartered in Chicago, IL, JQM Bank offers full services in personal finances (i.e., checking and savings, money market and certificates of deposit, mortgages, loans and lines of credit, investments and retirement planning, debit and credit cards, and online services), wealth management (wealth advisory, investment management and advisory, private banking, trust and estate services), small business banking (i.e., business checking and savings, business loans and credit card, cash management, and retirement planning and investing), as well as more specialized services in commercial and institutional banking (i.e., lending solutions, treasury management, foreign exchange and derivatives, capital raising, and industry expertise). JQM services 7 states: New York, Virginia, and Florida on the east coast; Illinois, Indiana, and Wisconsin in the Midwest; and Washington on the west coast. Their 2006 Community Reinvestment Act was rated as satisfactory (Harris Bank, 2011).

   b. **Mission, Vision, and Objectives**

   JQM Bank’s stated mission is to improve the quality of life in the communities that it serves through “building, strengthening and enhancing the lives of those who live, work and play in every community we serve” (Harris Bank, 2011). To accomplish this
goal, the Bank provides corporate giving, investment capital, in-kind contributions, corporate
sponsorship, and volunteer hours to organizations and communities that it serves.

c. Current Initiatives

JQM offers corporate sponsorship to many well-known entities throughout its service areas including the Chicago Blackhawks, Chicago Bulls, Chicago Symphony Orchestra, Chicago United, Field Museum, Goodman Theater, Indianapolis Zoo, Lyric Opera of Chicago, Marcus Center for Performing Arts, Morton Arboretum, Museum of Contemporary Art Chicago, National Museum of Mexican Art, Northwestern University Athletics, Ravinia Festival, Steppenwolf, and the United Performing Arts Fund (Wisconsin), among many others (Harris Bank, 2011). Locally, it supports area non-profits through its annual Volunteer Day in which thousands of JQM employees volunteer their time doing landscaping, painting, tutoring, teaching, and trash-removal, among other activities. In addition, JQM Bank encourages its employees to continue doing volunteer activities throughout the year and even offers a matching program for employees who would like to donate financial assistance to non-profits. The Bank’s biggest contribution to social services is through the United Way. Its CEO sits on the board of the United Way and has led the bank in collecting $1.7 million dollars in donations for the United Way. In addition, they support community development organizations such as the Chicago Urban League, the Boys and Girls Clubs of Northwest Indiana and the Franklin Educational Foundation in Wisconsin (Harris Bank, 2011).

d. Organizational Structure

The Community Affairs division of JQM Bank controls how Community Reinvestment Act (CRA) dollars are spent. CRA District Relationships Managers seek out sound investments in the community that would help them to fulfill their CRA requirements.
When JQM Bank is looking to invest in the community, just like all other federally regulated banks, it has to balance the requirements of the Community Reinvestment Act (CRA)—to invest in the communities from which it accepts deposits, with sound business practices. The heart of its mission is to strengthen and build communities, but it has to do that while recognizing the challenges that it faces working with low to moderate-income individuals and families as one banker attested to, “It is difficult some times, we know what the CRA act says, but it is really hard to make that happen sometimes because there are challenges.” (Interview, 01.19.11). It is not just challenging for the banks, but it is also challenging for the regulators to find sound community initiatives to invest in, given the current economic climate, as expounded by this same banker,

the regulators. . . they actually have people like me that are out in the community who are looking and listening [to] initiatives on the table, but internally the regulators have a risk department so when the guys from the community go in and tell the guys that are in the risk department what is going on, they too are being questioned, so it is just not in the banking arena. Our regulators are faced with the same criteria inside as well. It is very challenging and in light of what we have experienced in this past economic climate. Everybody has gone all the way to the left. So it is going to take time to come back to a middle ground. (Interview Kennedy, 01.19.11).

3. M.C. Bank
   a. History

   Founded in Cincinnati in 1858, M.C. Bank has experienced a lot of expansion and growth over its 153 years. In the 1800s, the bank had one merger, between 1903-1919 6 mergers were completed, between 1920-1939 8 additional banks were acquired, between
1940-1959 there were 5 mergers, between 1960-1979 a 19-year span only 2 mergers occurred, but that was about to change. The five-year span between 1980-1985 saw 11 mergers take place; within the next 3 years (1986-1989) another 15 bank acquisitions were completed, while between 1990-1995, 20 mergers were recorded. The years between 1996 and 1999 did not see much of a slowdown either. There were a total of 18 bank mergers and acquisitions. The new millennium to 2009 saw M.C. Bank acquiring 15 additional banks. Overall, M.C. Bank has completed 81 mergers and acquisitions, 72% (59) of them occurring in the last 31 years of its 153 year life span (Fifth Third Bank, 2011).

b. Mission, Vision, and Objectives

M.C. Bank’s mission is closely tied to its CRA mandate and its desire to be a change agent within the communities that it serves.

At the end of the day, we need to be able to say that we are providing sound investments and accounts to low to moderate-income individuals in these respective areas. We wanted to be a community player and not just a funder. We wanted to be instrumental in injecting change. We are truly in it for the community. We wanted to see jobs created, we wanted to see people empowered, [and] feel that they can go out and make those [financial] decisions. (Interview, 09.24.10.)

c. Organizational Structure

M.C. Bank has an affiliate structure (Interview, 09.24.10) that encompasses the states of Ohio, Florida, Georgia, Illinois, Indiana, Kentucky, Michigan, Missouri, North Carolina, Pennsylvania, Tennessee, and West Virginia (Fifth Third Bank). This means that there is a board of executives comprised of each of the heads of a line of business that makes decisions for that state as far as how CRA dollars will be spent. Proposal requests are
submitted to this decision-making body usually through the retail or commercial banking level or through community development offices. (Interview, 09.24.10)

The community development representatives “are the ones on the ground, putting together these proposals, identifying the organizations, vetting the proposals, making sure there is a benefit and a tie in to the bank, and making sure we are actually producing a good” (Interview, 09.24.10). In 2009, M.C. Bank received a CRA-rating of “Satisfactory” (Fifth Third, 2010, p. 10).

The Community Affairs division, M.C. Community Development Corporation (CDC), or the Foundation Office, handles the philanthropic operations of M.C. Bank. The Bank has 19 Community Affairs offices scattered throughout its 12-state service areas. It is the responsibility of this division to direct the activities of the retrofitted tour bus, or eBus; it also works in collaboration with the Foundation to “identify, assess, and fund programs and initiatives that aid community development (Fifth Third, 2010, p.10).

“In 2010, the CDC invested $254.4 million in affordable housing and new market tax credit investments” (Fifth Third, 2010, p. 10). This same year, the M.C. Foundation “made $2.6 million in grants . . in support of health and human services, education, community development and the arts” (Fifth Third, 2010, p. 12). The United Way was a huge beneficiary of M.C. Bank’s Foundation: It received almost $7 million. The Foundation also supports 17 scholarships of $2,500 to employee’s children to pursue higher education (Fifth Third, 2010, p. 12).

d. Current Initiatives

M.C. Bank’s commitment to financial education is evident by their many programmatic initiatives that teach financial education to children, youth and adults. M.C. Bank established a Young Bankers Club for 5th-grade students complete with a 10-week curriculum to
learn financial basics including “how to identify money and how to obtain it; how to make deposits and withdrawals; learn what interest is; and start understanding the concept of paying to borrow money” (2010 M.C. Bancorp Corporate Social Responsibility Report: Empowering Dreams, p. 4). The Bank offers a 6-week Smart Bankers Club for 9th-grade students to learn “budgeting, tracking spending habits and opening bank accounts” (Fifth Third, 2010, p. 4). They also collaborate with local non-profit organizations on Making Money Matter Program or M3P, and partner with Junior Achievement to educate students in Florida and Kentucky on “workforce readiness, entrepreneurship and financial literacy” (Fifth Third, 2010, p. 4). In 2010 M.C. Bank partnered with nationally-syndicated radio talk-show host Dave Ramsey to implement his *Foundations in Personal Finance* in high schools throughout the 12 states that M.C. Bank serves. For adults, M.C. Bank retrofitted a tour bus with computer workstations to travel throughout their service states assisting people in achieving homeownership. M.C. Bank representatives offered “one-on-one credit counseling sessions, access to banking services like savings and checking accounts, and personal finance reviews” (Fifth Third, 2010, p. 7).

4. **L.S. Bank**

   a. **History**

   The history of L.S. Bank is wroth with it having to overcome many external forces to establish its strong footing beginning with establishing the first bank in the shadow of the Great Depression and later battling state legislation that prevented it from expansion as explained on their website.

   In the aftermath of the great depression, C. D. Oberworthmann, Andrew Barber and Frank Turk founded Union National Bank and Trust Company of Joliet. Only one bank in Joliet had survived from the 1930s. These three men made a personal commitment to
bring quality banking back to the area. Their original slogan was “The Friendly Bank” and summarized their commitment to treating the person in the overalls and the person in the business suit the same way. Their idea of focusing on the individual’s needs regardless of their net worth, proved to be extremely successful, not just the right thing to do. Over the next 40 years, Obie, Andy and Frank grew their modest bank on West Jefferson Street in Joliet into a chain of 20 banks affiliated through their common ownership and strong values.

As the company moved to the next generation of management in the early 80s, a bold vision to unite this chain of 20 banks emerged from the planning process. A new public entity was created, L. S. Bank. The name symbolized the next generation’s vision for the future reach and scale of our company. They worked side by side with Illinois lawmakers and wrote the bill lifting the prohibition on multibank holding companies. In 1983, their determination paid off as L.S. Bancorp, Inc. acquired the stock of the 20 affiliated banks. At the time, this was the largest simultaneous acquisition of banks ever approved by the Federal Reserve in Washington, D. C. (First Midwest Bank, 2011)

b. Mission, Vision, and Objectives

L.S. Banks’s mission is to help support clients’ economic success in any way possible, including being their client’s “keeper”. They define their success as a company by the financial success of their clients.

We are in the business of helping clients achieve financial success throughout their economic lives. We do so by focusing on the broad range of their financial needs and delivering quality services that truly fulfill those needs. We believe that only if each of us—those dealing directly with clients, as well as those who support client contact
people—assumes personal responsibility for the financial success of every client we come in contact with, will their success be assured. We further believe that in fulfilling clients’ financial needs we are creating significant value for them while at the same time creating value for ourselves and the company. The financial success of our clients, thusly, will define our success as well as the company’s. (First Midwest Bank, 2011)

L.S. Bank’s footprint is in Illinois, Northwest Indiana, and Eastern Iowa.

b. **Organizational Structure**

The organizational structure of L.S. Bank is that of a silo. Decisions are made at the board level and are filtered down the chain of command; various departments within that organizational structure might be activated to implement a new directive.

In the banking world you have a board of directors, you have all of these different departments which are responsible for different parts of a whole and a lot of times you don’t see each part working together, they may be working individually to get to that one whole, but they don’t always come together. The board may say we need to increase revenue that is their directive. It may go down to senior management, senior vice presidents, executive level, saying we need you to increase revenue. How do we do this? Because we are different than this council, we have multiple areas we can go to. We can increase 20% in online banking, we can increase 20% in lending, we can increase in by increasing fees, so those decisions are made in separate little areas and then they come down to be implemented. So by the time decisions reach branch level, even customers, it has been made by all these people up here and then it is funneled down and maybe it is tweaked until it is implemented. (Interview, 01.30.10)
Decisions about which initiative to support are weighed also on their ability to create a return on the banks’ investment as explained by one L. S. banker: “A huge return on our investment is by leading opportunities. If we don't get to see these people and put them in the right bucket so that they can have the financial literacy, so that they can have homeownership, then we have just thrown away money” (Partnership meeting, 07.22.10).

d. **Current Initiatives**

L.S. Bank facilitates the volunteering of their employees with the United Way for the United Way’s Day of Caring and the United Way’s Young Leaders Society. In 2008, L.S. Bank’s employees logged in over 1,320 hours of volunteer service with the United Way. They are also able to donate a portion of their paychecks to the United Way. In addition to volunteer giving, for the past 3-years L.S. Bank has put on the L.S. Bank Southwest Half Marathon and raised over $60,000 for the American Cancer Society’s Prostate Cancer Research, the South West Special Recreation Association, and the Crohn’s & Colitis Foundation of America. L.S. Bank also sponsors the L.S. Bank Amphitheatre in Tinley Park, IL, in partnership with Live Nation. The outdoor amphitheatre is the largest in the state and seats 12,000 people and serves over 400,000 music lovers yearly (First Midwest Bank, 2011). L.S. Bank has a CRA rating of “Outstanding”.

5. **J.J. Workforce Development Agency**

a. **History**

J. J. Workforce Development Agency has a long history in this domain. It was founded in 1977 and offers a full range of services to its clients including workforce development, counseling, and job placement among other services. Previously conceived of as an advocacy group, J. J. Workforce Development Agency quickly got into providing
employment services for older workers. Today it services the full range of workers from first-time employment seekers to those returning to the job market after a significant hiatus (National Able Network, 2011).

b. **Mission, Vision, and Objectives**

The mission of J. J. Workforce Development Agency is to connect individuals, families, and communities to jobs. Their agency has a staff of professional individuals who help clients by providing them with the critical job skills, developing interpersonal skills, and teaching them job search techniques that will make them a successful candidate (National Able Network, 2011).

c. **Organizational Structure**

J. J. Workforce Development Agency is a national workforce development organization. It has operations in Illinois, specifically Chicago and metro-Chicago, Indiana, Maine, New Hampshire, and Massachusetts. It has a 10-member Board of Directors and the senior management team consists of the President and CEO, Vice President of Human Resources, Vice President Employment Programs, Vice President Contracts and Procurement, and Vice President Accounting. Decisions are made by the executive team, consisting of our president and CEO, the vice-president. The senior leadership of the organization and we typically represent the various programs from the organization. For funding decisions we get an opportunity, I will bring it before the executive team and we will talk about it and figure out which program it fits best with and then we if we decide it is better fit with for example our Veterans Group, then we bring team members together and map out what the program is going to be. Then there is other times where they get a funding opportunity, you know, maybe my development
team comes together and writes the proposal. If it is something for the organization overall, typically it is with the executive team or it depends on, we have other like a service integration group. So we have other groups where staff runs the programs. We just did a whole agency wide summit. All of our offices around the country came together and staff did that. No executive team did that, so senior leadership did that. It was actually staff that put everything together and so they went together. We have various teams that represent different programs and they got together and pulled that whole piece together. (Interview, 01.07.11)

d. **Services**

J.J. Workforce Development Agency offers a full course of workforce development training and placement including (but not limited to): Employment assistance for job seekers; Individualized job-placement assistance; Links to local businesses; and Job-readiness workshops (National Able Network, 2011).

6. **Bankers’ Council**

a. **History**

In early 2010, MEED and Kennedy Storm, CRA District Relationship Manager for JQM Bank, conceived the Bankers’ Community Council and modeled it after the first bankers’ community council in Northwest Indiana, which is lead by April Anderson. MEED had a foundation for the formulation of a Bankers’ Community Council because they already had a banker’s task force, which was repurposed into the Bankers’ Community Council.

b. **Mission, Vision, and Objectives**

The idea was that “community organizations and lenders are coming together. . . [in] collaboration and partnership” (Partnership meeting, 06.30.10). The community
nonprofit organizations are at the table to shape the initiatives and bring resources into it (Partnership meeting, 07.14.10). The Northwest Indiana Bankers’ Community Council is a powerful force in the region. Just to give you an idea of how powerful the [Northwest Indiana Bankers and Community] Council has become, in terms of collaborative efforts in Indiana, we are even looking at utilizing that as a clearing house to work together on the requests that come in that are monumental in Northwest Indiana to serve as a clearing house, they will flow through that council and we will vote as a community of banks and community groups to kind of weigh where the dollars will be most effective. So we have to kind of narrow it down and pick the ones that are really going to impact in the best way. So that is the whole idea of the council is to create a collaborative effort (Partnership meeting, 07.14.10).

The task of this newly established Bankers’ Council “was putting together a workforce development piece” (Partnership meeting, 06.30.10).

c. Organizational Structure

Although the model was for a Bankers and Community Council, in actuality it was more of a Bankers’ Council. More often than not it was referred to as the “Bankers’ Council”; therefore, it is not surprising that the organizations that ultimately comprised the Council were all banks—specifically JQM Bank, L.S. Bank, and M.C. Bank. Other banks were originally at the table, but for various reasons left. Community organizations were also once at the table, but they also invariably left. These three banks, by default, became the Bankers’ Council. The relationship of the Bankers’ Council to MEED varied at times. Originally, the Bankers’ Council-MEED relationship resembled that of a foundation to a
potential applicant. MEED submitted their Community Reinvestment Academy proposal to the Bankers’ Council and the Bankers’ Council voted to reject the proposal. At other times, the Bankers’ Council appeared to serve as a collaborative partner to MEED, helping it to develop a fundable proposal.

7. Community Profile: Harvey

To better understand the development of the partnership between MEED, the Bankers’ Council and J.J. Workforce Development Agency, a contextual analysis of the community’s social, economic, and political realities is offered. The geographical nexus of this partnership is centered on The City of Harvey, IL. Harvey has undergone significant changes since 2000. Data from the U.S. census confirms that Harvey is indeed shrinking in population (see Table V). In 2000, Harvey had 30,000 residents; since then, it has experienced a 16% drop in population to the current count of 25,282. The median age is now 30.8, up 10% from 2000. Data suggests that this is due to the corresponding 21% increase in persons over 65 years of age. The racial composition of Harvey has also shifted. The population of Harvey remains predominately African American—75.8%, down 5% from 2000, but there were significant gains in the Latino/Hispanic (48%) and Asian populations (125%). The White and American Indian/Alaska Native populations remained the same, 10% and 3% respectively. Estimated 2005-2009 data from the U.S. Census indicated an overall positive change in educational attainment for the City. The number of individuals having less than a high school degree dropped 25% to 22.9 percent of the population. Those with at least a high school degree rose 24% to comprise 35.3% of the population. While there was an 8% drop in the percentage of individuals reporting at least some college, it could possibly be explained by the corresponding
11% and 35% increase of residents reporting having earned an associate’s degree and bachelor’s degree, respectively.

Although the general education trend is improving, the stark reality is that over one fifth of the population has less than a high school diploma and, although 35% are high school graduates, this status is becoming quickly obsolete as the U.S. (and other developed countries) move further and further way from the industrial era-based economies to that of information technology based economies. Specifically in Harvey, there was a 27% decrease in manufacturing, and an 8% decrease in wholesale trade industries. These industries once were the best employer for those with little education and few skills. There are relatively few industries in Harvey that require a bachelor’s degree or higher. For example, information (2.3%), finance and insurance, and real estate and rental and leasing (5.6%), professional, scientific, and management and administrative and waste management services (7.7%), which may require at least a bachelor’s degree comprise a small portion of the industries in Harvey. One of the things that attract businesses is the level of education of the local community. With only 10% of Harvey’s population holding a bachelor’s degree or higher, it is not surprising to discover few information technology industries in the community. Although education services, and health care and social assistance comprise 25.8% of the industries, many of these jobs may be equated to the presence of Ingalls Hospital, or a number of government-administered social service facilities (i.e., social service administration), and social service non-profits (i.e., Community Economic Development Agency CEDA) in the community. Although it is unknown how many residents fill positions in the aforementioned industries, the data suggest few because only 16.1% of the population is employed in management, professional, and related occupational jobs. Not surprisingly, the lower educational attainments in Harvey and the lack of high-income producing industries are
reflected by the mean household and family incomes, which are $42,540 and $48,197, respectively compared with the state of Illinois which is $74,436 and $87,422, respectively. Also reflected is the number of female-headed households with children, which rose from 13% to 20.6% between 2000-2010.

Like all communities in the U.S., Harvey endured the economic recession of 2008, 2009, and 2010. The percentage of unemployed individuals went from 8.7% to 12.8%, a 47% increase while correspondently, the number of families and individuals in poverty rose by 29% and 47%, respectively from 2000 and 2010. During this same period, the community experienced a decrease in occupied housing (9%) and an increase in vacant housing units (68%). The percentage of owner-occupied housing also decreased by 9% while renter-occupied housing has increased by 12%.

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</tr>
<tr>
<td>18 years and over</td>
</tr>
<tr>
<td>65 years and over</td>
</tr>
<tr>
<td>Median age</td>
</tr>
<tr>
<td><strong>RACE</strong></td>
</tr>
<tr>
<td>Black/African American</td>
</tr>
<tr>
<td>White</td>
</tr>
<tr>
<td>Latino/Hispanic</td>
</tr>
<tr>
<td>Asian</td>
</tr>
<tr>
<td>American Indian/Alaska Native</td>
</tr>
<tr>
<td><strong>EDUCATIONAL ATTAINMENT</strong></td>
</tr>
<tr>
<td>(population 25 and over)</td>
</tr>
<tr>
<td>Less than high school diploma</td>
</tr>
<tr>
<td>Education Level</td>
</tr>
<tr>
<td>---------------------------------</td>
</tr>
<tr>
<td>High school diploma</td>
</tr>
<tr>
<td>Some college</td>
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<tr>
<td>Associate degree</td>
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<tr>
<td>Bachelor's degree</td>
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<tr>
<td>Graduate or professional degree</td>
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<table>
<thead>
<tr>
<th>HOUSEHOLD INCOME*</th>
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</thead>
<tbody>
<tr>
<td>Less than $10,000</td>
<td>15.8</td>
<td>17.4</td>
<td>0.10</td>
</tr>
<tr>
<td>$10,000 to $24,999</td>
<td>23.2</td>
<td>24</td>
<td>0.03</td>
</tr>
<tr>
<td>$25,000 to $49,999</td>
<td>34</td>
<td>24.6</td>
<td>-0.28</td>
</tr>
<tr>
<td>$50,000 to $74,999</td>
<td>15.2</td>
<td>17.7</td>
<td>0.16</td>
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<td>$75,000 to $99,999</td>
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<td>0.24</td>
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<tr>
<td>$100,000 to $149,999</td>
<td>3.4</td>
<td>5</td>
<td>0.47</td>
</tr>
<tr>
<td>$150,000 and above</td>
<td>1.2</td>
<td>2.3</td>
<td>0.92</td>
</tr>
<tr>
<td>Mean household income</td>
<td></td>
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<td>$42,540</td>
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<table>
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</thead>
<tbody>
<tr>
<td>Less than $10,000</td>
<td>12.8</td>
<td>13.9</td>
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<td>$10,000 to $24,999</td>
<td>20.6</td>
<td>18.9</td>
<td>-0.08</td>
</tr>
<tr>
<td>$25,000 to $49,999</td>
<td>35.5</td>
<td>28.3</td>
<td>-0.20</td>
</tr>
<tr>
<td>$50,000 to $74,999</td>
<td>16.8</td>
<td>18.6</td>
<td>0.11</td>
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<td>$75,000 to $99,999</td>
<td>8.8</td>
<td>11.2</td>
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</tr>
<tr>
<td>Mean family income</td>
<td></td>
<td></td>
<td>$48,197</td>
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<table>
<thead>
<tr>
<th>FAMILY INCOME*</th>
<th>2000</th>
<th>2010</th>
<th>%Change</th>
</tr>
</thead>
<tbody>
<tr>
<td>Less than $10,000</td>
<td>12.8</td>
<td>13.9</td>
<td>0.09</td>
</tr>
<tr>
<td>$10,000 to $24,999</td>
<td>20.6</td>
<td>18.9</td>
<td>-0.08</td>
</tr>
<tr>
<td>$25,000 to $49,999</td>
<td>35.5</td>
<td>28.3</td>
<td>-0.20</td>
</tr>
<tr>
<td>$50,000 to $74,999</td>
<td>16.8</td>
<td>18.6</td>
<td>0.11</td>
</tr>
<tr>
<td>$75,000 to $99,999</td>
<td>8.8</td>
<td>11.2</td>
<td>0.27</td>
</tr>
<tr>
<td>Mean family income</td>
<td></td>
<td></td>
<td>$48,197</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>FAMILY INCOME*</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Less than $10,000</td>
<td>12.8</td>
<td>13.9</td>
<td>0.09</td>
</tr>
<tr>
<td>$10,000 to $24,999</td>
<td>20.6</td>
<td>18.9</td>
<td>-0.08</td>
</tr>
<tr>
<td>$25,000 to $49,999</td>
<td>35.5</td>
<td>28.3</td>
<td>-0.20</td>
</tr>
<tr>
<td>$50,000 to $74,999</td>
<td>16.8</td>
<td>18.6</td>
<td>0.11</td>
</tr>
<tr>
<td>$75,000 to $99,999</td>
<td>8.8</td>
<td>11.2</td>
<td>0.27</td>
</tr>
<tr>
<td>Mean family income</td>
<td></td>
<td></td>
<td>$48,197</td>
</tr>
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<table>
<thead>
<tr>
<th>HOUSEHOLD TYPE*</th>
<th>2000</th>
<th>2010</th>
<th>%Change</th>
</tr>
</thead>
<tbody>
<tr>
<td>Female, no husband present</td>
<td>31.8</td>
<td>33.4</td>
<td>0.05</td>
</tr>
<tr>
<td>With own children under 18</td>
<td>18.3</td>
<td>20.6</td>
<td>0.13</td>
</tr>
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<table>
<thead>
<tr>
<th>POVERTY STATUS</th>
<th>2000</th>
<th>2010</th>
<th>%Change</th>
</tr>
</thead>
<tbody>
<tr>
<td>% of families below poverty</td>
<td>20.3</td>
<td>26.2</td>
<td>0.29</td>
</tr>
<tr>
<td>% of individuals below poverty</td>
<td>21.7</td>
<td>31.9</td>
<td>0.47</td>
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<table>
<thead>
<tr>
<th>EMPLOYMENT*</th>
<th>2000</th>
<th>2010</th>
<th>%Change</th>
</tr>
</thead>
<tbody>
<tr>
<td>Unemployed</td>
<td>8.7</td>
<td>12.8</td>
<td>0.47</td>
</tr>
<tr>
<td>Not in the labor force</td>
<td>41.5</td>
<td>43.6</td>
<td>0.05</td>
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<table>
<thead>
<tr>
<th>OCCUPATION*</th>
<th>2000</th>
<th>2010</th>
<th>%Change</th>
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</thead>
<tbody>
<tr>
<td>Management, professional</td>
<td>20</td>
<td>16.1</td>
<td>-0.20</td>
</tr>
<tr>
<td>Service occupations</td>
<td>21.9</td>
<td>26.2</td>
<td>0.20</td>
</tr>
<tr>
<td>Sales and office</td>
<td>28.5</td>
<td>28.9</td>
<td>0.01</td>
</tr>
<tr>
<td>Farming, fishing, and</td>
<td>0.3</td>
<td>0.5</td>
<td>0.67</td>
</tr>
<tr>
<td>Construction, extraction,</td>
<td>7.3</td>
<td>9.8</td>
<td>0.34</td>
</tr>
<tr>
<td>Production, transportation, material moving</td>
<td>22</td>
<td>18.5</td>
<td>-0.16</td>
</tr>
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</table>

<table>
<thead>
<tr>
<th>INDUSTRY*</th>
<th>2000</th>
<th>2010</th>
<th>%Change</th>
</tr>
</thead>
<tbody>
<tr>
<td>Agriculture, forestry</td>
<td>0.3</td>
<td>0.3</td>
<td>0.00</td>
</tr>
<tr>
<td>Construction</td>
<td>4.4</td>
<td>5.9</td>
<td>0.34</td>
</tr>
<tr>
<td>Manufacturing</td>
<td>13.3</td>
<td>9.7</td>
<td>-0.27</td>
</tr>
<tr>
<td>Wholesale trade</td>
<td>2.5</td>
<td>2.3</td>
<td>-0.08</td>
</tr>
<tr>
<td>Retail trade</td>
<td>10.6</td>
<td>10.8</td>
<td>0.02</td>
</tr>
<tr>
<td>Industry</td>
<td>2000</td>
<td>2010</td>
<td>Change</td>
</tr>
<tr>
<td>----------------------------------</td>
<td>-------</td>
<td>-------</td>
<td>--------</td>
</tr>
<tr>
<td>Transportation</td>
<td>10.3</td>
<td>11.7</td>
<td>0.14</td>
</tr>
<tr>
<td>Information</td>
<td>2.8</td>
<td>2.3</td>
<td>-0.18</td>
</tr>
<tr>
<td>Finance, insurance, real estate</td>
<td>6.6</td>
<td>5.6</td>
<td>-0.15</td>
</tr>
<tr>
<td>Professional, scientific,</td>
<td>6.9</td>
<td>7.7</td>
<td>0.12</td>
</tr>
<tr>
<td>Educational, health and</td>
<td>24.7</td>
<td>25.8</td>
<td>0.04</td>
</tr>
<tr>
<td>Arts, entertainment</td>
<td>7.8</td>
<td>8.1</td>
<td>0.04</td>
</tr>
<tr>
<td>Other services (except</td>
<td>6.3</td>
<td>6.6</td>
<td>0.05</td>
</tr>
<tr>
<td>Public administration</td>
<td>3.5</td>
<td>3.4</td>
<td>-0.03</td>
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**HOUSING***

<table>
<thead>
<tr>
<th>Category</th>
<th>2000</th>
<th>2010</th>
<th>Change</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total housing units</td>
<td>10,158</td>
<td>10,398</td>
<td>0.02</td>
</tr>
<tr>
<td>Occupied housing</td>
<td>88.5</td>
<td>80.7</td>
<td>-0.09</td>
</tr>
<tr>
<td>Vacant housing units</td>
<td>11.5</td>
<td>19.3</td>
<td>0.68</td>
</tr>
<tr>
<td>Homeowner vacancy</td>
<td>3.3</td>
<td>4.1</td>
<td>0.24</td>
</tr>
<tr>
<td>Rental vacancy</td>
<td>8.9</td>
<td>11</td>
<td>0.24</td>
</tr>
</tbody>
</table>

**HOUSING TENURE***

<table>
<thead>
<tr>
<th>Category</th>
<th>2000</th>
<th>2010</th>
<th>Change</th>
</tr>
</thead>
<tbody>
<tr>
<td>Occupied housing</td>
<td>8,990</td>
<td>8,389</td>
<td>-0.07</td>
</tr>
<tr>
<td>Owner-occupied</td>
<td>56.4</td>
<td>51.2</td>
<td>-0.09</td>
</tr>
<tr>
<td>Renter-occupied</td>
<td>43.6</td>
<td>48.8</td>
<td>0.12</td>
</tr>
</tbody>
</table>

Source: 2000 and 2010 U.S. Census data [www.census.gov](http://www.census.gov)

Harvey’s political reality rivals the imaginative writing of any daytime soap opera. In 2010, Eric Kellogg began his second term as Mayor of Harvey. Elected for the first time in 2006 his administration has been plagued by allegations of corruption. Local newspapers report allegations of cocaine possession by Mayor Kellogg that lead to a “fabricated gun charge” against Javon Patterson, whom was believed to be part of a plot to steal Mayor Kellogg’s cocaine (Schorsch, 2010; PRWeb, 2010). Patterson spent 2 ½ years in prison before an appeals court overturned his conviction of being “an armed habitual criminal”. He was issued a certificate of innocence by the State of Illinois. Patterson has filed a lawsuit against Mayor Kellogg and other city officials, including three former Harvey police officers (Schorsch, 2010; PRWeb, 2010). Also, the Federal government has looked into why the City of Harvey has so many unsolved violent crimes (Schorsch, 2010). With this much turmoil in the political environment, it may be very difficult for this community to attract new businesses ventures.
8. Faith-based and For-Profit Partnership: Workforce Development and Financial Education

The partnership between MEED, the bankers’ council, and J. J. Workforce Development Agency was not without its difficulties, but they have worked diligently to establish common ground.

a. Development of Partnership

This partnership began when MEED helped to establish a Bankers’ Council with a number of banks that they had relationships with over the years. One particular banker was able to leverage her influence to bring additional banks to the table. The idea of a Bankers’ Council is formed and fashioned after a Bankers’ and Community Council in Northwest Indiana. MEED wanted to seek funding from this newly formed group of banks to support its initiatives. The first proposal that MEED submitted to the Bankers’ Council was for the establishment of the Community Reinvestment Academy. The Community Reinvestment Academy proposal was an economic development tool targeted specifically at faith-based organizations. Its purpose was to “address employment readiness, personal finance, small business development, volunteerism and community involvement, and technical assistance for faith based organizations” (Community Reinvestment Academy, 2010, p. 1). The executive director of the ministers’ group saw that the many African American churches in the community were an underutilized resource. An unmet need of most of the churches was assistance with upgrading the skill sets of their staff/volunteers. It was reasoned that if the staff had more training in how to do community outreach and how to put on and run large-scale programs for the community, then the church would do more of those kinds of program in the community at a
large scale. The more multi-faceted churches became, the more job opportunities could be created at local churches.

The original proposal was not funded; however, the bankers liked the job training and the financial literacy components of the proposal while raising concerns about the ministerial group’s capacity/expertise to carry out the task. The Bankers’ Council then invited J. J. Workforce Development Agency to the table to booster the capacity/credentials of the ministerial group to carry out its proposal, which in turn would booster the likelihood of the ministerial group receiving funding from the banks. No previous relationship existed between MEED and J.J. Workforce Development Agency before the partnership. The bankers brought the workforce development agency to the table as an expert in the field of workforce development.

b. Goals and Scope of the Partnership

Now with the assistance of J. J. Workforce Development Agency, the partnership between the three groups was to place 100 people in sustainable jobs, refer 100 applicants for additional educational and/or vocational training, and refer another 300 to employment services over a period of 2 years with a budget allocation of over $300,000. During the initial needs assessment phase of the project, potential applicants would be introduced to banking products and services and all applicants would have to complete a mandatory financial education workshop.

c. Structure of the Partnership

Each partner organization—MEED and J. J. Workforce Development Agency—would submit a proposal to the Bankers’ Council and as an entire group, the Bankers' Council, MEED, and J. J. Workforce Development Agency would discuss the ideas, roles, and
budget proposed and suggest amendments if necessary. This cycle was reiterated several times incrementally bringing the groups closer to a consensus.

B. Case 2: Faith-based and Non-for Profit Partnership

The African American Baptist Church (AABC) developed a partnership with the Fighting Against Hunger Food Depository (FAH), a local food pantry that delivers fresh produce to residents through its member organizations. Background on each of the partners is provided below to contextualize the development of the partnership.

1. African American Baptist Church

a. History

AABC, a member of the South Baptist denomination, has been in Calumet City for over 50 years. Over the past six years (2004-2010) this church has seen a dramatic demographic shift in the influx of African Americans moving into the neighborhood; along with this, the church experienced an exodus of White church members as more and more African Americans joined the congregation. This shift facilitated the compositional change of the church from majority white to majority African American. The pastor of the church, who is a white male, has been pasturing the church since 1997 (Interview, 07.22.10).

b. Mission, Vision, and Objectives

The mission of the church is “to be a doer of Christ” (Interview, 07.23.10), to be “the steward of truth and . . to get the word out in the most non-offensive way possible without making unacceptable compromises in that message” (Interview, 07.22.10). “It is the churches responsibility to incarnate what it means to be a Kingdom person” (Interview, 07.22.10). AABC’s Pastor Jackson says, “I do everything that I can to lead the people of this church to understand that what we are doing is doing everything we can to get a fair and open
minded hearing about Jesus’ claims in the court of public opinion” (Interview, 07.22.10). To carry out this mission, AABC engages in projects that are scripture-based (Interview, 07.22.10). Pastor Jackson and Deacon Winters examine the scripture to make sure that what they engage in is biblically based (Interview, 07.22.10). Specifically, Pastor Jackson asks himself, “Is God even remotely, could God even be possibly in this?” (Interview, 07.22.10)  For example, the food pantry feeds the hungry and this directive to feed the hungry comes from Biblical scripture (interview DR, 07.23.10), specifically Matthew 25:34-36:

Then the King will say to those on his right, “Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world. For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me. (New International Version, Bible).

These scriptures are considered part of the social gospels. It is by their actions that followers of Christ identify themselves with him. It is what they do for the least of those that counts and what God will reward.

Additional questions Pastor Jackson asks himself, “How will the program help folks? What type of reputation will it leave us? How will it impact our reputation? Is this a worthwhile project? Is it something that is a one shot deal? But the main thing is, how will it help the community?” (Interview, 07.22.10). He hopes that one day his church will be able to provide daycare, job training, alternative schools, ministries of help, health care drives, and after school programs for youth. The church’s desire to engage in these activities is driven by their theological beliefs (i.e., social gospel), and as an outreach effort into the community to draw
more residents to Christ. Pastor Jackson says, “Once again, the whole idea is to get the folks into the church. . . . I have got to find a way to reach the folks so that they can tap into the spiritual stuff and realize that it is just more than just going to church” (Interview, 07.22.10). Deacon Winters more aptly summed up the issues when he said, the “problem we [the church] are trying to figure out is how we [the church] can transform that [community activities/outreach] into membership” (Interview, 07.23.10). The church uses their outreach activities in the community to increase their church membership for the ultimate goals of building up the spiritual lives of members.

c. Organizational Structure

The leadership of the church is comprised of 1 pastor, 2 deacons, and 1 deacon-in-training. Approximately 45 to 50 members comprise the congregation. Decision-making is a tiered structure. Financial decisions are brought before the congregation during their financial meetings for discussion and final decisions are made by majority vote (Interview, 07.22.10). The Pastor in consultation with the two deacons makes non-financial decisions. The operating budget of the church is about $75,000 a year. All of their funding comes through tithes and offerings.

d. Current Initiatives

During the summer months, Deacon Winters runs a summer camp for youth. The church recently allowed a film crew to come in and use the church as a backdrop for their movie production. AAB church’s choir was also captured in the movie. This was considered a great promotion for the church. Pastor Jackson had “been waiting for years to get the talent of our choir noticed” (Interview, 07.22.10). The food pantry has been a stable ministry of the church for 4 years. Before their partnership with Fighting Against Hunger, AABC had
operated a food pantry out of their kitchen for a number of years. The partnership with FAH allowed the food pantry to grow in not only the number of people served, but also the amount of food that they were able to provide folks with. Each month, the FAH drops off various amounts of food and a variety of foods to AABC including an assortment of fresh fruits and vegetables. The management of the food pantry is mostly done by Pastor Jackson and Deacon Winters. It is almost completely staffed by volunteers. Many of the volunteers are community residents, high school students, and local Westwood college students. In addition to these unpaid volunteers, the City of Calumet sends some of its employees to volunteer their time during work hours. The food pantry occurs on the 2nd Monday of each month, rain, sleet or shine. During the winter months it is held inside of the church, and during warmer weather it is held outside in the church’s adjacent parking lot.

2. **Fighting Against Hunger**
   
a. **History**

   Their partner in this endeavor is Fighting Against Hunger, a non-profit food distribution and training center that operate throughout Cook County, IL. Established in 1978 by 6 individuals, this food bank mirrored the food bank model started by John Van Hengel in Phoenix in 1967 (Greater Chicago Food Depository). With a small grant from the City of Chicago and warehouse space donated by one of the founding members, the Fighting Against Hunger food depository was born. It distributed 471,000 pounds of food in its first year and in 2010 that figure had grown to 66 million pounds in one year (Greater Chicago Food Depository).
b. Mission, Vision, and Objectives

The mission of Fighting Against Hunger is to “provide food for hungry people while striving to end hunger in our community” (Greater Chicago Food Depository). In 2010, FAH put out its 2010-2015 Strategic Plan Goals that seek to:

- Goal 1: Ensure the adequate supply, delivery and access to health food options for all people in need.
- Goal 2: Strengthen and encourage community-based responses to ending hunger.
- Goal 3: Mobilize the public to end hunger.
- Goal 4: Establish measurements beyond pounds to reflect our impact.
- Goal 5: Invest in people, technology and infrastructure critical to achieving our mission.


More specifically, to achieve the second goal, according to one FAH spokesperson,

A huge part of that is trying to make sure that all of our agencies have a ‘no wrong door’ policy. People can go to these churches because they are community churches that they trust and have a relationship with and they can get a variety of different needs met

(Interview, 11.30.10).

The FAH spokesperson further expounded that,

as we kind of shift and look at the second part of our mission statement, it is [the responsibility of] our community network relations, our program teams, working within the communities that they are assigned to look for opportunities. So not only providing technical support, or helping them research grant opportunities to expand their capacity, but it is connecting one church with another church or maybe there is another completely different organization in the community that offers free blood tests for HIV screenings or
something like that or another partner that offers free produce who is willing to donate. So [FAH] is trying to connect all of those resources (Interview 11.30.10).

FAH also helps member agencies develop sustainable networks of community-based organizations to more effectively carry out the mission. Examples of strong community networks include their northside agencies and southside Bronzeville agency networks. FAH also strives to be as supportive as possible to their member agencies. Not only do they offer the non-perishable foods at a discounted price (between 7-11 cents per pound), but they also offer annual grants for things such as cold storage units to capacity building grants. A “shared maintenance fee” is levied on all of the member agencies. The fee is small, and FAH does not want the cost to be prohibitive so they will help the organizations pay the fee. The purpose of the fee is to ensure clear accounting with their books and to help them create a sustainable program (Interview, 11.30.10).

c. Organizational Structure

The organization is lead by a Board of Directors. These 30 individuals represent diverse sectors including faith-based, healthcare, education, food industry, real estate, banking, and law. (2009-2010 Donor List). With a staff size of 131 full-time employees (Better Business Bureau [BBB]) and total assets (current and non-current) staggering close to $60 million, FAH is in a prime position to fulfill its mission.

The AAB church is one of 650 member agencies that FAH uses to distribute food to various communities in its service area. According to an FAH spokesperson, to become a FAH member agency,

it starts with a conversation between the pantry coordinator or the leader of that church, or a volunteer who is willing to take on this really big project and our community
network relations department. [The community network relations department] has different representatives . . . [that] split up the city into different communities and that person will take all of the agencies that fall in that community area. Once they go through our Foundation Series, which is a series of classes that are put on by our Pantry University, which is kind of a school within [FAH], they can kind of go through what are our best practices, what to expect, and food sanitation of course. Once they complete these series of classes they will sign an agreement with [FAH] and become one of our members. Basically what that agreement boils down to is that they have completed the course, they are aware of all of these things that they need, they are certified in food sanitation, they know how to store the food they get from us, and they are open once a week—which is kind of the bare minimum. We want them to be open for a set time and place once a week. Some of our agencies as you may know do open more than once a week. Maybe it is 3 times a week, during the weekends, week nights, week days, it is really up to them, but once a week is really what we strive for. Not once a month. (Interview, 11.30.10).

Decision-making between FAH and its member organizations is hierarchical. As stated by the FAH spokesperson, before an organization becomes a member agency they have to agree to the terms of FAH, including attending their Foundation Series classes, learning proper food sanitation procedures, and agreeing to operate at least once a week. The day-to-day decisions about operations of the food pantry are localized or made by the individual organization (Interview, 11.30.10). As illuminated by this statement from the FAH, the agency of ours becomes its own non-profit organization. So they are able to, as long as it meets our agreement that they are open once a week, everything is being stored
correctly, they have correct signage up and everything is functioning well, they are able to make decisions about how they organize their pantry, whether they put together prepackaged bags or if it is more like a market, and how they staff it with volunteers or if they can afford paid staff. A lot of those organizations would fall to the coordinator of the pantry (Interview, 11.30.10).

However, FAH also has compliance officers to ensure that their side of the contract is upheld and there are consequences for failure to adhere to their policies, as noted by one representative,

We do have compliance officers from the food depository that will visit regularly just to check in to make sure that everything is running smoothly; so if there is an instance where food is not being stored properly, distributions may not be as fair as they should be or people are being denied services or any of that, there would be consequences and [FAH] would step in or at least put their account on hold (Interview 11.30.10).

As far as the spokesperson for FAH knew, there were no special prohibitions given to faith-based organizations. Their only stipulation was that each of their organizations be open to everyone in the community regardless of religious affiliation. If the person lives within the organizations’ service area, zip code, or square mile, then they would be able to obtain food (Interview, 11.30.10). “So no one [would be] . privileged over another for faith or race” (Interview, 11.30.10). It also was not known if there were any special prohibitions against proselytizing.

Overall, decision-making at FAH is a collaborative process. FAH spokesperson illustrated how the strategic plan was developed,

The strategic plan there was planning groups involving individuals from all over the organization. All departments working to brainstorm, collect data, and it was about a 4
month process for the strategic plan, but instead of, in addition to the internal discussions, our board was heavily involved and our Chief Operating Officer was at the helm there and overseeing all planning groups. But yeah, it literally took everyone (Interview, 11.30.10).

d. Current Initiatives

FAH has a number of programs that it uses to fight hunger. Their Healthy Kids Market is a pilot program with three of Chicago’s Public Schools that installed a food pantry in those schools. Parents are able to “pick up nutritious produce and nonperishable items from in-school pantries” (2009-2010 Annual Report, p. 2). Their Health Helpings Program supplies seniors with over 4,500 heat-and-serve meals each month. The Producemobile and Mobile Pantry stops at 60 sites throughout the Chicagoland area bringing fresh produce to low-income communities. Their more than 60 Kids Cafes ensures the during the summer months, children eat at least one nutritious meal a day. The Lunch Bus program is one of their newest programs. It is a mobile program that delivers 15,000 additional meals to children in Chicago Heights, Little Village, and Brighton Park (2009-2010 Annual Report). FAH also has a SNAP outreach team to help qualified residents not only fill out the necessary paperwork to get SNAP benefits, but also follow-up with the various governmental agencies that review SNAP applications so to expedite the process.

3. Community Profile: Calumet City

Although this partnership draws in clients from across the southern suburbs, the operation of the partnership is centered in Calumet City. In the past 10 years, Calumet City has seen a drastic shift in their population (see Table VI). It lost just over 2,000 residents while significantly changing the racial composition of the community. In 2000, there were 52.9%
African Americans, 38.7% White, and 10.9% Latino. In 2010, those numbers had changed to 70.6%, 19.2%, and 15% respectively. This accounts for a 33% increase in African Americans, a 50% decrease in Whites, and a 38% increase in Latino/Hispanic population. It is interesting to note that the median age in the population increased from 33.7 to 35.1 years of age, during the same time that the 65 years and older population decreased by 8%. In terms of education, there was an 18% decrease in the population with less than a high school education, and a 4% increase in residents with high school diplomas and a 4% increase in residents with some college. Those with an associate degree decreased by 7%. However, bachelor’s degrees and graduate or professional degrees are up by 14% and 3% respectively. The overall educational attainment of Calumet City residents increased over the 10-year span. Coinciding with the increased educational attainment, the top 3 family income categories also increased: $75,000-99,999 (26%), $100,000-149,999 (61%), and $150,000 and above (80%). A similar trend was found in household income with the top 4 categories: $50,000-74,000 (10%), $75,000-99,999 (29%), $100,000-149,999 (52%), and $150,000 and above (50%). In addition, there were decreases in households making less than $10,000 (4%), $10,000-24,999 (19%), and $25,000-49,999 (11%). At face value it would appear that the preponderance of residents have moved into the upper income brackets. But the poverty statistics and unemployment rate suggests another story. Families below poverty, individuals below poverty, and unemployed residents (residents 16 years of age or older) rose 30%, 38%, and 94% over the last 10 years.

According to the 2005-2009 U.S. Census estimate, 541 or 3.9% of households in Calumet City received cash public assistance and 1,966 or 14.0% of households received Food Stamp/SNAP (Supplemental Nutrition Assistance Program) benefits in the past 12 months. Although this is a relatively small portion of the population, the perception is that close to 50%
of families and individuals in Calumet City need or could benefit from the food given away at AABC each month (Interview, 08.29.10). Also reinforcing this belief on the magnitude of the need that is in and around Calumet City is the fact that the AABC food pantry serves about 300 households every month, which represents about 767 individuals each month (see Figure 3).

Figure 3: Number of households and individuals served each month at AABC

![Households and Individuals Served](image)

Source: Data from AABC
Occupational data does not offer a clear-cut explanation for the discrepancy between an increasing number of residents in the higher income brackets and a decreasing number of residents in the lower income brackets, but with an increasing family and individual poverty rate and unemployment in the community. It is true that there are fewer residents employed in the management, professional jobs in 2010 than there were in 2000. This would suggest that there should be LESS residents in the upper income brackets because management and professional jobs tend to be among the best paying jobs. Calumet City does not follow this expected trend.

More residents are employed in service occupations in 2010 than in 2000. This would suggest the there should be MORE residents in lower income brackets, but in this regard, Calumet City also does not adhere to convention. What may be affecting the expected outcomes is the 18% decrease in construction jobs in the city. Although not in the scope of this research, I would suspect that the decrease in construction jobs over the decade has more negatively affected the community than loss of professional jobs for the upper echelon and the gain of service jobs for the residents in the lower-income brackets. Given the state of the housing and construction industry nationally, it would not be a far stretch. Eight industries shrank in Calumet—agriculture/forestry, construction, manufacturing, wholesale trade, retail trade, finance/insurance/real estate, professional/scientific, and public administration, while only 5 grew-transportation, information, education/health, arts/entertainment, and other services.

There are less housing units in the city than in 2000 and with the higher vacancy rate came higher homeowner vacancy rate—3.6 instead of 2.1 and a higher rental vacancy rate—8.0 instead of 6.3. There are also less owner-occupied housing—59.0 down from 63.3% and a corresponding increase in rental occupied housing—41.0 up from 36.7.
## TABLE VI: COMMUNITY PROFILE: CALUMET CITY

<table>
<thead>
<tr>
<th></th>
<th>CALUMET CITY</th>
<th></th>
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<tbody>
<tr>
<td></td>
<td>2000</td>
<td>2010</td>
<td>% Change</td>
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<tr>
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<tr>
<td>Male</td>
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<tr>
<td>Female</td>
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<td>18 years and over</td>
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<td>65 years and over</td>
<td>12.7</td>
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<tr>
<td>Median age</td>
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<td><strong>RACE</strong></td>
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<td>(population 25 and over)</td>
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<td>2009 dollars</td>
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</tr>
<tr>
<td></td>
<td>2000</td>
<td>2010</td>
<td>% Change</td>
</tr>
<tr>
<td>--------------------------------</td>
<td>------</td>
<td>------</td>
<td>----------</td>
</tr>
<tr>
<td>$150,000 and above</td>
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<td>With own children under 18</td>
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<td>14.5</td>
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<td>% of families below poverty</td>
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<td>12.7</td>
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<td>% of individuals below poverty</td>
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<td>23.7</td>
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<tr>
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<tr>
<td>Construction, extraction,</td>
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<td>10</td>
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<td>Transportation</td>
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<td>Information</td>
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<td>Professional, scientific,</td>
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<td>8.1</td>
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<td>Educational, health and</td>
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<td>Arts, entertainment</td>
<td>5.5</td>
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<td>0.18</td>
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<tr>
<td>Other services (except</td>
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<td>4.9</td>
<td>0.02</td>
</tr>
<tr>
<td>Public administration</td>
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<tr>
<td>HOUSING*</td>
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<tr>
<td>Total housing units</td>
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<td>15,443</td>
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</tr>
<tr>
<td>Occupied housing</td>
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<tr>
<td>Vacant housing units</td>
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<td>HOUSING TENURE*</td>
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<tr>
<td>Occupied housing</td>
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<tr>
<td>Owner-occupied</td>
<td>63.3</td>
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</tr>
<tr>
<td>Renter-occupied</td>
<td>36.7</td>
<td>41.0</td>
<td>0.12</td>
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4. **Faith-based and Non-for Profit Partnership: Food Access**
   
a. **Development of Partnership**

   There are two different accounts of the development of the partnership, but both have the essential elements of FAH looking for a site, then being directed to AAB Church by a third party, and then establishing the partnership with AABC. One respondent said, “There is a fella that works for [FAH] and he lives in Calumet City and they were looking for sites. He approached the Mayor and the Mayor sent him to us” (Interview, 07.22.10). Another noted,

   [The man] was actually driving around the community and I believe he went, he saw them go to the school across the street, that much I do know. He was having trouble formally doing the food depository in other cities. So he came to Calumet City and I think word of mouth they said come over here across the street. So then he came across the street. He talked to Pastor [Jackson]. I think I was his initial contact. He talked to Pastor [Jackson] and we just got started from there (Interview, 07.23.10).

   In the first account, it was the mayor that pointed the FAH employee to AAB Church, in the second account it was someone at the school across the street that pointed them to AAB Church. The key point is that the reputation that the church had at the time warranted someone who is knowledgeable about AAB Church to point FAH to their doorstep. AAB Church prides itself on its outreach efforts into the community. Pastor Jackson mentioned his relationship with the mayor, the principal of the local high school, local college, and the police and fire
departments (Interview, 07.22.10). These friendly relationships not only opened up a door of opportunity to partner with FAH, but it has also helped AAB church secure funding from the municipality for one of its programs (even the day after the church accidentally burned one of the city’s garbage trucks!); paid to have their parking lot sealed by the local high school (a $6500 expense); commanding the respect of local college professors and even having the president of the local college volunteer time at their food drive; access to Police Chief to try to get a Chaplaincy program started for police department; and having the local firemen/firewomen attend AABC’s community outreach events (Interview, 07.22.10).

Given these other relationships that AAB Church as built over the years, it is not all too surprising that many of them help to carry out the work of the partnership specifically the local high school and college students, community residents, the municipal government employees, and the mobile home park seniors. Community residents and the local high school and college students serve as the base of their committed volunteers. “Rain, sleek, or snow they are here” (Interview, 07.23.10). During the summer months, one could still find the high school students volunteering at the food drive (Interview, 07.22.10). Not surprisingly then that, according to Deacon Winter, the partnership is less with Fighting Against Hunger, than it is with the volunteers that come month after month to assist with the project.

It is not mainly a relationship with [FAH], it is a relationship, in my view, it is a relationship with the volunteers. If we did not have the volunteers to do the work that they do we would not be able to do the food [drive]. That would be unfortunate, so it is more or less the relationship with the volunteers and not necessarily even with the people receiving the food, because really, there is no relationship. There is really no connect. (Interview, 07.23.10)
The municipal government also sends volunteers and offers in-kind donations such as tables, barricades, and shelving supplies. The church coordinates with a local mobile home park to drop off produce for their senior residents (Interview, 07.22.10).

b. Goals/Scope of Partnership

The goal of this partnership is to provide fresh produce to those in need. African American Baptist Church agrees to accept the produce from Fighting Against Hunger once a month and disperse the produce to people. The intake process for this food drive is very simple—the person puts his/her name, address, and number of people in their household on a sign-in sheet. No eligibility documents are required. Anyone who comes can receive food and people come from all around Calumet City and the surrounding suburbs—Valparaiso, Chesterton, Hazel Crest, and from over the Indiana state line. People start lining up for the food drive as early as 5 o’clock in the morning and the pantry does not start until 7a.m. (see Figures 4-6). As previously stated, they are able to serve about 300 individuals each month.

Figure 4: Photo of AABC and FAH produce drive
Figure 5: Photo of AABC and FAH produce drive

Figure 6: Photo of AABC and FAH produce drive
c. **Structure of the Partnership**

When first approached by a FAH representative to talk about becoming a member agency and a site for the food drive, the representative made it very clear to Pastor Jackson that the church was not allowed to use this as an opportunity to “cover prospects” or recruit members for their church congregation. After signing the contract, which is renewed annually, and completing all of the necessary food sanitation classes, the partnership began. Along with being equipped to receive the food each month and having enough volunteers to help with the process, AAB Church was required to document the amount (in lbs) of food it accepted, the condition of the food, the type of food received, the total number of people served, total number of individuals represented within those households, and total number of volunteers (Interview, 07.22.10). These summary reports are due each month.

Decision-making about how to carry out the food drive is made locally. FAH defers to their partners on the ground to make the best decision about how operations should flow
Pastor Jackson and Deacon Winters divide up the main tasks. Deacon Winters takes stock of the food and organizes the volunteers while Pastor Jackson takes care of the registration and getting people through the line. Although, FAH noted that it sends compliance officers to each of their sites, Pastor Jackson had no recollection of ever seeing a compliance officer, but acknowledges that perhaps he was not aware of it (01.30.10). An alternative explanation could also be that the nature of the food drive does not lend itself to a compliance check because AAB Church does not store any of the food. They disperse the produce within the hour that they receive it.

C. Case 3: Faith-based Without a Partner

The pastor of Saints of Old Baptist Church founded Saints of Old Christian (SOC) School. Background on the history, mission, vision, objectives, organizational structure, current initiatives, as well as a profile of the community is provided to contextualize this faith-based initiative.

1. Saints of Old Christian School
   a. History

   Pastor C.L. Washington founded Saints of Old Christian School in 1986 as a K-12th grade institution. At the time Rev. Washington was the Assistant Pastor of Saints of Old Baptist Church. He established the school because he did not like the inferior educational environment that African American children had to endure. It lacked adequate academic preparation and spiritual and moral guidance (Interview, 02.08.11).

   b. Mission, Vision, and Objectives
Given the impetus that started the school, it is not surprising that its mission is to provide for our students an education that will develop them spiritually, emotionally, physically and intellectually to their maximum potential. We will assume a leadership role in raising the aspirations of the communities which our students are integral parts in order to stimulate a genuine quest for knowledge and for moral, ethical, intellectual, and educational integrity (Student/Parent Handbook).

To carry out this mission, SOC offers students the standard curriculum of Science, Chemistry, English, Spelling/Reading, History, Math, Algebra, Trigonometry, Economics, Spanish, Drama/Speech, Computers, and Physical Education, in addition to a studio course for multimedia, concert and advanced band, and because it is a religious institution, it offers a Bible course (Class schedules). The vision of the Executive Director is to make SOC “the place to go” (Interview, 02.08.11). In his own words, the Executive Director says,

My goal is to have this school as one of the premier schools in this whole state, if not the country. I want to address the ills and the things that plague our people. We need vocation studies . . . we have to teach vocational skills to help our people become empowered. Empowered intellectually, empowered politically, empowered financially and economically. We want our school to be looked at [as an] academic center, [SOC] will be the place to go!”

c. Organizational Structure

The organizational structure of SOC is similar to that of a typical school district—a school board, superintendent, principal, vice-principal, deans, counselors, teachers, and custodial staff—in the State of Illinois. SOC has a scaled down version with 5 board
members, an Executive Director, Associate Director, and Dean of Students and Academic Affairs. The staff is comprised of 10 teachers and 2 custodial workers (see Figure 7).

Figure 7: Organizational structure of Saints of Old Christian School

SOC offers the A Beka curriculum, which is a Christian-centered proscribed preschool through 12th grade curriculum. One SOC teacher summed up the experience of using A Beka,

Our curriculum is a little bit more difficult than those of the public school and other Christian schools. A Beka curriculum is, it is for the advanced, it is for the fast, the fast learners and it is for those students who like to be challenged or for those parents who want their child to be challenged (Interview, 01.27.11a).

SOC offers class sizes averaging between 10-12 students (Interview, 02.08.11). For the 2010-2011 school year 98 students were attending the school (Interview, 01.27.11). At its height, SOC served between 125 (Interview, 01.27.11) and 160 students (Interview, 02.09.11). This is a salient point because SOC “neither receives federal assistance nor is it endowed or supported by any other organization” (Student/Parent Handbook). This possible 21.6% to 38.8%
drop in students would equal a corresponding drop in revenue, as the revenue for the school is strictly tuition-based. When the Associate Director was asked about the challenges SOC faces, the biggest challenge mentioned was at the intersection of student retention and finances.

It’s a big challenge. You certainly can’t do the things that you want to do, . . . with that number there, I mean we would definitely be looking at, you know, adding more. . we even had to at one point cut our lunch program two years because of that. We were actually giving free lunch. . .But it’s, um, wow, it’s, uh, wow, a lot of sacrifice (Interview, 02.09.11).

Those sacrifices also extended to staff salaries also. The retention problem for the school begins when students enter the high school years. Many of the students would prefer to attend a larger school and one that offers an array of sporting activities (Interview, 02.09.11).

d. Current Initiatives

Plans are currently underway to build a new facility to host the school. Currently it lies within the structure of the Saints of Old Baptist Church. With the construction of a new church/school edifice, the school and the church will be in separate, but connected buildings. The new building will allow the school to have a gymnasium, which in turn would allow them to offer sports and, hopefully as a domino effect, allow them to retain more of their students as they approach high school age.

2. Community Profile: Phoenix

SOC is located in the Village of Phoenix, IL. Phoenix has experienced a dual diagnosis of economic prosperity for the well off and declining economic health for the lower half. Phoenix is considered a small suburb of Harvey, IL. In 2010, it had a population of 1,964, down from 2,157 in the year 2000, for a 3% decline (see Table VII). The population in Phoenix
is also aging. The median age was 35.9 years old in 2000; however, in 2010 it is 38.9 years old. This increase in median age could be driven by the 5% increase in the 65 and older population. Racially, Phoenix still has a predominately African American population, but even the African American population experienced a slight decrease, 91.3% as compared to 93.8% in 2000. Population gains, though, can be found in the Latino/Hispanic and Asian populations, 48% and 2%, respectively.

Educational attainment attests to the increasing disparity in Phoenix. While there was a 73% increase in residents with a graduate or professional degree, there was a corresponding 27% decrease in bachelor’s degrees and no change in those who earned a high school diploma, and only a slight increase—9%—in those who have completed some college. Two positive indicators in educational attainment were the 26% decrease in those earning less than a high school education and the 82% increase in those who earned an Associate’s degree.

The opening of the new decade appeared to have brought increased earning power to Phoenix residents, in spite of the economic recession experienced in the latter part of the decade—2008-2010. Examining indicators such as household income and family income and even poverty status suggest a great shift in Phoenix. Those households earning less than $10,000 decreased by 43%, those earning between $10,000 and 24,999 decreased by 16%, while those earning between $75,000 and 99,999 increased 110% and even those earning over $100,000 increased by 59%. Similar trends were also evidenced in family income. Those households earning less than $10,000 decreased by 82%, those earning between $10,000 and 24,999 decreased by 36%, while those earning between $75,000 and 99,999 increased by 126%. Astonishingly, residents earning more than $100,000 increased by 238%. Although Phoenix’s mean household and family income, $45,443 and $57,662, respectively are still about $20,000
and $30,000 below the State’s mean household and family incomes, respectively, Phoenix has prospered over these last 10 years.

The uptick in income for Phoenix residents cannot be explained by community residents’ occupations. Management and professional occupations decreased by 3%; service occupations decreased by 1%; construction, extraction decreased by 13%; and production/transportation decreased by 17%. The only occupation to see an increase was sales and office by 19%. The “sale and office” occupations could include more upscale jobs than just retail sales jobs.

Additionally, 8 of the 13 industrial sectors represented in Phoenix experienced a decline over the past 10 years. Most notable are the 100% decrease in “information” and the 58% decrease in “wholesale trade”. Concurrently, a 93% increase in “public administration” and a 67% increase in “retail trade” were observed.

Moreover, the 103% increase in vacant housing units appears to be driven by the rental vacancies, which top over at 111%. Interestingly enough, while the occupied housing units decreased by 6%, the owner-occupied and renter-occupied rates remained the same as they were in 2000—62.1% and 37.9%. Also ironic is that Phoenix’s unemployed population increased by 131% over the past 10 years, while at the same time they experienced a 48% and 41% decrease of families and individuals living below poverty.
TABLE VII: COMMUNITY PROFILE: PHOENIX

<table>
<thead>
<tr>
<th></th>
<th>2000</th>
<th>2010</th>
<th>% Change</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>POPULATION</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total population</td>
<td>2,157</td>
<td>1,964</td>
<td>-0.09</td>
</tr>
<tr>
<td>Male</td>
<td>46.5</td>
<td>45.5</td>
<td>-0.02</td>
</tr>
<tr>
<td>Female</td>
<td>53.5</td>
<td>54.5</td>
<td>0.02</td>
</tr>
<tr>
<td>18 years and over</td>
<td>71.8</td>
<td>73.4</td>
<td>0.02</td>
</tr>
<tr>
<td>65 years and over</td>
<td>15.7</td>
<td>16.5</td>
<td>0.05</td>
</tr>
<tr>
<td>Median age</td>
<td>35.9</td>
<td>38.9</td>
<td>0.08</td>
</tr>
<tr>
<td><strong>RACE</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Black/African American</td>
<td>93.8</td>
<td>91.3</td>
<td>-0.03</td>
</tr>
<tr>
<td>White</td>
<td>2.9</td>
<td>2.5</td>
<td>-0.14</td>
</tr>
<tr>
<td>Latino/Hispanic</td>
<td>4</td>
<td>5.9</td>
<td>0.48</td>
</tr>
<tr>
<td>Asian</td>
<td>0</td>
<td>0.2</td>
<td>0.00</td>
</tr>
<tr>
<td>American Indian/Alaska Native</td>
<td>0.4</td>
<td>0.4</td>
<td>0.00</td>
</tr>
<tr>
<td><strong>EDUCATIONAL ATTAINMENT</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(population 25 and over)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Less than high school diploma</td>
<td>30.5</td>
<td>22.7</td>
<td>-0.26</td>
</tr>
<tr>
<td>High school diploma</td>
<td>26.0</td>
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<td>0.00</td>
</tr>
<tr>
<td>Some college</td>
<td>29.8</td>
<td>32.6</td>
<td>0.09</td>
</tr>
<tr>
<td>Associate degree</td>
<td>6.7</td>
<td>12.2</td>
<td>0.82</td>
</tr>
<tr>
<td>Bachelor's degree</td>
<td>5.5</td>
<td>4.0</td>
<td>-0.27</td>
</tr>
<tr>
<td>Graduate or professional degree</td>
<td>1.5</td>
<td>2.6</td>
<td>0.73</td>
</tr>
<tr>
<td><strong>HOUSEHOLD INCOME</strong></td>
<td>1999 dollars</td>
<td>2009 dollars</td>
<td>%Change</td>
</tr>
<tr>
<td>Less than $10,000</td>
<td>17.4</td>
<td>9.9</td>
<td>-0.43</td>
</tr>
<tr>
<td>$10,000 to $24,999</td>
<td>26.5</td>
<td>22.3</td>
<td>-0.16</td>
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<tr>
<td>$25,000 to $49,999</td>
<td>30.1</td>
<td>35.4</td>
<td>0.18</td>
</tr>
<tr>
<td>$50,000 to $74,999</td>
<td>13.7</td>
<td>10.4</td>
<td>-0.24</td>
</tr>
<tr>
<td>$75,000 to $99,999</td>
<td>5.9</td>
<td>12.4</td>
<td>1.10</td>
</tr>
<tr>
<td>$100,000 to $149,999</td>
<td>4.7</td>
<td>5.4</td>
<td>0.15</td>
</tr>
<tr>
<td>$150,000 and above</td>
<td>1.6</td>
<td>2.3</td>
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</tr>
<tr>
<td>Mean household income</td>
<td></td>
<td>$45,443</td>
<td></td>
</tr>
<tr>
<td><strong>FAMILY INCOME</strong></td>
<td>1999 dollars</td>
<td>2009 dollars</td>
<td>%Change</td>
</tr>
<tr>
<td>Less than $10,000</td>
<td>12.9</td>
<td>2.3</td>
<td>-0.82</td>
</tr>
<tr>
<td>$10,000 to $24,999</td>
<td>24.2</td>
<td>15.5</td>
<td>-0.36</td>
</tr>
<tr>
<td>$25,000 to $49,999</td>
<td>34.5</td>
<td>39.3</td>
<td>0.14</td>
</tr>
<tr>
<td>$50,000 to $74,999</td>
<td>15.2</td>
<td>14.4</td>
<td>-0.05</td>
</tr>
<tr>
<td>$75,000 to $99,999</td>
<td>7.6</td>
<td>17.2</td>
<td>1.26</td>
</tr>
<tr>
<td>$100,000 to $149,999</td>
<td>4.2</td>
<td>7.6</td>
<td>0.81</td>
</tr>
<tr>
<td>$150,000 and above</td>
<td>1.4</td>
<td>3.6</td>
<td>1.57</td>
</tr>
<tr>
<td>Mean family income</td>
<td></td>
<td>$57,662</td>
<td></td>
</tr>
</tbody>
</table>

2000   2010   % Change
| HOUSEHOLD TYPE* | | | |
|---|---|---|
| Female, no husband present | 34.2 | 36.3 | 0.06 |
| With own children under 18 | 15.1 | 13.1 | -0.13 |

| POVERTY STATUS | | | |
|---|---|---|
| % of families below poverty | 18.4 | 9.6 | -0.48 |
| % of individuals below poverty | 22.9 | 13.5 | -0.41 |

| EMPLOYMENT* | | | |
|---|---|---|
| Unemployed | 5.2 | 12 | 1.31 |
| Not in the labor force | 47.1 | 33.8 | -0.28 |

| OCCUPATION* | | | |
|---|---|---|
| Management, professional | 22.1 | 21.4 | -0.03 |
| Service occupations | 25.7 | 25.4 | -0.01 |
| Sales and office | 26.5 | 31.6 | 0.19 |
| Farming, fishing, and | 0 | 0 | 0.00 |
| Construction, extraction, | 5.6 | 4.9 | -0.13 |
| Production, transportation, material moving | 20.2 | 16.7 | -0.17 |

| INDUSTRY* | | | |
|---|---|---|
| Agriculture, forestry | 0 | 0 | 0.00 |
| Construction | 2.5 | 2.3 | -0.08 |
| Manufacturing | 10.6 | 6.6 | -0.38 |
| Wholesale trade | 1.9 | 0.8 | -0.58 |
| Retail trade | 8.7 | 14.5 | 0.67 |
| Transportation | 12.2 | 6.7 | -0.45 |
| Information | 2 | 0 | -1.00 |
| Finance, insurance, real estate | 5.5 | 3 | -0.45 |
| Professional, scientific, | 6.8 | 4.1 | -0.40 |
| Educational, health and | 31.8 | 38 | 0.19 |
| Arts, entertainment | 4.7 | 7.7 | 0.64 |
| Other services (except | 8.8 | 7.6 | -0.14 |
| Public administration | 4.5 | 8.7 | 0.93 |

| HOUSING* | | | |
|---|---|---|
| Total housing units | 846 | 858 | 0.01 |
| Occupied housing | 93.3 | 86.4 | -0.07 |
| Vacant housing units | 6.7 | 13.6 | 1.03 |
| Homeowner vacancy | 2.2 | 3.6 | 0.64 |
| Rental vacancy | 6.3 | 13.3 | 1.11 |

| HOUSING TENURE* | | | |
|---|---|---|
| Occupied housing | 789 | 741 | -0.06 |
| Owner-occupied | 62.1 | 62.1 | 0.00 |
| Renter-occupied | 37.9 | 37.9 | 0.00 |

Source: U.S. Census data www.census.gov
3. **Faith-based Without a Partner: Saints of Old Christian School**

   The longevity of this Christian school can be attributed to a number of factors, clear vision/mission, strong leadership, collegial relationships, and shared values.

   a. **Strong Support for Vision/Mission**

      Staff and administration appear to share the same goal of wanting to give African American children a quality education, one that emphasized the academic aspects as well as the religious ones and this is effectively illustrated by one teacher when she said, “after knowing what the vision of the school was and really getting a grasp for what Dr. Washington wanted in the school and what he needed, I decided to come” (Interview, 01.27.11).

   b. **Strong Leadership**

      The school is lead by the executive director and that associate director on a day-to-day basis. Their combined leadership styles are well received by the board members, teachers, and parents. They have been characterized as open, leading by example, having clearly stated expectations, intimately invested, laid-back, but stern, and loving and sensitive, among other positive attributes. The leadership of the school is well regarded and respected amongst the teaching staff, and parents. One parent explained her view of the leadership, “Oh, I think it’s great, I mean you know, they, they’re there, they listen, you know, that’s one of the reasons I chose the school because I think these guys are great you know” (Interview, 04.13.11).

   c. **Collegial Relationships**

      The majority of the staff has known each other for many years before becoming apart of the teaching staff at SOC because they either currently attend or have previously attended the Saints of Old Baptist Church as is articulated by one teacher, “It is a great place to work. I grew up here from the church, and so um, part of the things that helped to
pull me in too is that I had relationships to people who were already here.” (Interview with teacher, 01.27.11).

Relationships between the staff and leadership are characterized by that of respect and friendship as inhibited by this quote from the Associate Director,

I think we have, you know, a pretty cool relationship. I mean we’ve all grown up together, so it makes it a little unique in this place, that we, we all know each other. I mean, you know, we all grew up together and, you know, separating, and my biggest one initially was separating, you know, our friendship, you know, and work. So, it hasn’t always been easy, still not that easy, but it, it’s manageable. I think there’s a, there’s a level of respect (Interview, 02.09.11).

This is not to suggest that there is never conflict amongst the staff or the staff and leadership. Robust discussions occur during staff meetings, but the overall climate of the organization is one of respected colleagues.

d. **Shared Values**

The Christian religious tradition permeates throughout the school and into the homes of many of the students. One parent remarked about why she chose SOC for her son,

You know one of the contributing factors . . . [is] having the faith based there first. . . I tell my son you know A’s aren’t the answer. . . being a Christian, knowing God, fearing God, is more important to us and making sure he understands that (Interview, 04.13.11).

Although not all of the students that attend SOC come from a Christian family, the shared religious values are present amongst all of the staff and the leadership. Prayer occurs before and after each staff meetings and town hall meetings with parents, teachers, and leadership. Religious imagery is used to guide students as expounded by one teacher,
It's really, really hard to get them to understand how important it is to respect authority.

But I just try to keep telling my kids and teaching my classes, . . . [that] the Bible says that you have to honor and respect authority and whoever is put in charge of you has authority over you and when you over step that bound, when you disobey them, you disobey God (Staff meeting, 04.06.11).

And teachers feel a responsibility to live up to those Christian values as noted by the same teacher,

. . . a Christian school the battle is so great for us, it's so great for us and I think it's greater for other Christians than it is a public school because we have to pour and we have to live where we teach and where we preach, we got to walk it. You can't tell them one thing and you not walking in it. So the responsibility is much greater for us to pour into them not only academically but Biblically what the word of God says, and I think once they get that foundation of the Word they will make better decisions for their life, even when they go home (Staff meeting, 04.06.11).

This recipe for success has served SOC very well; however, like many other schools in the district, they too face financial constraints that impact their operations. As noted earlier, the lower enrollment of students this year has tightened the budget of the school. The school receives its budget from the tuition of the students. To supplement the revenue that is generated from the tuition, the school hosts a number of fundraisers throughout the school year including box tops, skating parties, and book fairs. To offset overhead costs, the school accepts in-kind donations of space and utilities from the Saint of Old Baptist Church. In addition, members of the church sponsor youth to attend the school. However, even given the generous donations from the church, the Executive Director had to tone down his stance against accepting outside
funding to expand the operations of the school. According to one teacher, “In the beginning he
[Executive Director] did not want anything from the outside coming in. Meaning, why don’t we
try for this program to get funding for blah, blah, blah. [His response would be] ‘No, I don’t
want that because I don’t want people in here telling us how to run the school. I don’t want’ . . .”
(Interview 01.11.11).
V. RESULTS

Utilizing Grounded Theory and the constant comparative method, key constructs emerged as foundational factors for the establishment of a successful faith-based partnership model. Motivation (Wood & Gray, 1991; De Vita & Fleming, 2001), primers, precursors, partnership development (Wood, & Gray, 1991), and power dynamics (Hardy & Phillips, 1998) help to establish an equitable partnership that leads to a measurable, sustainable, and impactful faith-based partnership—a successful faith-based partnership. I integrate them into a model presented in Figure 8. This emergent model helps explain under what conditions faith-based and secular partnerships form; the terms and dynamics of various kinds of faith-based and secular partnerships; and how the kind of partnership affects the type, scale, and output of the community/economic development activity. Discussed below is how this conceptual model answers the three questions posed.
Figure 8: Faith-based conceptual model
A. **Question 1: Under what conditions do partnerships form between local faith-based organizations and secular organizations?**

The impetus for forging partnerships between faith-based organizations and secular organizations revolve around external and internal motivations, primers, and precursors. When members of an organization perceive crises in a community and/or an organization’s representatives have a personal connection to place or mission, then they may be more motivated to engage in partnerships to address community problems. Also, primers such as belief that addressing a certain problem domain falls within an organizations’ role and responsibility; adherence to a social theology for faith-based organizations (Jeavons, 1994; Cnaan, Wineburg, & Boddie, 1999); positive views of partnerships between faith-based and secular organizations; and, lastly, the presence of a networker, a bridge builder or a convener (Dordao, Giles, & Welch, 2008; Gray, 1989; Ivery, 2007; London, 1995; Takahashi & Smutny, 2002; Wood & Gray, 1991) are more likely to produce faith-based and secular partnerships.

1. **Motivation**
   a. **Crisis in Social, Economic, or Political Environmental (External motivation)**

As per my research, the Financial Education and Workforce Development collaboration and the Saints of Old Christian (SOC) School case are a direct response to a perceived crisis in the social and economic environment of the southern suburbs in Cook County, IL. The workforce development and financial education plan of the faith-based and for-profit case was spurred on by the high unemployment crisis in the south suburban region of Chicago. As one respondent noted,
... this was at a time where every place was closing and ..., I think in the south suburban area they had 20% unemployment rate. ... Yeah, it is really, extremely high, whereas nationally we may have been at 9, they were 14, 15, they had really high unemployment rates. (Interview Havana, 01.07.11)

The SOC School case was established due to the educational crisis of African American youth in the southern suburbs. The founding Executive Director of Saints of Old Christian School witnessed first-hand the educational environment of African American youth.

... I serve on the North Central Accreditation Committee and I saw the need ... to provide some education for our children. When I saw that they were not getting the nurture and the discipline that was necessary and so vital ... to be proficient academically and to make some contribution to society, so that was a cry, ... to provide an environment where they were not only receiving the academic preparation, but also getting the spiritual and moral guidance. (Interview Pastor Washington, 02.28.11)

The Access to Food case did not have an explicit statement about a crisis in the environment, but when respondents were asked to indicate how many people in the community could benefit from free fresh produce, most indicated closer to half, a figure that amounts to a crisis in the access and/or affordability of fresh fruits and vegetables in the local and surrounding communities.

I would say more than a third, less than a half. A lot of them ... work places and they cannot be here because it is a Monday, second Monday. Maybe I would say close to 50% could use, but they are not able to be here. (Interview Rose, 08.29.10)

Anecdotal information also suggest that there is a scarcity of food in the community as indicated by these comments from respondents,
They do not have enough to last them the end of the month. Some people are on fixed income, some people receive food stamps and it is not enough. And other people come to people’s houses, places to eat and they are really not full. (Interview Jennifer, 08.28.10)

Because we heard stories about some elderly people on fixed income they only have a tiny portion of the tv dinner, right, microwavable, they divide that like for two days. It is almost like infant baby meal and that is when we really dedicate our life and time to do that because that is not much. They were dividing that for two days. People were that desperate. (Interview Rose, 08.28.10)

Perceptions of crisis in the social and economic environment were motivating factors to address these issues.

In terms of the school, Pastor Washington was able to set up the Saints of Old Christian School without establishing a formal partnership with another entity: however, it must be mentioned that SOC School draws significant resources from Saints of Old Baptist Church. Saints of Old Baptist Church provides the school with in-kind contributions of rent (use of the church’s facilities to house the school) and utilities.

A note needs to be made about the way that I am defining partnership/collaboration as the literature holds many definitions of collaboration, including:

- Gray (1989)\(^3\) defined collaboration as “a process through which parties who see different aspects of a problem can constructively explore their differences and search for solutions that go beyond their limited vision of what is possible” (p. 5).

\(^3\) Gray (1989) does later describe collaboration as “a model of shared power. In collaboration, problem-solving decisions are eventually taken by a group of stakeholders who
• Wood and Gray (2004) later refined Gray’s definition as “when a group of autonomous stakeholders of a problem domain engage in an interactive process, using shared rules, norms, and structures, to act or decide on issues related to that domain” (p. 146).

• Guo and Acar (2005) define nonprofit collaboration as “what occurs when different nonprofits organizations work together to address problems through joint effort, resources, and decision making and share ownership of the final product or service” (p. 342-343).

• Hardy and Phillips (1998) suggested that collaboration is “a mutual engagement strategy in which all partners voluntarily participate” (p. 224 italics in original).

• Dordao, Giles, and Welch (2008) defined cross-sector partnership as “interorganizational collaborative arrangements linking organizations from fields dominated by logics of operation (e.g., profit, social service, and vocational) that are frequently disparate and, at times, conflicting” (p. 370).

• For Ivery (2007), “collaboration is the process by which participants develop common strategies to achieve jointly determined goals while maintaining their organization’s autonomy” (p. 13).

The thread that links all of these definitions of collaboration/partnership together is that each partner has some decision-making ability. However, these various definitions lack explicit reference to the inherent power dynamics that are present when organizations of differing levels of capacity and resources engage in collaborations. To be an authentic, equitable collaboration have mutually authorized each other to reach a decision. Thus, power to define the problem and to propose a solution is effectively shared among the decision-makers” (p. 119), but this definition ignores the potential power imbalances in the negotiation process. Are all proposed solutions and definitions of the problem by the various partners weighed evenly?
and not just a co-optation of one group by another, partners have to agree to share power and decision-making as well as shared development and implementation of the solution. Extracting from these definitions, for the purposes of this research, I define collaboration/partnership as a process by which autonomous organizations voluntarily participate in developing and implementing agreed upon solutions to a problem domain through shared resources in a manner that reflects equity in power and decision-making amongst all partners regardless of the resources each brought to the partnership. Using this definition of collaboration, it becomes clear that Saints of Old Baptist Church is not in collaboration with SOC School because Saints of Old Baptist Church has no decision-making privileges (formally or informally) in regards to the development or implementation of the school.

b. **Internal Motivations**

Although conditions in the external environment might have been the crux for the development of these community and economic development initiatives, personal connection to place, personal mission, and altruism also motivated our key actors. One participant described her personal connection to the region that the partnership was to serve,

> I saw this as a great opportunity and I saw this as a great opportunity for the people in the community. You know, I, as I stated in the meeting, the majority of my family lives in the south suburbs. I am probably the only one that lives in the City and they have for years. I have an uncle that has a business out there and so I know the area very well so I am always advocating for funding opportunities to help make things better. (Interview Havana, 01.07.11)

One banker disclosed how through partnering with the faith-based organization boded well with her own personal mission,
The ability to be a resource to MEED . . . personally, being a girl of faith, kind of brings back home my mission, my personal mission. (Interview Rita, 01.30.10)

As these two statements suggest, participants’ personal connection to the project may have further motivated them to participate in partnerships. Similarly, Austin (2000) found that congruent mission and value alignment are both alliance drivers. He noted that, “a double connection between people and purpose is important” (p. 82).

2. Primers

Primers are those notions, interpretations, or beliefs of key actors that influence their actions towards engaging in community and economic development projects and that influence their willingness to engage in it with partners.

a. Perceptions about Landscape of Need and Responsibility

Before an individual or organization can act on changing something in the social, political, economic, or even natural environment, there first has to be the recognition of a problem or a need and then an assessment of whose responsibility it is to address those needs. For the Financial Education and Workforce Development case, respondents recognized that there were economic problems—lack of jobs in the south suburbs and/or lack of financial education. Interestingly, the partners could not agree as to the root cause of the economic crisis. The bankers’ council saw it as a lack of financial education on how to manage the money that people already had and MEED saw it as a lack of jobs, as illustrated by this statement,

. . . the reality of it is . . . people are not losing their homes because they did not know how to budget, they are losing their homes because they did not have jobs. They are losing their jobs because they do not have transferable skills. . . (Interview Ericka, 09.26.10)
The way in which a problem is defined heavily influences the intervention method. Because both sides saw it differently, both components—workforce development and financial education—became part of the project solution. Two participants acknowledged that perhaps if the partnership would have conducted a needs assessment of the community, which would have helped then to better ascertain the ‘real’ problem in the community, they could have even better tailored their intervention. One says, “. . and we did not conduct a needs assessment, maybe that is what we should have done to figure out what exactly we should be offering . .’” (Interview Havana, 01.07.11) Another expounds,

I think that before we could have done anything we should have done a community needs assessment. And that needs assessment would have covered information, what is your background, what is your money knowledge, and once you determine that people don't have a lot of money knowledge and you can kind of determine that this is a big part of the problem. (Interview Rita, 01.30.11)

Even given the disagreement about the root cause of the problem, all three partners—MEED, Bankers’ Council, and J. J. Workforce Development Agency, saw it as their responsibility to address the issue. All three organizations’ missions were committed to supporting the economic revitalization of this geographical area and mission alignment is a key driver of collaboration (Austin, 2000).

Access to Food collaboration did not conduct a formal investigation of the magnitude of the need for fresh fruits and vegetables, but they perceived the problem to be widespread based on anecdotal information and what they personally witnessed. Although participants were able to site other localities where residents could obtain canned food, they were not able to indicate
where residents could obtain free fresh produce, suggesting that there was not a place or very few places as noted in the following illustrations,

Yeah, they usually go over to a church over there on Homan, St. Victors usually have in the afternoon, down in the basement, some food pantry. They come off the street as it gets more so towards the winter time they are more stressing for that. (Interview Jennifer, 08.28.10)

Well within Calumet, there are different entities within other cities. Yes, I do know of some others, 2 others, but as far as in the Village of Calumet City, our municipality, Pastor Jackson is the only person that has the food. (Interview Yolanda, 01.27.11)

Not produce. I know the Calumet City Resource Center gives can goods and they do clothing and they do clothing drives and etc. (Interview Maxi, 08.29.11)

Fighting Against Hunger sought to partner with community organizations to deliver fresh produce to community residents because it is part of their mission—“Providing food to hungry people while striving to end hunger” (Interview Josie, 11.30.10). What is not as apparent is why the faith-based organization was willing to partner with a food depository to deliver fresh produce to the community. But, as I will examine next, the theology of the church plays a major factor in determining if a church will get involved in community and economic development activities.

b. Perceptions about the Role of the Church--Theology

Theology is “that ongoing activity of the whole church that aims at clarifying what ‘gospel’ must mean here and now” (Hall, 2003, p. 177). In other words, it is that
manifestation of biblical faith in the context of modern society. One participant noted that the theology of the pastor or church leader affects the actions of the church:

I would say much of it depends on the pastor. And what I would say is the pastor's theological understanding. . . I think the pastor's theology will be important as to what they [the church] get involved in because I find that some pastors are completely divorced from any kind of social ministry. They do not think it is important. They do not think that it is valid. So I think the first thing is the pastor's theological understanding. I think it will dictate, determine, and drive what they get involved in. (Interview Pastor Jackson, 07.22.10)

Reese and Shields (2000) noted similar findings when they asked clergy to indicate on a five- point scale their theological orientation towards “this worldly” or “other worldly”. They found that 4 out of the 5 most active clergy in economic development indicated a “this worldly” orientation. Combined, these findings suggest that those clergy with a social mission or “this worldly” theology are more likely to be engaged in social issues and, hence more likely to participate in community and economic development activities that address social issues.

Moreover one participant, who is a member of one of the largest congregations in Chicago, expressed a belief that the church has an obligation to act as more than a theological lighthouse or spiritual guide and teacher in the community: It also has the responsibility of improving the social, economic, and physical well-being of a community.

For the church, I think it is just the charge that Jesus gave to us, to do for the least of these. I think that the church is responsible. My personal feeling is that I think that with all of the churches that we have, and I am a member of one of the largest, we should not see any homeless people. You know, there should not be a homeless person out there.
There should not be anyone who is hungry. I think there is a huge opportunity for economic development, you know, if we, if the churches were able to get together and get apartments. You know there should not be any abandoned buildings. The church buys an abandoned building then there is an opportunity for a training program. So somebody is developing skills and with you renting those places out that is still generating income and so we should not see what we see in the communities. (Interview Havana, 01.07.10)

The churches become this place where, it is not a place where you go to for help, you go to for spiritual guidance once, maybe twice a week. But once you walk out the doors it is not there anymore. I don’t think the church, the churches relevance is seen anymore. You have some that is doing, a lot of times it is for a select group of people and it is not for everybody. (Interview Havana, 01.07.10)

Within the Baptist tradition and amongst members of the African American religious community, there is a perception that the role of the church includes both, spiritual and physical care (Brown & Brown, 2003; Jeavons, 1994).

c. **Perceptions about Partnerships**

Preconceived notions about partnering with certain kinds of partners can inhibit or flourish the establishment of those kinds of partnerships. For example, one respondent seemed very reserved towards partnering with other faith-based organizations, even though the respondent was part of the leadership of a church. The respondent cited issues of jealousy among churches as well as difficulties in collaboration.

We have a relationship with the city for what it is worth so churches get jealous of that because they think that we are getting special treatment, but we are not getting special
treatment. We are getting treated just like everyone else, but build the partnership.

(Interview Deacon Winters, 07.23.10)

We have not had yet a church in the City, in the city limits [to help us], now churches outside the city limit are a different story, . . . So it is just one of those things. (Interview Deacon Winters, 07.23.10)

We have partnerships; the hardest partnerships to formulate are partnerships with churches. That is the biggest thing because everybody wants to be the leader. Everybody wants to be the leader. (Interview Deacon Winters, 07.23.10)

Negative preconceived notions about partnering with certain sectors can stifle the development of those partnerships. In contrast, one banker seemed to have a very positive view about partnering with a faith-based institution.

Me personally, I think the ministers and MEED, Ericka are very very nice people, very very eager to serve, and have a good heart. I think that because their heart is in the right place, that they're going to do some great things. I think that they can count on me for a lot of things and I will be an advocate for them. (Interview Rita, 01.30.11)

3. Precursor

A precursor is the groundwork or conditions that need to be in place for a potential partnership to flourish. Just like planting a garden, a master gardener must first take stock of the soil (nutrient dense or deficient), the location (proximity to sun or shade), and climate (arid, sunny, or rainy). In the same fashion, for collaborations to flourish certain conditions need to be present. Partnerships are more likely to form when intentional relationships are developed and
maintained between same-sector and cross-sector organizations and institutions. Someone has to develop those relationships and initiate the partnerships (Dordao, Giles, & Welch, 2008; Gray, 1989; Ivery, 2007; London, 1995; Takahashi & Smutny, 2002; Wood & Gray, 1991). Below is a typology of a partnership initiator (see Table VIII).

a. The Networker- is a person who builds intentional relationships with influential people including community groups, fire, police, schools, mayors, policy makers, etc. and who is constantly seeking opportunities to partner with them on mutually beneficial initiatives or projects. This individual is a part of the social service fabric and leverages those connections and ties. One such networker describes how he maintained relationships with other entities in the community,

The relationship [with the mayor] is at a point where I will actually go and just stop to see if I can get in. . You know, I just stopped to say hi or I would call. . . so I am intentional about working these relationships. (Interview Pastor Jackson, 07.22.10)

I will call the principal across the street at [the high school] and say, ‘Man we have not talked in a long time, I just wanted to call and say hi.’ Or for example at high stress times, when school starts and when school ends, I will say, ‘Man it is over already’ whatever, so I am intentional about working those things as well as I will stop and talk to them if I see them outside or something. That is all part of the relationship building. I learn more by accident than by design. (Interview Pastor Jackson, 07.22.10)

A similar situation was found in the case involving the minister’s group and J.J. Workforce Development Agency. It was one of the bankers that initiated the relationship
between the workforce development organization and the ministers group to supplement the capacity of MEED.

They were invited because they have been a partner we financially have contributed to over the past years and we kind of figured here is an organization that has a track record. . Brought somebody to the table with the experience and background for that one piece. (Interview Kennedy, 01.18.11)

b. Broker- is a person who brings together unknown partners. This individual is not a part of the partnership, but he or she serves as a conduit or third party that connects potential partners together. This person is knowledgeable about the aims, goals, or mission of a diverse set of actors and is in a prime position to connect actors across sectors.

When participants were asked to describe how their partnership formed, the intervention of a middleman or broker was revealed. The formation of the partnership between the food pantry and the church seemingly occurred due to the referral of the city’s mayor, “He [representative of the food pantry] had apparently contacted the Mayor, and the Mayor sent him here” (Interview Pastor Jackson, 07.22.10).

c. Bridge Builder- is a person that may or may not be a part of the partnership, but they are present during the “incubation” phase or partnership development stage and helps to facilitate the forging of the partnership when disagreements arise, especially during difficult role negotiations period (Dordao, Giles, & Welch, 2008)

There you go. April is very sharp. She has been with Northwest Alliance, I think she has run that organization for about 25 years. She knows how to partner with the banks. She knows what the banks need. At the end of the day, we need to be able to say that we are providing sound investments and accounts to low to moderate-income individuals in
these respective areas. So she knows that, so we needed someone who was not necessarily a bankers, who was a non-profit, who could relate to [MEED] and the challenges that they face and we were hoping that she would provide that... for us. (Interview Melody, 09.24.10)

d. **Convener**- is an influential person who commands the respect of those in his or her respective field and because this person is so well respected, s/he is able to corral colleagues within his/her field to the partnership table. This person is also a major player in the partnership. For example, one of the lead bankers was an influential convener for the formation of the Bankers’ Council. This individual was able to bring together various bankers to the table because of her relationship with each of the bankers.

Banking is a very, very small world and being a female in banking it is an even smaller world, so you get to kind of know each other. I think Kennedy knew more people and kind of brought the people to the table. Because that is how I got the personal phone call to be on the bankers’ council. (Interview Rita, 01.30.11)

**TABLE VIII: TYPOLOGY OF PARTNERSHIP INITIATOR**

<table>
<thead>
<tr>
<th>Type of Partnership Initiator</th>
<th>Influential</th>
<th>Member of Partnership</th>
<th>Within same sector as partners</th>
</tr>
</thead>
<tbody>
<tr>
<td>Networker</td>
<td>Yes</td>
<td>Yes</td>
<td>No</td>
</tr>
<tr>
<td>Broker</td>
<td>Yes/No</td>
<td>No</td>
<td>Yes/No</td>
</tr>
<tr>
<td>Bridge Builder</td>
<td>Yes</td>
<td>Yes/No</td>
<td>Yes/No</td>
</tr>
<tr>
<td>Convener</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
</tr>
</tbody>
</table>
This typology distinguishes the various functions of the individual who brings the partnership together; however, Wood and Gray (1991) offered a typology of the convener based on the qualities of the convener. In a formal intervention, if the stakeholders request the convener then the convener is characterized as being fair and perceived to have legitimacy in the collaboration. But if the intervention is initiated by the convener then the convener is characterized as being powerful and is mandated to be involved in the intervention. The flip side of the coin is when the intervention is informal. If the stakeholders request the convener under these circumstances, the convener is characterized as trusted and can facilitate the partnership. Under these same circumstances, if the convener initiated the intervention, then she is perceived as credible with a persuasive personality. Wood and Gray’s (1991) typology of the convener can be juxtaposed over my typology of a partnership initiator: Bridge Builder, which is requested by the stakeholders during a formal intervention is perceived as fair; the Broker, who is not necessarily a part of the partnership, can be requested by a stakeholder to suggest or introduce them to others in the problem domain’s/he, is characterized as trusted; the Convener, who may be mandated through government regulation or funding bodies, is powerful; and the Networker, who acts on behalf of his or her organization is viewed as credible. How the partnership is formed is an important point to acknowledge because that has serious implications for power dynamics within the partnership (Miraftab, 2004; Takahashi & Smutny, 2002) as will be discussed in the next section.

B. **Question 2: Are the terms and dynamics of the partnership different depending on the type of partnership?**

The dynamics of a partnership are shaped by: the initiation of the partnership (Miraftab, 2004); the development stage –as organizations assess each others’ strengths and weaknesses;
the process to find agreement on the root cause of the social issue; devising plans to address the social issues; and through delegation of roles and responsibilities, including which resources each organization is responsible for bringing to the partnership. This partnership development process can breed varying power dynamics between organizations depending on the type of partnership that forms between the allies. As we will discuss in this section, the type of resources that each partner brings to the table sets the stage for the inner-dynamics of the partnership and has implications for the outcomes of the collaboration as well.

1. **Partnership Development**

Many intricate details exist when developing a partnership. The first stage of the partnership is the development stage. Potential partners get a chance to assess each other qualifications; decide on the type of project; assess benefits to their organization and/or constituents for participation in the partnership; and choose the type of partnership structure. Lastly, this is also a crucial stage because it lays the foundation for potential partners’ relationships with each other.

a. **Qualification of Partners**

There are a myriad of nuts and bolts factors that organizations consider when deciding to partner with another organization including their capacity: credentials/expertise/reputation, level of funding, knowledge, and influence. Each of these factors weighed heavily in organizations decisions to partner.

i. **Credentials/ Expertise/ Reputation**

Organizations were concerned about the credibility, expertise, and reputation of potential partner organizations. Organizations wanted their partners to have already developed a strong track record and expertise in the service delivery area that the program or
project because organizations wanted some assurance of a successful outcome and to know that their investment was well spent. These views are encapsulated in the following excerpts from the interviews.

I would look at their credibility; I would look at their success rate. I would look at their capacity. (Interview Ericka, 09.26.10)

In order for the banks to say that we are going to give you money you have to prove in paper, in records, in results historical . . . (Partnership meeting Rita, 07.22.10)

. . . statistical data. . (Partnership meeting Kennedy, 07.22.10)

. . . . statistical data that you were successful from moving A to B. You use the money that you had correctly and wisely and you can account for it. That is why they brought on J.J. Workforce Development Agency for that piece because they are able to show statistical, historical, and financial records that they have. MEED does not currently have enough credentials in writing in records to support this initiative. Now you said that there is expertise. Not doubting that you can do those things; however, what are your credentials in doing the full blown housing program. (Partnership meeting Rita, 07.22.10)

What we really felt was imperative and important for this project to be successful was to bring partners to the table that already had a track record, a history, and could provide us with feedback on how it should work. We thought that was really important for us to make sure that we didn’t reinvent the wheel, I think that has been a popular term since we
started, to make sure we were latching on and holding on to those organizations that could come in and own that piece. (Interview Melody, 09.24.10)

I think that is important always to recognize the capacity of the organization, you know what it is founded on, what has it done in the past, because you know, if you, that comes back to reinventing the wheel. If that organization is trying [to put] together a piece, I am not saying that they shouldn’t, but I am definitely saying that they should have a partner at the table that has the expertise to lead them down the road they want to go. (Interview Kennedy, 01.18.11)

ii. Funding

Faith-based organizations look for partners with financial capital as one respondent clearly indicated,

Yeah, that is what it is almost like in a poor community. A poor man cannot help a poor man. Somebody has got to have some money. So in partnering that is part of the partnership to look for groups of peoples, whether they be a board member or a business man who has some resources that they brings to the table. (Interview Bishop Lofton, 11.10.10)

However, it is not just important to have funding, it is also important to have diversified funding. A diversified funding stream is another key factor that organizations look for in partners because it speaks to the legitimacy and sustainability of the organization.

And it [their credentials] lends itself to how legitimate the organization is and it lends itself to how much access they will have to other funds because you want to diversify your funding sources. You don’t want to just rely on the banks. We want to feel
comfortable that you are not just relying on our community dollars to run your program. We want to know that you are out also fundraising and also grant writing and making sure that all of those things are taking place. (Interview Melody, 09.24.10)

iii. **Knowledge**

As interviewees suggested, knowledge of the community and problem domain is an asset because an organization with intimate knowledge of one or both is in a position to articulate the problem domain to the partner that does not have such knowledge as expressed by one banker,

You know, I think we are looking for someone who, ultimately I would say we are looking for an organization that have been around, I would not say in existence for a long time, but they know and are aware of the problems in those communities. And they are at the forefront of addressing those whether it is through federal subsidies programs that are in place, but they can really crystallize it and give and opinion about what is going on in those communities. (Interview Melody, 09.24.10)

iv. **Influence**

Influence in this case is conceptualized as ability to leverage power, position, reputation, credibility, and trustworthiness to attract stakeholders to participate in the program created.

Some of the other factors that we look at besides having a history and being established is what is your influence? We look for influence because if you have no influence that means that those dollars don’t go where they need to. . (Interview Rita, 01.30.11)

This trait would be very valuable to a partner organization that has not built rapport or established trust with the target population.
b. **Type of Project**

i. **Goal/Mission Alignment**

   Each organization has its own goals, vision, and mission. They seek partnerships to further the organizations’ goals, vision, and mission, (Austin, 2000) as illustrated by one minister,

   Well we are looking for organizations that certainly have parallel to what our community is about. Organizations who are serious[ly] working within the community and have the goal to upgrade the community and basically looking for the same thing that we are looking for and willing to sign a commitment to work together. (Interview Bishop Lofton, 09.20.10)

   Another respondent articulated how important it is for partnerships to allow the church to act as a church,

   So for me when I have to go out and do things within the community or partnership with someone I, the one thing I look at is letting the church be who we are. (Interview Deacon Winters, 07.23.10)

   **Who then is the church? Or more aptly, what are the mission/goals (agenda) of the church when engaging in partnerships for community or economic development?** For many churches, the community work that they do is a form of ministry to the community. They “minister by action” (Interview Deacon Winters, 07.23.10; Ammerman, 2002). According to one church member,

   People come and take advantage of the activity and we want that, but we, well just got to get to working us to draw them on a more permanent basis. . . And not just so that we
have numbers in the church, but that we are building Christ’s kingdom. (Interview Robbin, 08.29.10)

Yet another church member expressed a similar desire to utilize the church’s community activity to bring more people, as she explained “Hopefully that [food pantry] will bring more members in, that is what I thought would happen and it has. A few of them have come in” (Interview Teresa, 08.29.10). Even one of the church leaders talked about trying to figure out a way to leverage the impact church is making in the community and turning that into membership (Jeavons, 1994), as noted by one church leader, “So we impact the community in every aspect, . . . the problem we are trying to figure out is how we can transform that into membership” (Interview Deacon Winters, 07.23.10).

The church uses it actions to demonstrate in a tangible way the “love of Christ” to the community rather than proselytizing to non-Christians. However, part of this decision about the way to draw the community to the church has to do with the restrictions posed by their secular partner, Fighting Against Hunger. One pastor recalled FAH making it abundantly clear that proselytizing is not an option while delivering fresh produce,

We talked a little bit about how it would work with churches because sometimes churches are always trying to cover prospects, but he [representative of food pantry] made it very clear to me that we are not allowed to do that. (Interview Pastor Jackson, 07.22.10)

Clearly AABC prefers to use its community outreach as a way to elicit potentially new members — to build Christ’s kingdom. However, their partner does not allow such activities. Although the church does get secondary benefits from participation in the partnership (i.e.,
supplying the community with a needed resource), it is not able to obtain its primary objective—
increasing its membership.

At the same time FAH is able to use this partnership to further its own organizational
goals. Their overarching goals are to become experts on hunger issues and to raise awareness of
the hunger issue while supporting and nurturing their networks, as illustrated by their
representative,

Building and supporting community responses, I think, is one of our standout goals so
being a resource to our community as well as our donors and Chicago at large. Trying to
be an expert on this issue and trying to leverage that decision both to raise more funds
and more food to distribute, but also to support our networks. We really are only as
strong as our smallest or as our smallest pantry. I mean, our member agencies help us to
reach thousands and thousands of people, so building those relationships are critically
important as we move forward. (Interview Josie, 11.30.10)

It is through their network agencies that FAH is able to reach into these under-resourced
communities; therefore, establishing AABC as a member agency fits into their larger
organizational mission.

ii. Requirements of the Project

The requirements of the project can determine if an organization
would like to partner or not (Gray, 1989). For AABC, an intrusive intake process would have
derailed the formation of the partnership as noted by one interviewee, “I just wanted to find out
how intrusive it was into their personal life. Because I do sit on another community project, or
another committee, where there is an extensive intake” (Interview Pastor Jackson, 07.22.10).
Partnership discourse emphasizes the importance of co-developing not only the definition of the problem (Gray, 1989) and goals (Dordao, Giles, & Welch, 2008), but also the direction or process (Gray 1989; Wood & Gray, 1991). When processes are not co-defined as in the Access to Food case, the development of the partnership could suffer because the pastor of AABC did not want to participate in an intrusive intake process. When FAH approached AABC, it already had criteria that potential partner agencies would have to agree to if they were to become depository sites.

iii. **Sustainability and Measurable Impact**

The sustainability and measurable impact of a project or program are key drivers of partnership development. Both factors address the larger issue of securing a return on investment for partner organizations as is illustrated by one banker,

. . . we look at the sustainability of the initiative. That is really really important to us because you know, if is not going to sustain itself enough to bring actual impact, it is kind of like we are burning up dollars, we really are. (Interview Kennedy 01.18.11)

She goes on to clarify the relationship between sustainability, measurable impact, and a return on investments.

. . . when I say sustainability we truly have to measure what comes out of the dollars that we put in because if you can’t, you really have to step back and then wonder about the impact of what you are doing. (Interview Kennedy, 01.18.11)

Another banker addresses the kinds of impactful programs that will produce a return on their investment,

. . . we look for programs that actually make an impact, programs that are designed to . . . move people forward. It goes back to the basics, if you have programs that don’t impact
health or wealth, or education is it a program realistically that I am going to invest in? Health makes you viable to work, earn income, education means that you are learning. . . continuing education means that the more you make the more you earn, the better relationship you can have if you are banking with us in the community. . . (Interview Rita, 01.30.11)

The ultimate impact for the banks in this partnership is meeting their objective of moving people forward in ways that make them more likely to qualify for banking products and services. For any partnership to be successful, it has to take into serious consideration how each partner defines success for the alliance.

iv. Benefits to Community

For both non-profit and for-profit organizations, determining the benefits of the project to the community is a foundational consideration when deciding whether to partner on a project. For example, as previously stated, Pastor Jackson would specifically ask himself “How will it help the community?” (Interview, 07.22.10) The Access to Food project produced a much needed benefit to the community because it allowed users access to fresh fruits and vegetables for themselves and their families as illustrated by one recipient, “I was in need for more food for myself and then I had enough food to pass on to my grandchildren” (Interview Jennifer, 08.28.10); in addition, it allowed them to divert scarce financial resources to other material needs as acknowledged by Pastor Jackson, “The benefit for the people that come is that they get stuff that they might normally not be able to get and . . . . that may free up funding for something else” (Interview, 07.22.10).
v. Benefits to Partners

Organizations engage in partnership for reasons beyond just altruism. For-profit and non-profit, including faith-based, organizations alike have underlying rationale for engaging in partnerships than just producing a benefit to the community. They all expect to benefit for their participation in a partnership. An equal benefit for each partner is a key factor to partnership development (Austin 2000; Ivery, 2007; Miraftab, 2004). As stated previously, for-profit organizations have a profit line that they must remain conscious of increasing; whereas, faith-based organizations have a desire to use their outreach into the community as a way to witness—to tell others about their faith in Christ—and to open up an opportunity for those individuals to join their church. Producing a public good that benefits the majority of the community opens up opportunities for both faith-based and secular institutions to pander their products, services, or ideology to the community. It is akin to giving away freebees at a vendor table. You attract people by the great freebees that you give away and hope that people stand around long enough for you to tell them about the products and services or way of life you are advocating.

There are other tangible and non-tangible perks that collaborators can receive from their participation in a partnership including organizational development as noted by one banker,

To really look at them [MEED] and their passion, and to see that they really want to make changes, . . . but they don’t necessarily have the folks in line with the capacity to be able to do that and we (bankers) are trying to help them with that. So hopefully we’ll see that. (Interview Melody, 09.24.10)

Organizational development would be a great benefit for any organization that is struggling with capacity issues. Small to mid-size faith-based organizations in particular have
this issue to contend with as their staff sizes tend to be small, sometimes with only the pastor being the only paid staff. Having not only human resources, but also the right mix of human resources—all necessary skill sets present—is in high demand for many small to mid-size churches. Lower skilled organizations could benefit from partnering with higher skilled organizations through skill transfers (Gray, 1989).

Benefits of this partnership for MEED could also extend to securing additional human resources and support for the organizations in general, including attracting more members to the organization, as noted by the Executive Director of MEED,

> It has kind of helped them [MEED] really position themselves to really gather more human resources and more organizational support across the board. It has definitely been a good marketing tool for the membership base. (Interview Ericka, 09.26.10)

vi. **Effect on Organization’s Reputation**

Organizations are cautious about how their involvement in a partnership will affect their reputation or standing in the community, especially if their good reputation is recent or newly developed as is the case with the AABC. They recently built up the positive reputation of the church in the community (Interview Deacon Winters, 07.23.10). So it is not surprising that an organization in this position especially would ask, “And what type of reputation will it leave us, how will it impact our reputation” (Interview Pastor Jackson, 07.22.10)? When working on community or economic development projects alone, an organization has more control over their reputation in the community because it is due to their own actions. When entering into a partnership, an organizations ability to control their reputation is decreased; therefore, it would be very important for them to weigh the affect of participation in any collaboration with its effect on their reputation.
c. **Type of Partnership Structure**

The type of partnership varied by the expectations and roles of the collaborators. The type of partnership can be better thought of as a collaboration spectrum or continuum where at one extreme is an authentic working collaborative/coalition (Dependent partnership) and at the opposite extreme is the non-needed partnership (Independent partnership), and sandwiched in between the two is the funder/grantee partnership (Benevolent Dictator) (see Figure 9). Discussed below are the factors that characterize each type of partnership.

![Collaboration continuum](image)

i. **Working collaboration (Dependent Partnership)**

This type of partnership is characterized by a high degree of interdependence. Partners realize that they cannot carry out the objectives of the partnership without the full support of the other partners at the table. The objectives, goals, and
implementation processes are developed and agreed upon by the group members. The Executive Director of MEED illustrates this type of authentic working collaborative partnership,

We thought that we had a working partnership, in the sense of a coalition, in the sense that we are all coming together to put our ideas on the table and kind of turn out one central idea that is a combination of all of our ideas. (Interview Ericka, 09.26.10)

ii. Funder/Grantee partnership (Benevolent Dictator)

In comparison, a Funder/Grantee type of partnership structure is characterized by one partner driving the agenda of the partnership. The driver has the most needed resource to carry out the partnership; therefore, this partner also holds the most sway/influence in the goals, objectives, implementation, and outcomes setting of the partnership (Hardy & Phillips, 1998; Stephenson, 1991). This is typically found in partnerships with funders. Funders have specific areas of interest that they fund. They have specific guidelines that grantees must follow. However, it is not the responsibility of the funder to develop the grantees project. The funder only evaluates the potential of the project and whether they want to fund it. This kind of structure is revealed by one of the banker’s comments,

. . . with defining your program, it is something that we [Banker Council] expect [MEED] to work with [J. J. Workforce Development Agency] on, in terms of programmatically, and I, that is my expectation. I do not know about the other bankers. Once we have something that is kind of q’d up and can work together as the [banker group] to kind of identify kinda how we can support it [the project] financially. (Interview Melody, 09.24.10)
This quote illustrates how the potential funder of the project wants to handle the deliberation process. The funder wants to take a hands-off approach to developing the project and only sees its role as being the arbitrator if the proposal submitted gets funded.

iii. Non-needed Partnership (Independent Partnership)

This partnership is where one partner has all of the needed resources to carry out the partnership’s goals, but there is a third party (either government regulation or funder preference) that binds the partners together. For example, the Executive Director of MEED notes that “the banks don’t need us [MEED] to do financial literacy. . .” (Interview Ericka, 09.26.10). The banks try to meet their Community Reinvestment Act regulations in the most cost effective way possible—by leveraging their connections with community institutions to better reach and serve low- to moderate income individuals and families. However, banks have the resources that they need to conduct financial literacy classes on their own. In a similar vein, J. J. Workforce Development Agency did not really need MEED to carry out the workforce development section of the partnership because they had all of the capacity and resources to get it done within their organization as was pointedly made by one representative,

We were asked to get involved cause we already have a lot of what you [MEED] are trying to build and we did not want to reinvent the wheel. . . We are not a start up agency, we are no trying to get an office, we are not trying to provide computers; we already have it. (Partnership meeting Ann, 06.30.10)

In fact, J. J. Workforce Development Agency is so capable of carrying out this initiative on their own that they have to find a role for MEED to do as exclaimed by one member of J. J. Workforce Development Agency, “So we are going to try to flesh out a role for Ericka and her
conference, MEED . . .” (Partnership meeting Ann, 05.28.10). Simply put, partnerships work best when partners perceive that they need the other partner to successfully carry out the goals and objectives of the project or program.

d. Developing Relationships Between Partners

i. Character of the Partner

The character of the partner organization is a matter of major concern also when deciding on whether to partner or not. A partner’s ability to connect with the population that they intend to serve, their commitment to the community, and their work ethic are valuable attributes that organizations look for in a potential partner as illustrated by the following excerpts from the interviews,

I really look at their capacity for compassion. . . . I believe whole-heartedly that people get help from people. They do not get help from organizations. They get help from people. So if that organization does not have the capacity to connect with the clients we are supposed to be getting together to serve, then that is a problem for me. (Interview Ericka, 09.26.10)

As long as the commitment of the person that we partner with is about building the community . . . (Interview Deacon Winters, 07.23.10)

. . . now what we are doing is not taking on partnerships where we have to do it alone. Not going to do it alone. You have to be willing to work just as hard as I am willing to work. If you are not going to work just as hard as I am willing to work then I am not going to be bothered with you. (Interview Deacon Winters, 07.23.10)
As we see through these quotes, the non-tangible characteristics of the partner do influence partnership development.

ii. Quality of relationship

During this initial assessment phase, organizations are getting to know each other, they are gauging many organizational aspects/competencies of potential partners and begin to exchange dialogue, share ideas, and learn about each other’s constraints. At this time, they begin to develop rapport and a relationship with each other. The quality of the relationship between the members evolves over time (Austin, 2000). In the beginning, the partnership between MEED, J. J. Workforce Development Agency, and the Bankers’ Council was plagued by uncertainty, distrust, and tension; however, eventually the partnership evolved into one of respected colleagues. One of the bankers commented on her impression of the partnership climate when J. J. Workforce Development Agency joined the partnership, “I got the sense that when J. J. Workforce Development Agency came there was a lot of tension” (Interview Melody, 09.24.10). This same banker expressed how her relationship with a key member of MEED evolved from that of unknown strangers to one that is more akin to familial ties, “MEED, you know, Bishop Lofton calls me his daughter now, I think I have gotten that name” (Interview Melody, 09.24.10). Her relationship with J. J. Workforce Development Agency has also evolved over time,

I had never heard of J. J. Workforce Development Agency before this. . . I was very impressed with the results that they have been able to have, the success that they have had, so I am still working with them. They have asked me to be on their board. (Interview Melody, 09.24.10)

Another member of the partnership aptly summed up the experience by saying,
Well, I would think that the partnership has really given us an opportunity to kinda get a better idea of what it is that each of us does. I think that at this point, I would say that we are all respected colleagues and that it has kind of grown. (Interview Ericka, 09.26.10)

Austin (2000) noted on his collaboration continuum that as relationships between businesses and non-profits moved from Stage I Philanthropic to Stage II Transactional and for some to Stage III Integrative, the relationships between the members had progressed to a more integrated and complex level, even to the point where the CEO of one business became the Chairman of the non-profit’s partners board. This similar deepening of relationships between partners was thus evident in these cases.

2. **Power Dynamics**

   a. **Agenda setting**

   Agenda setting aligns closely with the organization or person who has the most needed resource for the partnership (Hardy & Phillips, 1998; Stephenson, 1991). For example, typically it is the Board of Education that gives direction to the Superintendent, who in turn gives directions to the principals of the school district. However in the case of Saints of Old Christian School it is the Executive Director who gives directions to the Board and the Board supports the school in any way possible. Why has such an inverted power structure evolved in this school? One reason is that the Executive Director is seen as the person with the most expertise in relationship to the board members. The Executive Director is also the founder of the school and if not for him, the school would not be in existence. Another example from the Workforce Development and Financial Education case illustrates how the organization with the most needed resource controls the development process including goals, objectives, scope, and outcome.
Of the three partners—MEED, J. J. Workforce Development Agency, and the Bankers’ Council—the Bankers’ Council has the most needed resource, financial capital, to initiate the financial education and workforce development project. However, the bankers at the table have a number of constraints. They do not make the final decision on whether or not this project will receive funding as they represent middle management and need to sell the idea up the chain of command. To illustrate the complex structure of the decision-making process one banker describes how Community Reinvestment Act funding decisions are made:

So we, MC is an affiliate structure. So we have about 7 or 8 affiliates in respective states. So Florida is an affiliate, North Carolina, Chicago, Illinois, and it goes on and on and I think we are in about 7 or 8 states. So within an affiliate model there is an affiliate president, market president, there’s a CFO for all of these affiliate based decision makers for those respective areas. So when it comes to our funding, we are a Cincinnati-based bank, so all of our funds come from Cincinnati. And then we then decide how we, which organizations we will support. . . We actually have a board that meets on a monthly basis. . . All of these are executives; they are responsible for a product line of business for the banks. So we have someone who is head of banking, head of retail, head of marketing, and it goes on and on. So these are the leaders of the affiliates-based model that decides on how these funds get dispersed among the community groups. The requests come through, usually at the retail, at the retail or commercial banking level. As well as community development, which is we play a huge role in that. So the proposals are vetted and submitted at the local level on a monthly basis, they get q’d up and they get presented to our executive board, who is comprised of all of our head of lines of business, . . . and they decide on where the money goes. (Interview Melody, 09.24.10)
Bankers such as this one have an obligation to seek out partnerships in the community that would allow their bank to leverage resources so as to be able to get a return on investment. That return on investment is the percentage of new accounts opened and percentage of loans made as noted by one banker,

A huge return on our investment is by leading opportunities. If we don’t get to see these people and put them in the right bucket so that they have the financial literacy, so that they can have homeownership, then we have just thrown away money. (Partnership meeting Rita, 07.22.10)

In addition to wanting a specific return on their investment, bankers were concerned about how much of a return could they expect given not only the possible high outlay of funding, but also the breath of the geographical impact as expressed by the same banker,

. . . I think what the big question is how much is this going to cost. That is the big question. This is the big elephant, the 800 lbs guerilla in the room and without that being answered, and because of our footprint it is only serving a small demographic of our client. It is kind of like, we are going to spend this much for this demographic and we have 100 other locations. Once again, what is the return and can this program translate to other areas, so that our investment, so that participation in the pilot has some long term affect on the banks. Not just one area. (Partnership meeting Rita, 07.14.10)

These are the constraints that these mid-level bankers face. To receive funding, the project has to offer the banks a return on their investment. CRA dollar are also very competitive. One of the things that these bankers acknowledge is that the days when banks had to pony up funds for each and every community institution that came knocking at their door are gone. These banks are now in a position to be selective about who and what they fund because there is such a high
demand in the community for their CRA dollars. Banks can now demand that the community organization shows how funding their initiative would benefit the banks’ bottom line.

They really think that it is just 1,2,3 and they are under the assumption that they are just going to go to the banks and the banks are going to give us CRA money and guess what it is going to work and this is what is going to happen. So they don't understand. They really don't understand because it don't work like that. This is weeks and months of preparation time and then presenting our CRA plan and then, there are CRA budgets. (Partnership meeting Shelia, 07.22.10)

And they are very competitive. (Partnership meeting Melody, 07.22.10)

And they are not just going to give money just because we said that we want to help the community. (Partnership meeting Shelia, 07.22.10)

The reality is that many banks whose banking practices were not sustainable or at least conservative are no longer in business and if these banks do not want to become the next causality, then they too need to be ultra vigilant about funding only those initiatives that have the potential to garner them more of the market share or to increase the size of the market as noted by one banker,

We would hope that it would allow that the benefit would be growth down the line because, you know, as a bank, we are always going to be looking at a bottom line as we contribute into communities, we are looking to see as to whether or not the dollars that we put in made sense. Because I think a lot of people forget sometimes that any corporation is about trying to generate revenue. So when you stop generating revenue
you are going to stop doing some other things as well. So I think it is key to understand that what we do has to be successful on multiple levels. (Interview Kennedy, 01.18.11)

Given these constraints, the bankers were adamant about securing a ROI as expressed by one,

I also think that when it started off the onus was on the banks more instead of on MEED going back to the fact that people just think that banks are sitting on all this money and if you ask, they are required to give because of CRA, but I think we had to keep going back to the table to say does it make sense. Is there a win-win in it for us? So yeah, we did kind of strong-arm them on some things, but it was to get them to see that big picture. (Interview Rita, 01.30.11)

Given these constraints, the bankers initially vetoed the first proposal that was submitted by MEED to establish a Community Reinvestment Academy that included a workforce development component for youth and adults as well as a capacity building component for faith-based organizations. The Community Reinvestment Academy idea was to essentially build up the capacity of the faith-based workforce to allow them to do community/economic development activities and social service programs and to do them at a larger scale. However, this idea did not directly feed into the banks’ bottom line; however the workforce development piece with the addition of the financial education workshops would help move the un-banked population into banking products and services. If people have jobs and good money management skills, then they are more likely to qualify for banking products and services such as home loans, car loans, checking and saving accounts, etc. and the ability of the project to qualify previously unqualified persons for banking products and services increases the size of the banking market as a whole. So the agenda of the banks outweighed the agenda of the ministerial group.
Moreover, the perception by the bankers was that the ministerial group entered the partnership without having the necessary skill sets to carry out their proposed activities. MEED’s history was one of advocacy and they only received their 501 (c) 3 status recently and wanted to dive more into direct service provision; however, they did not have the prerequisite training/expertise, background or experience to carry out the objectives in their proposal as eluded to by two bankers,

Ericka we have been meaning to talk about this. The whole point of an organization with the background is the credentials that they have. What credentials does MEED have to put this event together? (Partnership meeting Kennedy, 07.22.10)

But going back to the experience. What experience does MEED have? To the original proposal, I think we were waiting to hear that, that is all (Partnership meeting Melody, 07.22.10)

In addition, MEED did not have an operating budget. The Executive Director’s position was a non-paid volunteer position and she was the only staff member of MEED. MEED entered the partnership at a disadvantaged position (Hardy & Phillips, 1998) in the sense that they did not have any financial capital of their own to put on the table or to leverage with the Bankers’ Council as eloquently expressed by one banker,

. . . one of the huge challenges that I see for a lot of not for profits is that they do not bring dollars of their own to the table and that is something that has to change. That really does have to change because um, I think it will lend more strength to the not for profit. It will give them the opportunity to better build capacity from the onset so that it is really their concepts that they are putting into place and then they are looking at
partners to build upon their concept, but without that they are going to be constantly at the mercy of other organizations and that is not a bad thing necessarily, it just kind of takes some of the ownership away. (Interview Kennedy, 01.18.11)

To undergird the capacity of MEED, the bankers’ council brought on J. J. Workforce Development Agency. J. J. Workforce Development Agency has been a leader in the field of workforce development for over 30 years, which affords them a level of expertise not found with MEED as noted by one representative of J. J. Workforce Development Agency,

J. J. Workforce Development Agency is a workforce development agency that has been around for about 30 years. . . J. J. Workforce Development Agency also runs one of the largest workforce centers in Chicago and that is in Pilsen. We also have a workforce center in Hammond. Workforce is what we do. So when we met with Kennedy and began to talk about how we can leverage the expertise that we have to make this work. . .

(Partnership meeting Ann, 06.30.10)

The unexpected entrance of J. J. Workforce Development Agency into the partnership stirred up issues of territory among MEED members. Even the leadership of J.J. Workforce Development acknowledged the difficult position that their presence to the partnership added,

But I think that in just that trust was probably a huge issue. And I was definitely on the group of MEED, but I understand why, you know, this is ours and you are coming in and who are you and you are changing that is not what we wanted. You don’t know our people: we know them. (Interview Havana, 01.07.11)

In another interview, a banker acknowledged the strain that the unexpected presence of J. J. Workforce Development Agency brought to the collaboration,
Maybe that was our fault. Maybe that was one of our short falls is that we did not clearly, I got the sense that when J. J. Workforce Development Agency came there was a lot of tension. They were like, wait, this is our deal, this is our area, this is our community. We want to be at the forefront of this. I think that was a little bit of a reality check for us. (Interview Melody, 09.24.10)

Because MEED and J.J. were unfamiliar with each other, feeling of territorialism fed by lack of trust disrupted the strong establishment of the partnership. They did not understand the motivations of the other.

Although not explicitly stated, the impression was that J. J. Workforce Development Agency might have been threatened by MEED potentially gaining traction within the workforce development field. MEED wanted J.J. to help them put together a custom curriculum that they could utilize when engaging the community in workforce development. That is akin to a great cookie maker being asked to help a potential competitor develop a winning cookie recipe. J. J. Workforce Development Agency did not help them develop a curriculum, but they did acknowledged that if the ministerial group continued to work with them, they could learn how to develop their own by watching and learning how they carried out their operations as expressed by one member from the workforce development group,

I don't think they have a curriculum, I don't think they had anything in place so we were going to work with them. So us coming in was going to put them in a position where they could from that point forward develop the program whatever it is they needed to do.

. . . We were that launching pad to help them. (Interview Havana, 01.07.11)

By collaborating with an organization that is an expert in a domain, the lower capacity organization, in this case MEED, would have been able to increase its skill level (Gray, 1989).
b. **Hierarchy of Resources**

Organizational resources came in many forms: financial, expertise, human, social, access, physical, legitimacy, knowledge, and in-kind donations. However, depending on the partnership’s project, some resources are more valued than others and the organization that holds the most essential resources sets the agenda for the partnership (Hardy & Phillips, 1998; Stephenson, 1991). This point was vividly illustrated with the Access to Food case. When the FAH spokesperson approached the leadership of AABC about being a site for distribution of fresh produce, he promptly informed them that they were not allowed to cover prospects as was recalled by this respondent, “We talked a little bit about how it would work with churches because sometimes churches are always trying to cover prospects, but he made it very clear to me that we are not allowed to do that” (Interview Pastor Jackson, 07.22.10). This condition was not negotiable and it limited AABC church’s ability to recruit new members, one of the main outcomes they desired when conducting social ministry in the community, as noted by one participant, the “problem we are trying to figure out is how we can transform that into membership” (Interview Deacon Winters, 07.23.10). FAH did not go in search of AABC specifically: They were referred to the church. If the church was not able to adhere to all of its terms and conditions, then FAH would have simply sought out one who would, because they had the most needed resource—in-kind donation of fresh produce.

Another example can be found in the partnership between the ministerial group and the Cankers’ Council; the bankers, who were also the funders in this partnership, held the most sway or influence because they held the most valuable asset—financial capital. It was their objective to have a return on their investment (ROI); this objective drove the partnership as illustrated by this exchange by a participant with a banker; the participants said, “We are not really dealing
with community reinvestment: we are dealing with an investment in the community for a return on your investment” (Partnership meeting Tia, 07.22.10). And the banker replied, “But we cannot present it that way” (Partnership meeting Kennedy, 07.22.10).

The partnership activities and outcomes were centered on getting the banks a return on their investment. The outcomes of this partnership were determined by the goals of the bankers—to produce new accounts and loans. All major elements of the partnership—workforce development, financial education, and home ownership screening, were expected to increase the banking and lending opportunities in the target communities as illuminated by this banker’s statement,

A huge return on our investment is by leading opportunities. If we don't get to see these people and put them in the right bucket so that they can have the financial literacy, so that they can have homeownership, then we have just thrown away money (Partnership meeting Rita, 07.22.10)

Expertise was another highly valued resource that lent extra influence to the organization that encompassed it. In the brokered partnership between the ministerial group and the workforce development group, the workforce development organization was able to take the lead in the partnership because of its extensive experience.

The strengths of faith-based institutions lie primarily in human resources that they can bring to bear for a project (La Barbera, 1992). Across both cases of a faith-based organization working with a secular partner, it was expected that the faith-based organization would provide the manual labor or manpower to carry the project out. More specifically, in the case of the church working with the food pantry, the church’s main resource was volunteers. The church was able to tap into its congregation for a few volunteers and was able to elicit the majority of
volunteers from the local high school, community college, and community residents to run the program. For the partnership between the ministerial group and the workforce development organization, it was expected that the ministerial group, because of its grassroots connection to the community, would recruit participants by each of the ministers publicizing the project during Sunday morning worship services and the ministerial group would publicize it during their monthly town hall’s informational meeting as well as in their newsletter, their website, and their Comcast cable show as described by the ministerial group’s executive director, “. . we do monthly newsletter, print and online. . we do, I am a certified Comcast producer so we have, I have a show that runs every Friday,” (Partnership meeting Ericka, 07.14.10) and also described by the workforce development group, “So you [ministerial group] are going out to do presentations, talking to people, because you have the credibility” (Partnership meeting Havana, 05.28.10). However, human capital was rated below that of financial capital and expertise because it is more easily replaceable as expressed by the leadership of the workforce development group, “We will take it and do it all and do the recruitment. That is my department. But for me, I am saying, to carve out a piece so that you have a part in this one” (Partnership meeting Havana, 05.28.10). Suggesting that because the workforce development agency has the capacity to do the recruitment itself, it really does not need the ministerial group to do recruitment; it can do it on its own, but it is making a concession so that the ministerial group can have a role to play in the partnership.

In each of these cases, a particular resource is the keystone resource that needed to be present to make the partnership work. If we think of resources as a tiered system or as a ladder, the top tier or step is the most needed resource followed by the second, third, and fourth tiers or most needed resources to make the partnership successful (see Figure 10). In the Workforce
Development and Financial Education case, the most needed resource was financial capital and the Bankers’ Council was the group that held this most needed resource. Without financial capital the partnership would not have been possible even if the ministerial group had the expertise in house in workforce development and financial education because the ministerial group did not have any financial capital to put toward the project, it did not even have an operating budget! Without having the most needed resource, in this case, funding, they were at the mercy of the Bankers’ Council agenda.

The second resource that the ministerial group needed was expertise in workforce development and financial education. No one on the staff or amongst the board had this expertise and this conclusion is supported by their attempts to get J. J. Workforce Development Agency to help them develop a custom curriculum for workforce development with churches. In this situation, the resources that the ministers had access to where better suited for implementation (i.e., access to population through churches, outreach tools—newsletter, Comcast programming, etc.) (see Table IX).

This suggests that there exists a hierarchy of resources within partnerships. For the Workforce Development and Financial Education case, the hierarchy was financial capital, expertise, human resource, social network, access to population, physical space, legitimacy amongst community, knowledge of the special needs of the community, and in-kind contributions (i.e., newsletter, Comcast programming, monthly townhall meeting, etc). Although the ministerial group has many of the lower rung resources covered, the top two are the keystone resources to undertake the project.

In the same vein, one could argue that in the case of the Saints of Old Christian School, one of the reasons that it has been successful is that it had in house all of the most needed
resources for the project including financial (via tuition), space (donated for free by the church), expertise (Founder and Executive Director has a PhD in Music Composition), and human (paid staff). They were not reliant on a partner to bring in any of their most needed resources. Interestingly enough, as they look to expand their operations (i.e., new building) they look for partners to contribute financial resources to the building of the new facility, but up until this point they have been successful by themselves.

Figure 10: Hierarchy of resources
TABLE IX: RESOURCES OF PARTNERS

c. **Roles**

The resources that each partner brings into the partnership also affect the roles and level of influence of each partner. Originally, the ministerial group was the driver of this project, but they were soon eclipsed by the Bankers’ Council and then further by J. J. Workforce Development Agency. Whereas in the beginning, MEED was to provide all of the components of the project and the Bankers’ Council was to be a funding agent, it quickly turned to J. J. Workforce Development Agency leading the workforce development piece and MEED playing a supporting role.

The role that J. J. Workforce Development Agency carved out for MEED to play was in the marketing of the project through churches and other community organizations. MEED was charged with using their networks, newsletter, cable TV show, monthly townhall meeting, etc. to promote and push the project. They were to use their social connections to reach low to moderate-income individuals and families through the churches. MEED was to receive $60,000 over two years, which is 17.84% of the overall budget. Actually MEED wanted more money for

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<th>Organization</th>
<th>Human (Volunteers)</th>
<th>Physical (Space)</th>
<th>Financial</th>
<th>Expertise</th>
<th>Social (Networks)</th>
<th>Access (to population)</th>
<th>Legitimacy</th>
<th>Knowledge (of community)</th>
<th>In-Kind donation</th>
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their part in the partnership. This finding is illustrative of some of the inner wrestling within the partnership as well as some unevenness.

There was no previous relationship between the ministerial group and the workforce development organization. The workforce development agency was brought to the table as an expert in the field of workforce development by the bankers; thus, at the introduction of this organization to the ministerial group there was already a power imbalance. The workforce development group is seen as the expert for this particular piece. In comparison to the ministerial group they were seen as “someone who has more skills, for the job, . . . somebody . . . with the experience and background for that one piece” (Partnership meeting Melody, 09.24.10).

Miraftab (2004) noted that the way a partnership is developed is indicative of the power relationship that will be established. J. J. Workforce Development Agency was brought in to strengthen MEED’s proposal, which shifted MEED into a weaker position overall. The job training piece being such a large component of the overall plan, and the workforce development organization was considered the expert in that portion of the plan, it then, seemingly, appeared that this outside organization had replaced the ministerial group as the lead organization on this project even to the point where one of the bankers reminded the ministerial group “to take control here and put your piece back in” (Partnership meeting Kennedy, 07.14.10). “The minister’s conference needs to be the facilitator of this. It was their vision” (Partnership meeting Kennedy, 07.22.10). They needed to “create the vision and make it plain” (Partnership meeting Rita, 07.22.10).

There was also some ambiguity about the role of the bankers in this partnership. One prominent banker was willing to assist the ministerial group to formulate a feasible proposal as illustrated by this statement, “We are only meeting here today kind of as a brainstorming session
to kind of help [the executive director] put this program together;” (Partnership meeting
Kennedy, 07.22.10) whereas, another banker had a very different idea of the role the bankers
would play as illuminated by this statement,

. . with defining your program, it is something that we expect the [ministerial group] to
work with [the workforce development organization] on, in terms of programmatically,
am I, that is my expectation. I do not know about the other bankers. Once we have
something that is kind of q’d up and can work together as the [bankers’ group] to kind of
identify kinda how we can support it financially.” (Partnership meeting Melody,
07.14.11)

So even amongst the bankers there is a difference in the idea of the role that they would
play in this partnership. One banker is willing to do working sessions, another wants to look at a
fully developed proposal and just make a funding decision-‘yea or nay.’

d. Influence in Decision-making

The inclusiveness and direction of decision-making varied across cases.

In the Saints of Old Christian School case, decisions were made at the top, namely the Executive
Director, the Dean of Students and Academic Affairs, and the Associate Director for all things
pertaining to school policy, curriculum, and discipline as noted by the Executive Director in the
following statement,

Decisions [are] made; there is a discussion with the Associate Director, the Dean, and
myself. And sometimes it may involve the secretary in terms of looking at situations, if it
is academically, then it is going to be Gardener, Jones, and myself. (Interview Pastor
Washington, 02.08.11)
When asked if there is ever a time where decisions are made from the bottom up, the Executive Director responded with,

Decisions such as field trips stuff like that, but in terms of the academics and the functioning of the school, no. (Interview Pastor Washington, 02.08.11)

Unlike typical school districts where the board makes policies and the administration carries them out, at SOC, academic decisions or decisions dealing with the functioning of the school are made in conference with the Executive Director, the Associated Director and the Dean of Students and Academic Affairs. The board is then informed about these decisions. Ultimate authority for how the school is run, the curriculum, and disciplinary issues resides with the Executive Director (Interview Pastor Washington, 02.08.11). The difference lies with roles and responsibilities. The role of the SOC Board is to support the direction of the school, not dictate its direction, as noted by a board member,

We serve more as advisors. Whatever support the school needs, as far as advisory like say fundraising capabilities and different avenues that way, that’s were we stand in, we don’t try to come in and govern or dictate, . . . there’s no need for us to come and be dictators or tell him [the executive director] how to run the school, but we stand in support of what he’s, what his vision is (Interview Damon, 04.19.11)

Decisions regarding the education of the students are the purview of the 3 administrators and the board fully supports their authority. Not only does the board do this, but also the teachers fully support their decisions, even when they may not agree, as noted by one teacher,

At any given time [if] there is something written that I don’t agree with, he [Executive Director] will listen to me. . . As a teacher I know that I could do this, but I won’t. I
could go and say we are going to do X, Y, Z, and go make a change, . . . but I always go to him [Executive Director] or [the Associate Director] (Interview Madison, 01.11.11).

Another example of teachers supporting the expressed wishes of the executive director, even when it is counter to what is written in the Student/Parent Handbook, is the case of a student wearing an earring. The Student/Parent Handbook clearly states that, “Boys are not allowed to wear earrings to school” (Student/Parent Handbook, p. 9). A male student got an earring and told the ED that he had to wear it for a certain amount of time; otherwise the hole would close (Interview Pastor Washington, 02.08.11). The ED allowed the student to wear the earring in his ear until the student’s ear healed (Staff meeting 01.05.11). A teacher who approached the student about the earring in the ear was told that the ED said he could wear it (Staff meeting 01.05.11). In a previous incident with another male student wearing an earring, the male student was told to cover it up with a band-aid (Staff meeting, 01.05.11). For this teacher, “When [the ED] makes a judgment, that is it . . . if he [the ED] says ok, it is ok and it is done” (Interview Madison, 01.11.11). The ED authority is respected. Although decision-making is concentrated in the school administrators, the teachers heavily influence lower level decision-making, such as school field trips and school calendar. Whether one agrees or disagrees with the top down decision-making structure of the school, it has to be noted that the decision-making structure was clear to all of those involved. This fact alone is the most important point.

In the Access to Food case the decision-making was handled by FAH with no input from the AABC initially. There was no negotiating of FAH’s requirements and no discussion around the issue of using the partnership as a means to recruit members to AABC. The initial development of the project was either that AABC accept the terms and conditions of FAH as is or not. However, once the initial agreement is struck FAH does allow for its partner
organizations to make day-to-day decisions about operations, but their partner organizations are expected to adhere to FAH guidelines at all times as previously stated by an FAH representative and as discussed in the earlier description of this case.

In the Workforce Development and Financial Education collaboration, decision-making was done through group discussion and consensus, as illustrated in this quote,

Well decisions are made within the partnership usually there has to be a consensus of the majority. So if someone wants to present an idea, it is usually presented orally or in writing, and so everyone gets a chance to think about it, comment on it, pose any objections, or add any questions and so what we have tried to do with this particular partnership is at this point, each of the partners has presented something in writing as a proposal, MEED sort of lead the way in submitting the original idea, then J. J. Workforce Development Agency came on board and submitted a version of the idea, and then the bankers kind of represented their version of the idea. So I think the way decisions are normally handled is that each individual group will meet with its own group and bring the idea to the table, then there is a round table discussion about it and then the decision is made by a majority consensus. (Interview Ericka, 09.26.10)

Even given this seemingly more equitable decision-making process, the outcomes of the project were still centered on the needs of the for-profit organizations to get a return on its investment in the community. Because of this, the ministerial group continues to try to negotiate concessions for their original concept of the Community Reinvestment Academy and more broadly, building the capacity of the ministerial group. The Executive Director of MEED continued to advocate for a
custom curriculum even for our organization and we have a need to have those staff people trained. we were not able to provide training on the level that you guys are providing it. But we do have a serious need for training. And we have got, we have identified a few people in our own group that are right now kinda working together as volunteers, as a coming and going basis, but these are people who are unemployed and are really coming to us because they are hoping to parlay their volunteer time into employment. (Interview Ericka, 09.26.10)

She goes on to advocate for the proposal to include technical assistance to the ministerial group’s member churches as well as a small stipend to be paid to church volunteers for going through the program to increase their skill sets, an improvement which in turn will increase the capacity of the church to do more and larger community outreach,

I think they need technical support. Technical assistance means someone actually going into the church, sitting down with the pastors, assessing what they are trying to do, what are the concerns with their community that they deal with. One of the things that I would like to suggest if we tied a stipend volunteer program into this. Not a full time pay, but a stipend. (Partnership meeting Ericka, 07.22.10)

The sheer fact that this portion of the proposal was dropped hints at the level of influence that MEED had in the partnership. Part of this is because MEED did not enter into the partnership with any of the higher-level resources—financial or expertise. This case also illustrates a point made by Hardy and Phillips (1998) that given the importance of power in defining the problem and identifying stakeholders, it is all too easy to accept the stated goals of the collaboration, which means success is
measured from the position of the powerful while equally legitimate outcomes, which favor low-power stakeholders, are excluded. (p. 228)

Even if this collaboration had gone according to plans (100 sustainable job placements, 300 referrals, increase in the use of banking products and services by the un-banked population, etc.,) Hardy and Phillips (1998) cautions against labeling this as a successful collaboration because the needs of the low-power stakeholder, in this case MEED, was not fully entertained.

B. Question 3: Does the type of partnership affect the type, scale, and output of the community development activities?

At the end of all of these analyses, the primary question remains, how all of these things ultimately affect the community and economic development activities of the partnerships? The main finding is unsurprising, collaborations not only allowed faith-based institutions to go beyond the religious and spiritual realm, but also to conduct community and economic development activities and conduct them on a larger scale. This section will review the outcomes or proposed outcomes of each of the cases.

Saints of Old Christian School is a K-12th grade institution with an enrollment of 98 students in the 2009-2010 year. At the height of enrollment, the school had anywhere between 125-160 students. The school has had a hard time retaining students as they enter high school because many of them preferred a larger environment and one that included sports teams. This has been such a problem that in the 2009-2010 school year there were no sophomores or juniors. To bolster its declining enrollment, the school plans to build a world class educational facility as noted by the Executive Director,

\[\ldots\text{with this facility we will have everything that we need, \ldots}\]

There is a performing arts center in here so when we have our band concerts and concerts it will be in our very own
performing arts studio in there, a multi-media, it is a really nice facility in there. . . . The
gymnasium area is back there. There is a five hundreds set banquet facility in there . . .
. The school side is over here. It is two floors. The kindergarten and the 1st graders are all
on the lower floor; . . . The high school, the library, the science labs, and all that, the
computer labs are all upstairs. And all of athletic department stuff is back here. And so it
is a beautiful facility. As you can see it is all glass, . . . the vestibule is going to be all
glass, its gold. Inside little pond, a little atrium, its water when you come in on both
sides. We want to bring nature in the building. We want to use all green technology. . . .

(Townhall meeting, 02.08.11)

To build this facility, the Executive Director notes that they are also looking for corporate
sponsors to donate financial capital to the project,

. . . as we talk about corporate sponsors, so if anyone who has a company, if Nike wants
to be a sponsor of the gymnasium, we will call it Nike gymnasium. If there is an
Advocate Health Care wants to sponsor our Wellness Center, there is an Advocate Care
Center at Saints of Old Baptist Church. I don’t care just bring the resources on. So we
are looking at corporate sponsors . . . (Townhall meeting, 02.08.11)

At first glance this suggests a shift in SOC stance about bringing in resources from the
outside. As mentioned previously, SOC was against bringing in outside resources because they
were concerned about outside entities dictating how the school was to be run. Now, SOC is open
to outside sponsorship, but that does not necessarily translate into partnership. Naming rights is
not the same as a full-blown day-to-day decision-making partnership. So they are open to
“collaboration”, but perhaps in a more limited fashion. Austin (2000) notes that collaborations
between non-profits and businesses can vary from the Philanthropic Stage, in which the
relationship is characterized as a low level of engagement, narrow scope of activities, and infrequent level of interaction, among other attributes, through the Transactional Stage and finally to the Integrative Stage, which is described as having a high level of engagement, large resources, broad scope of activities, and intense level of interaction, among other characteristics. Naming rights seem to fall into the first stage—Philanthropic. Even though there is a high outlay of resources, the hypothetical collaboration probably would not represent a high level of engagement for Nike, nor warrant an intense level of interaction by the company.

Whether the collaborations between the corporate sponsors turn out to be more integrated or not, to bring the development of the new facility into fruition, SOC would need to develop collaborative partnerships with corporate sponsors. This will allow them to be more competitive amongst other high schools in the area and allow them to go beyond their current limited facilities.

Access to Food case is in the same position as SOC School. The food pantry that AABC had before their partnership with FAH consisted of sporadic, non-formalized day to day operations primarily designed for the members of the church (Personal Communication, Pastor Jackson, 10.11.11). Before the opportunity was presented to AABC by FAH, AABC had not been in the process of expanding their food pantry. In reality, they are limited in the space that they have available in the church’s kitchen to expand their small operations (Interview Deacon Winters, 07.23.10). But for the partnership with FAH, they would not have had the capacity to expand and be able to distribute fresh produce each month to hundreds of families. In October of 2011, they served 150 families (Personal Communication Pastor Jackson, 10.11.11); however in previous years they had served many more (see Figure 3).
With the assistance of the Bankers’ Council and J. J. Workforce Development Corporation, MEED was able to plug in the resources that they needed to get this project off the ground. I do not know if MEED would have been able to launch the workforce development and financial education project without the Bankers’ Council and J.J. Workforce Development Agency. In fact, one of the noted resources that MEED was able to bring to the table was their networks. They were already an integral part of the social service network and could have found other partners to fill in those gaps. However, whether the partners were the Bankers’ Council and J. J. Workforce Development Agency or not, MEED did not have the necessary resources in house; therefore, they would have had to collaborate with another entity that had funding and/or expertise in workforce development or raise funds. In fact, one of the elements that MEED put together toward the end of the partnership meetings was to compose a fundraising committee that would be responsible for raising operating capital for the organization. At least two of the bankers agreed to be on the committee and one was actually its chairperson (Interview Melody, 09.24.10)! In short, within the current state of the organization at the time of this research, to move forward with the project, MEED needed to seek out collaborators.

The output of the Workforce Development and Financial Education alliance would probably differ depending on the partner. Because MEED’s main partner was a for-profit company, and its middle management at the table had superiors to sell the idea to, the bankers had to explicitly indicate how the partnership would benefit the bottom line for the banks. If their main partner was a non-profit company, then such concerns would be irrelevant.
VI. DISCUSSION

In the previous pages, I presented the detailed responses of this research around the three central questions initially—again under what conditions partnerships between faith-based and secular partners form; how the kind of partnership (faith-based/for-profit; faith-based/non-profit; and faith-based alone) affects its inner-dynamics; and how the kind of partnership affects the type, scale, and output of the community and economic development activity. Along the way, I proposed a faith-based partnership model that helped me respond to the questions. Broadly speaking, the research suggested the following:

Faith-based partnerships with secular institutions form when certain conditions are met: a crisis in the external environment or internal motivations trigger action; the crisis falls within the organizations domain of responsibility; a theology that engages the church in the ‘here and now’; as a result, organizations view collaborations positively; we called this the primer stage.

Once the groundwork for the partnership has been primed, the presence of a partnership initiator is necessary; we call this the precursor stage. One the partnership has been initiated, the incubation stage or partnership development stage follows in which collaborators are able to access each others’ qualifications, resources, and decide on the type of project and partnership structure. Navigating power dynamics is a crucial stage because partners’ roles, influence in decision-making and agendas are driven by the resources each organization brings to the collaboration—a hierarchy of resources ensues, depending on the resources each brings to the table. The end result is a successful faith-based partnership, one that honors and benefits each partner.

This section situates the research findings of this study in the broader literature of partnerships, social capital, capacity building, social ecology, and power, and serves as a basis
for the development of conclusions and implications the discussion of the limitations of this study, and the identification of questions for future research.

A. Under what conditions do partnerships form?

According to the literature and our findings, motivations for partnership development begin with recognition of a crisis in the external environment (Middleton, 2001), an internal connection to the geographical area, or fulfillment of an organization’s mission. This internal motivation deserves further dissection, as it has not been mentioned in the literature. In the Workforce Development and Financial Education case, at the start of the partnership up to 10 banks had expressed interest in the partnership but, in the end, only 3 of them worked to bring about the partnership. Also, initially, the workforce development group was not on the best of terms with members of MEED. The bankers that remained in the collaboration could have easily declined further participation in the project just as the others did. I posit that for the non-profit workforce development agency and the 3 banks that stayed, personal connection with the project was the extra incentive that made a difference, beyond observing a crisis in the community and meeting the goals and objectives of their home institution. The internal motivations of the members operate as an element that researchers need to further explored because in the face of difficult times, an additional bonding element—a personal commitment and desire to see the community improve, can sustain the partnership through its rocky beginnings.

This finding agrees with the literature on social capital that they portray as the necessary ingredient for the formation of collaborations reflected in Putnam’s (1998) definition as “norms and networks in civil society that lubricate cooperative action among both citizens and their institutions” (p. v) and “features of social organizations, such as networks, norms, and trust, that facilitate coordination and cooperation for mutual benefit” (Putnam, 1993, p. 35). A key
component of social capital is trust. One could argue that trust is the glue that keeps partnerships together. Absent trust, collaborations would cease to occur. Based on the findings from this research, I argue that trust or more aptly, lack of trust can be overcome by a larger internal desire to improve the community. An alternative bond to trust would then be the internal motivations of the participants that can drive the partnership forward.

Edwards and Foley (1997) found an intriguing alternative to trust in developing partnerships which they term ‘abstract trust’ and which is available when organizations share same or similar sociocultural elements. In the case of the Workforce Development and Financial Education collaboration, there was no previous relationship between MEED and J. J. Workforce Development Organization. However, each of the participants within this collaboration identified as African American. Many of the participants (sacred and secular) identified with similar religious convictions. Did being African American, sharing many of the same cultural heritage markers, being people of faith, sharing similar religious convictions, or as Edwards and Foley (1997) call abstract trust, help to facilitate partnership formation when traditional earned trust had not been established within the collaborative? Could it be that in the absence of trust as conceptualized by social capital, abstract trust, related to the sharing of sociocultural elements such as racial and ethnic background and/or religious convictions, as the Workforce Development case suggests, can facilitate the development of partnerships? In terms of implementing community economic development projects in African American communities, if the political, social, and/or economic environment is characterized by lack of trust between organizations, then it may be better to look toward African American organizations and cross sector collaborations sharing the same conditions and aspiration to produce successful partnerships for community and economic development.
Additionally, the National Congregation Study found that in 2006-2007, accounting for all inquiries, 82% of congregations conducted social services, however a meager 6% of congregations that participated in social service activities collaborated with the government and only 18% collaborated with secular non-profit organizations on those projects (Chaves, Anderson, & Byassee, 2009). This represents a huge opportunity or potential for further collaboration. Similarly, Owens (2004) noted that for congregations in the metropolitan area of Atlanta, GA, half of the congregations that provide social services do not collaborate with other organizations. There could be a number of explanations as to why a congregation would prefer to provide social services alone including the small scale of projects; lack of capacity to reach out to other organizations; fear of losing control, competition; lack of awareness of partnership options; or reporting requirements of government-sponsored partnerships. However, the small percentage of organizations nationally that are partnering for social service delivery could also suggest that their networks are small because they do not know of potential collaborators. When an RFP (Request for Proposals) or notification of funding is made, the turnaround time to put together the application is often short (within weeks or a couple of months). Trust between unknown partners takes time to develop, particularly if the partnership is between faith-based and secular non-profit and for-profit organizations, and the short turnaround time of an RFP would not be sufficient even to initiate meaningful contacts. When trust has not been established, then perhaps abstract trust between organizations that share similar sociocultural markers could serve as the motivation to initiate partnerships and the stickiness to keep them together.
Neither external crisis nor internal motivations alone seem to compel organizations to collaborate. As Takahashi and Smutny (2002) noted, external crises or internal motivations only represent a window of opportunity for partnerships; a key piece to bring the collaboration to fruition is a partnership initiator. A partnership initiator in this study appeared in 4 different contexts: as a networker, a bridge builder, a broker, and a convener. Each of these leaders served a different purpose. The networker is the person who is well integrated into the social and civic life of a community and is intentional about developing relationships within the same sector or across-sectors; this intentionality can lead to collaborations between one or more organizations. The broker is also integrated into the fabric of society and knows about the mission and objectives of a vast array of local organizations and institutions; as such, s/he is able to connect people together within and between sectors. The main difference between the broker and the networker is that the latter is looking to establish partnerships with others on behalf of her own organization; while the former broker is not working to establish a partnership for her organization, but instead serves as a connection point for others. The convener is an influential leader in his/her industry who is able to corral together those in his/her industry to participate in a collaborative. This individual uses his/her own influence to bring about the collaboration. Lastly, the bridge builder can be a neutral third party that helps negotiate the development of the partnership, especially when it gets to potential sticking points such as roles and responsibilities and benefits accrued to each participant.

This research showed how each of these partnership initiators served a specific purpose for the development of a partnership. This is a key point to articulate because organizations need to take stock of the capacity that they have within their organization to reach out to other organizations. Having an individual in their organizations whose job description includes
networking with other organizations and institutions inside and outside of the local community seems to be the most efficient way to bring about a partnership. Who better than a representative of the organization, assuming that they know about the vision, mission, and goals of the organization as well as the resources and general capacity of organization, to pair them up with other organizations that have similar or divergent goals and objectives but could both benefit from the partnership.

Austin (2000) noted that there are no national clearinghouses to connect non-profits with business enterprises; however, local ministerial alliance networks do exist that can bring together faith-based organizations, non-profits, civic leaders, political figures, and businesses that are used as a means to exchange information and develop collaborations (Ammerman, 2002). In the same vein, a complement to these networks would be clearinghouses within national and local business associations that promote the development of cross-sector partnerships, greatly improving the opportunity for faith-based and secular community organizations to partner with the business sector to do community and economic development activities. In addition, partnering with a business organization to do community and economic development activities would decrease businesses’ exposure risk when operating in low-income communities. The risk would be shared between all partners, thereby minimizing everyone’s risk. These partnerships could open up opportunities in the form of more diverse businesses and jobs in low-income communities. Moreover, by partnering with organizations that have capacity and experience, faith-based organizations can build up their own capacity by learning from them (Gray, 1989).

Realizing that many faith-based organizations, particularly congregation-based organizations, do not have a large staff (Chaves, et. al 2009) other types of partnership initiators can become important. Brokers that are knowledgeable about the operations of organizations in
the community and have the proper trust and credibility are in an ideal position to form partnerships between two or more local groups or between local and external parties. In the case of Access to Food, it was the mayor of the municipality that suggested the partnership. Perhaps the municipal government is the right level of government to broker collaborations between groups. It is important to establish in each case, which has the standing and knowledge to succeed.

The White House Office of Faith-based and Neighborhood Partnerships has centers in each of the U.S. Departments and staff to reach out to faith-based and neighborhood organizations to discuss opportunities to collaborate with the federal government on community and economic development projects as well as other initiatives. Similarly, at the local level, state, county, and local municipal governments could serve as partnership brokers. Staff time could be dedicated to reaching out to faith-based and neighborhood organizations; governments could also be a repository for corporations and non-profits seeking or open to partner around local projects. Cook County, IL, for example, has the Bureau of Economic Development with the mission to “coordinate with not-for-profit and other governmental agencies for outside grant funding” and more importantly, “strategic planning focused on the integration of economic, physical, environmental and social infrastructure” (Cook County, 2011, par. 1). This seems to be a logical department to carry out the responsibility of being a broker institution to catalyze partnerships for community and economic development between faith-based, corporate, non-profit, and governmental institutions.

Faith-based organizations’ denominational headquarters could also serve as potential sites to gather partnership information. This would also better situate faith-based organizations among other entities within the larger landscape of community economic development and social
service provision while adding their invaluable contributions to their communities of operations. Similar centers could be fostered in national or local associations linked with each sector. For example, the National Business Association could serve as a broker institution between businesses and other sectors. The Businesses for Social Responsibility (BSR) represents a good model of being a repository for cross-sector collaboration. BSR offers consulting services to its members, including helping them to establish cross-sector collaborations. BSR attracts a mix of business, public, and non-profit leaders. Similar entities could be identified or formed among faith-based parties for the dedicated purpose of promoting partnerships.

At the state level, the State of Illinois has the Partners for Hope program with the goal of working to “increase collaborations among the people and organizations that are trying to meet the greatest social service needs of our state” (Illinois Department of Human Services, 2010, par. 2). This program serves as a broker organization. From examining the website it is unclear how effective the program has been in terms of developing partnerships between the State of Illinois and faith-based organizations. However, the federal and state governments have the right ideas, serving as brokers to connect faith-based organizations with various departments within the federal and state government. As noted in this study and others, a convener of some sort is needed to bridge people, organizations, and institutions together. Future research would need to assess the impact of these types of broker institutions, identify best cases and distribute the information to community-based organizations and leaders. Attention to the development of broker institutions could greatly increase the proliferation of faith-based and other institutions to address the community and economic needs of distressed neighborhoods (Owens, 2004; Small, 2002; Briggs, 2003).
When developing partnerships, it might be easier for smaller faith-based organizations to form partnerships with cross-sector partners such as government, for-profit companies, and secular non-profit organizations because they do not represent a “natural market competition” between groups (Small, 2002, p. 417). The bare bones number of faith-based to faith-based partnerships is a missed opportunity especially in today’s environment of government devolution, growth in poverty and need in low-income communities (African American communities for our specific case), and the growing gap between races and classes in the USA. Clearly, increases in partnerships among black churches and between them and other organizations has a great potential for strengthening those involved and stretching their resources; as the traditional leaders of the African American community, black churches have the unique opportunity of strengthening themselves by linking their religious outreach with their community and economic development projects. If, as noted by one church leader, churches use their outreach activities as a way to invite people to church or convert non-believers into believers, then by not partnering with other faith-based organizations, they may lose the opportunity to use their community economic development project as motivational tools – enticing by example people to join them.

Certainly, faith-based to faith-based partnerships would be ideal settings to bring together religious teachings with community development. To illustrate, a faith-based organization partners with a culinary school to establish a restaurant. The church wants to name the menu after key biblical figures. For example, “Holy Ghost Potato Soup” probably would not go over well with secular partners; neither would playing gospel music during dinner. Handing out bibles to every customer would be out of the question. These are just a few extreme examples, but if the partner for the restaurant was another faith-based organizations with the same mission
of getting “a fair and open minded hearing about Jesus’ claims in the court of public opinion” (Interview Pastor Jackson, 07.21.10) then these things might be possible. Faith-based organizations need to strongly consider establishing partnerships for community and economic development between themselves if they wish to utilize it for spreading the gospel.

B. How does the partnership type affect the terms, conditions, and inner-dynamics of the partnership?

It does not appear that the type of partnership (faith-based/non-profit; faith-based/for-profit) affects the terms, conditions, and inner-dynamics of the collaborative as much as the resources that each partner brings to the table. In both faith-based partnerships studied in this research, the resources that the faith-based organizations brought to the collaborative were not the most needed resource for the partnership. In the faith-based/non-profit Access to Food partnerships, FAH had the most needed resource to implementing the fresh produce delivery system on a large scale. Previously, AABC had a small, in-house food pantry that primarily served the members of the church. The church did not have the internal resources to scale up the in-house food pantry; when FAH came to the church with the proposition to allow the church to be one of their delivery sites, the church accepted the partnership. However, if the church had declined FAH proposal, FAH would have just continued their search. When the representative from FAH was interviewed (this would be 4 years after the partnership with AABC started), she mentioned that FAH actually has a waiting list of community organizations that want to be delivery sites. Given the high demand for FAH services, it would have been simply for them to find another site and the community and the church would have missed a great opportunity.

Similarly in the faith-based/for-profit/non-profit Workforce Development and Financial Education case, the banks were already involved in financial education in the community. The
executive director of MEED even acknowledged that the banks did not need the faith-based organization to do financial education. Moreover, J. J. Workforce Development Agency did not need the faith-based organization to do workforce development as they were already engaged in it at the local and national levels. The main resource that the faith-based organization brought to the table was access to the population and legitimacy. Although this would have helped both partnerships be more successful, the non-profit and for-profit organizations could have found another partner or carried out the partnership without them. Under these conditions, it would be difficult for faith-based organizations to push for at least parts of their agenda to be honored in the partnership. This hierarchy of resources then feeds into decision-making about the type of community and economic development project (whether it benefits the agenda of one organization more than another), and the output (whether it benefits the agenda of one organization more than another). However, the scale of the partnership, defined by the amount of the need the collaborative was able to address depends more on the combined resources of the partners than on the individual power of any of them.

This, however, is not to say that churches did not bring anything to the table. On the contrary, they added tremendously to the partnership by bringing together a population in need with an entity able to provide that need, by giving a human face and a touch of solidarity to the collaboration, by increasing the legitimacy and chance of success of the project. Along the way, they were exposed to the operations of their partners, learning new skills from them, helped to increase their ties to the community and produced a demonstrable effect likely to bear more fruits in the future. The removal of proselytism from the partnership may have actually been a benefit as, rather than recruiting people on a tit-for-tat basis, they led by example putting into practice what they preached. At the end of the day, everybody gained.
VII. POLICY IMPLICATIONS

Convinced of the benefits of partnerships, The White House Office of Faith-based and Neighborhood Partnerships (FNP) has engaged in or promoted partnerships with faith-based organizations. The first initiative of the FNP is to “strengthen the role of community organizations in the economic recovery” (FNP, par. 2). To aid this process, FNP has compiled a resource guide of funding options for faith-based and neighborhood groups on its website; even more importantly, the Office has provided capacity building grants to community organizations through the Strengthening Communities Fund within the Department of Health and Human Services Administration for Children and Families division. Two grants were offered: Nonprofit Capacity Building Program and the State, Local and Tribal Government Capacity Building Program. This former provided a one-time grant of $1 million each to 35 intermediary organizations to conduct capacity building training, technical assistance, and competitive financial assistance for faith-based and neighborhood organizations. The second grant was for $250,000 and it was awarded to 49 state, local, and tribal government programs “to build up the capacity of nonprofit faith-based and community organizations that serve those in need” ([HHS/ACF], par. 5). More capacity building opportunities like this one is needed.

Owens (2004) noted a difference between knowledge dissemination and knowledge development. He gives an example of a resource symposium for faith-based organizations hosted in DeKalb County, GA, that introduced faith-based community leaders to lead administrators of federal and local government programs. These administrators gave out information about funding opportunities, but not about how to put together a competitive application for funding. The author noted that there was a disconnect between knowledge of programs and increases in the capacity of faith-based organizations to write a fundable grant
application. This shortcoming highlights the need for the presence of intermediary organizations to fill in the gap.

The federal government has expanded its infrastructure to reach out to faith-based organizations. It has posted tools for faith-based and community organizations who are considering partnering with government. It suggests ways for them to build capacity and how to apply for federal grants; it offers links to websites such as grants.gov, usspending.gov, and recovery.gov among others to connect faith-based and neighborhood organizations to federal opportunities.

Even with so much effort to reach out to faith-based organizations and focus on their capacity building, according to US Spending.org between the years of 2008 and 2011, the Federal government allocated only 4 grants totaling $616,750 to faith-based organizations in the state of Illinois. Of that amount, $626,130 went to the University of Illinois at Chicago! No money has been specifically set aside for faith-based organizations in the federal budget. Faith-based organizations are able pursue competitive funding just like any other non-sectarian organization. As in the case of Illinois, funding seems to be awarded to larger, more established, more resourced institutions. Future research would need to be conducted to determine if the federal government’s efforts are successful at reaching faith-based organizations and how well their capacity building efforts actually materialize into them securing federal funding.

To have any serious conversation about spreading the impact of faith-based organizations in community and economic development, we must also discuss the curriculum at seminary and

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4 There is a negative $9,380 that is attributed to Springfield Community Federation. Two of the grants for UIC are from the National Institute of Health and one is from the Department of Health and Human Services. In addition, it is unknown if in cases like UIC if it is merely serving as a fiscal agent for their smaller faith-based partners.
divinity schools (Owens, 2004). These are the institutions where many aspiring pastors learn the art and form of pasturing. The National Congregation Study has found that in 2006-2007 there were 62% of head clergy that graduated from seminary or theological school and another 12% are currently attending. However, many of these schools do not offer classes on community and economic development through the church. A cursory review of Chicago Theological Seminary course listings (Chicago Theological Seminary, 2011) as well as Garrett-Evangelical Theological Seminary revealed an absence of any courses that focused specifically or even peripherally on community and economic development through the church (Garrett-Evangelical Theological Seminary). Adding to the curriculum of seminary and divinity schools is a more sustainable and economically efficient method of getting faith-based organizations involved in community and economic development than consulting and capacity building with churches on the back side. For those seminary schools that are housed on larger university campuses, taking courses in planning departments would be an option (presuming that they have a planning department). For those institutions that are stand alone seminary schools, developing relationships with planning departments at other universities so that their students could receive credit for community and economic development courses would be another venue. Of course, they also have the option of hiring faculty with those teaching credentials. This course of action would prove to be very fruitful in light of the fact that Reese (2004) found that 62% of the community and economic development projects initiated by faith-based organizations in Detroit were initiated by clergy.

Instead of using decision-making as a proxy for power dynamics, perhaps examining the stated agendas/goals of each partner and comparing them with the outcomes of the partnership could be a more definitive measurement of influence in the partnership than decision-making techniques as the literature has acknowledged that inequality can be masked even within
equitable decision-making structures. In other words, instead of looking at the decision-making structure, researchers focusing more on the outcomes of the partnership and comparing it with each of the organizations stated goals would better indicate if the partnerships were “successful” for each participant.

Much has been written about faith-based and government partnerships. Another fruitful area of research would be the examination of faith-based to faith-based partnerships. These partnerships are desirable for many reasons: they would get around the separation of church and state clause in the first amendment; they adhere to the social gospel, and, thus, would have the same world view; and lastly, they may produce more equitable partnerships between the groups because they bring the same level of resources to the table. In addition, as they are both faith-based organizations then their desire to use their outreach as a membership drive would not be compromised.

Convenience sampling was used to select the cases studied. Randomly selected cases from a larger pool could produce different results. Each of these cases self-selected to be studied; therefore, by virtue of their participation in this study, these cases may be uniquely different from other faith-based and secular cases (i.e., they are more or less cooperative than others; they are more similarly or dissimilarly matched on resources with their secular partners, etc.). In addition, it may be instructive to identify and distribute cases that are older, well established, and have a successful track record in development and implementation. Although each community has its uniqueness, these cases could inspire and inform efforts throughout the land. The partnerships in this study were less than one year to 4 years old at the time this research began. Moreover, this study only examined Baptist churches and faith-based organizations within the African American context. To further test this framework, a wider
variety of faith-based traditions need to be assessed within and outside of the African American cultural tradition. Faith-based and faith-based partnerships that focus on community and economic development projects have not been well documented in the literature. Studying these kinds of partnerships would widen the utility of this faith-based model. Lastly, as women are typically viewed as more social and collaborative in nature than men, an examination of faith-based partnerships lead by women may exhibit different patterns of decision-making and power dynamics. The current study leadership was disproportionately male (5 of 6).

In conclusion, faith-based and secular partnerships are driven by internal and external motivations, primers, precursors such as networkers, bridge builders, brokers, and conveners, partnership incubation, and successful negotiation of power dynamics. When faith-based organizations seek to engage in partnerships with secular institutions, private non-profits, government, or for-profit companies, faith-based organizations need to make sure that they have the most needed resource for the project. If the keystone resource needed for a project is expertise, faith-based organizations need to have it in house, hire staff with expertise, or hire a consultant, who is clearly on their payroll, not on that of the partnership. If the most needed resource to get the project off the ground is funding, then faith-based organizations need to seriously consider fundraising so that they can cover a majority of the cost. Throughout each of these cases, the organization that held the most needed resource for the project was the one that drove the agenda, meaning it was this organization’s goals that prevailed in the selection of output measure for the project. Specifically, churches need to be conscious of this fact because it is churches, rather than faith-based organization as a whole, that are most interested in using their outreach as an opportunity to invite non-Christians to worship services or other activities of the church. This desire can be severely hampered by rules, regulations, and policies of non-
profit and for-profit organizations, to say nothing of government. Faith-based organizations need to enter any partnership from a position of strength and one of the easiest ways to have more influence in a partnership is through having the most needed resource for the partnership project. Otherwise, faith-based organizations will have to be willing to accept at best, second or third tier goals.
CITED LITERATURE


-------------. 8th Annual education conference.

-------------. Call for 1000 churches: Where are the dots?

-------------. MCSCC’s alliance network for change: Networking & building together.

-------------. Vision, mission, objectives, and impact statement.


APPENDICIES
APPENDIX A: Interview Guides

Qualitative questions for church leadership

1) Can you tell me about your partnership?
2) Describe how this partnership was formed?
3) Can you describe your relationship to your partner? Prompt: Collegial, friendship, respected colleagues?
4) Can you tell me about how decisions are made within the partnership?
5) Can you describe the resources that this church has provided to this partnership?
6) Can you tell me any benefit or challenge to this partnership, if any?
7) Tell me about what factors you would consider when deciding to partner with an organization to do community development work?
8) Can you tell me about how a church such as yourself decides with community development activities it will engage in?
9) Can you tell about the impact you see of your church in the community development? Broadly and specifically
   a. Prompt: Tell me about the ways in which this church has made an impact on the community?
10) Can you describe the role of the church in the community?
    a. Prompt: Can you describe the role of the church to its congregation?
11) Could you tell me about other roles that you would like the church to achieve if you had all of the resources that you would like?
12) Please tell me about how are decisions made within this church?
13) Are there any other things that I have not asked you about, that you would like to tell me?

Questions for Congregation Members

1. Can you share your hopes about how a church could interact with a community?
   • Prompts: Engagement, Service, Support in case they need guidance
2. Specifically, can you describe the how this church interacts with this community?
3. Can you tell me about the impact you see of this church on the community?
   • Prompt: On church members, spiritually, physically (built environment, safety, meeting residents’ needs), emotionally, services provided to community
4. How did you first learn about the partnership of the church with the food pantry?
   • Prompt: How was the decision made to partner with the food pantry? Collective, voted, majority, consensus, informed about decision.
5. How did you feel about/react to the church partnering with the food pantry to deliver the fresh produce?
6. What are your thoughts concerning the partnership with this church and the food pantry to deliver the produce mobile?
   • Prompt: Good/bad decision, impactful or not, in what ways is it impactful?
• Follow-up question: Are there other avenues within the community that you are aware of where people can get free fresh produce?
• Follow-up question: Is there a better way that the church could meet the needs of this population for fresh produce?
• Follow-up question: Why do you think people continue to come to this food pantry?
• Follow-up question: What is going well in the partnership, what could be improved?

7. Could you tell me about your involvement in /experience with the food pantry, if any?
8. Can you tell me some of the reasons you decided or decided not to get involved with the food pantry?
9. If this church had all of the resources that it needed, could you describe to me other roles you would like to see this church achieve as it relates to the community?
10. Can you tell me about any other service activities that you are engaged in through this church?
11. Are there any other things that I have not asked you that you would like to tell me for the purposes of this study?

Qualitative questions: GCFD

1. Describe how this partnership was formed.
2. Can you tell me about the goal(s) of the partnership with the First Baptist Church of Calumet City?
3. Can you describe your relationship to your partner-FBC of Calumet City?
4. Can you tell me about how decisions are made within the partnership?
5. Please tell me about how decisions are generally made within the GCFD?
6. Can you describe the resources that the GCFD has provided to this partnership?
7. Can you describe the resources that the First Baptist Church of Calumet City brings to the table?
8. Can you tell me about any benefits that the GCFD receives from this partnership, if any?
9. Could you describe to me any challenge to this partnership, if any?
10. Can you tell me about the potential impact you see of this partnership on the community? Broadly and/or specifically.
11. Can you describe the role of the GCFD in the community?
   a. How do you serve the community?
12. Can you tell me about the impact you see of the GCFD on the community? Broadly and specifically.
13. Could you tell me about other roles that you would like the GCFD achieve in the community if you had all of the resources that you would like?
14. To achieve these roles would it be necessary for you to partner with other organizations or could the GCFD achieve these goals on your own?
15. Tell me about what factors the GCFD would consider when deciding to partner with an organization to do the Produce Mobile?
16. What stipulations/restrictions does the GCFD require of faith-based partners?
17. How does the GCFD monitor compliance of faith-based partners?
18. What types of issues have arisen in working with faith-based orgs? Can you give me some examples?
19. Have any issues led GCFD to change their policies? Or has your relationship with faith-based orgs changed over time, if so, how?
20. Do you have any information that I could take with me about how GCFD is funded?
21. Are there any other things that I have not asked you about, that you would like to tell me?

Qualitative questions for Ministers group

1. Describe how this partnership was formed.
2. Can you tell me about the goal(s) of the partnership with the Bankers Council?
3. How did the partnerships goals evolve?
4. Can you describe your relationship to your partners? Prompt: Collegial, friendship, respected colleagues, formal/informal, trust, long-standing, etc.
5. Can you tell me about how decisions are made within the partnership?
6. Probe—top-down, consensus, negotiated, majority vote, zero-sum
7. Please tell me about how decisions are made within the organization?
8. Probe-top-down, consensus, majority vote, negotiated, zero-sum
9. Can you describe the resources that this organization has provided to this partnership?
10. Can you describe the resources that your partner organizations bring to the table?
11. Can you tell me about any benefits this organization receives from this partnership, if any?
12. Could you describe to me any challenge to this partnership, if any?
13. Can you tell me about the potential impact you see of this partnership on the community? Broadly and specifically
14. Can you describe the role of this organization in the community?
15. How do you serve the community?
16. Can you tell me about the impact you see of this organization on the community? Broadly and specifically.
17. You tell me about other roles that you would like this organization to achieve if you had all of the resources that you would like?
18. To achieve these roles would it be necessary for you to partner with other organizations or could you achieve these goals on your own?
19. Tell me about what factors you would consider when deciding to partner with an organization to do community development work?
20. Are there any other things that I have not asked you about, that you would like to tell me?

Qualitative questions: Bankers

1. Describe how this partnership was formed.
2. Can you tell me about the goal(s) of the partnership with your partner?
3. How did the partnerships goals evolve?
4. Can you describe your relationship to your partners? Prompt: Collegial, friendship, respected colleagues, formal/informal, trust, long-standing, etc.
5. Can you tell me about how decisions are made within the partnership?
6. Probe—top-down, consensus, negotiated, majority vote, zero-sum
7. Please tell me about how decisions are generally made within the Bank?
8. Probe-top-down, chain of command, consensus, majority vote, negotiated, zero-sum
9. Can you describe the resources that the Bank has provided to this partnership?
10. Can you describe the resources that the Ministers Conference brings to the table?
11. Can you tell me about any benefits that the Bank receives from this partnership, if any?
12. Could you describe to me any challenge to this partnership, if any?
13. Can you tell me about the potential impact you see of this partnership on the community? Broadly and/or specifically.
14. Can you describe the role of the Bank in the community?
15. How do you serve the community?
16. Can you tell me about the impact you see of the Bank on the community? Broadly and specifically.
17. Could you tell me about other roles that you would like the Bank achieve in the community if you had all of the resources that you would like?
18. To achieve these roles would it be necessary for you to partner with other organizations or could the Bank achieve these goals on your own?
19. Tell me about what factors the Bank would consider when deciding to partner with an organization to do community development work?
20. Are there any other things that I have not asked you about, that you would like to tell me?

Qualitative questions

1. Rationale for partnership formation → Describe how this partnership was formed.
2. General information → Can you tell me about the goal(s) of the partnership with the Bankers Council and MC?
3. Understanding which organization/partner is driving the agenda → How did the partnerships goals evolve?
4. Relationship with partner → Can you describe your relationship to your partner-Bankers Council and Ministers Conference of South Cook County? Prompt: Collegial, friendship, respected colleagues, formal/informal, trust, long-standing, etc.
5. Which partner is driving the agenda → Can you tell me about how decisions are made within the partnership?
   a. Probe—top-down, consensus, negotiated, majority vote, zero-sum
6. Decision-making within organization → Please tell me about how decisions are made within National Able Network?
   a. Probe-top-down, consensus, majority vote, negotiated, zero-sum
7. Resources to support partnership → Can you describe the resources that NAN has provided to this partnership?
8. Resources to support partnership → Can you describe the resources that the Bankers Council brings to the table? Can you describe the resources that the MC brings to the table?
9. Benefits of being in partnership → Can you tell me about any benefits the NAN receives from this partnerships, if any?
10. Challenges to being in a partnership → Could you describe to me any challenge to this partnership, if any?
11. Impact of partnership on community development → Can you tell me about the potential impact you see of this partnership on the community? Broadly and specifically
12. Role of the organization → Can you describe the role of the NAN in the community?
   a. How do you serve the community?
13. Impact of organization on community development → Can you tell me about the impact you see of this organization on the community? Broadly and specifically.
14. Role of the organization (Driving force of the organization) → Could you tell me about other roles that you would like the NAN achieve if you had all of the resources that you would like?
15. Necessity of partnerships → To achieve these roles would it be necessary for you to partner with other organizations or could you achieve these goals on your own?
16. Factors to consider when deciding to partner → Tell me about what factors you would consider when deciding to partner with an organization to do community development work?
17. Are there any other things that I have not asked you about, that you would like to tell me?

Qualitative questions: Christian Academy Board

1. Why was this Christian Academy started?
2. On what principles was this Academy founded?
3. What is the organizational structure of the Academy?
4. What is the average class size within the Academy would you say?
5. How long have you been a board member?
6. Can you tell me why you decided to join the board of this Christian Academy?
7. Can you describe your role in the organization? What does being a board member entail?
8. Can you tell me about how decisions are made within the organization?
9. When there is a disagreement amongst staff or leadership how are decisions ultimately made?
   a. Prompt: Issue of the earring
10. Can you please describe the overall relationship between the Board and leadership that run the day to day operations? Board and the teachers? Board and parents?
11. How would you describe the leadership style of Rev. Gardener? Rev. Washington?
   a. Prompt: Similar, different, in which ways
12. Could you describe to me any challenges of the Academy, if any?
13. Describe to me the impact you see of this school on the community? Broadly and/or specifically.
14. Can you describe the quality of the schools in Phoenix? How does NCCA compare?
15. Can you describe the relationship of New Covenant to the school?
16. Can you describe how New Covenant supports the Christian Academy, if at all?
17. Could you tell me about other roles that you would like the Academy to achieve in the community if you had all of the resources that you would like?
18. To achieve these roles would it be necessary for you to partner with other organizations or could the Academy achieve these goals on your own?
19. Are there any other things that I have not asked you about, that you would like to tell me?

Qualitative questions: Christian Academy Leadership
1. Why was this Christian Academy started?
2. On what principles was this Academy founded?
3. What is the organizational structure of the Academy?
4. How long has the academy been in operation?
5. What is the average class size within the Academy would you say?
6. How long have you worked here?
7. Can you tell me why you decided to work at this Christian Academy?
8. Can you describe your role in the organization? What does being the _____ entail?
9. Can you tell me about how decisions are made within the organization?
10. When there is a disagreement amongst staff or leadership how are decisions ultimately made?
   a. Prompt: Issue of the earring
11. Can you please describe the overall relationship between teachers and students? Teachers and parents? Teachers and leadership?
   a. Prompt: Similar, different, in which ways
13. Could you describe to me any challenges of the Academy, if any?
14. Describe to me the impact you see of this school on the community? Broadly and/or specifically.
15. Can you describe the quality of the schools in Phoenix? How does NCCA compare?
16. Can you describe the relationship of New Covenant to the school?
17. Can you describe how New Covenant supports the Christian Academy, if at all?
18. Could you tell me about other roles that you would like the Academy to achieve in the community if you had all of the resources that you would like?
19. To achieve these roles would it be necessary for you to partner with other organizations or could the Academy achieve these goals on your own?
20. Are there any other things that I have not asked you about, that you would like to tell me?

Qualitative questions: Christian Academy Staff

1. How long have you worked here?
2. Can you tell me why you decided to work at this Christian Academy?
3. Can you describe your role in the organization?
4. Can you tell me about how decisions are made within the organization?
5. When there is a disagreement amongst staff or leadership how are decisions ultimately made?
   a. Prompt: Issue of the earring
6. Can you please describe the overall relationship between teachers and students? Teachers and parents? Teachers and leadership?
   a. Prompt: Similar, different, in which ways
8. Could you describe to me any challenges of the Academy, if any?
9. Describe to me the impact you see of this school on the community? Broadly and/or specifically.
10. Can you describe the relationship of New Covenant to the school?
11. Can you describe how New Covenant supports the Christian Academy, if at all?
12. Could you tell me about other roles that you would like the Academy to achieve in the community if you had all of the resources that you would like?
13. To achieve these roles would it be necessary for you to partner with other organizations or could the Academy achieve these goals on your own?
14. Are there any other things that I have not asked you about, that you would like to tell me?

Qualitative questions: Christian Academy Parents

1. Can you tell me why you decided to send your child/children to this Christian Academy? What attracted you to it?
2. Can you tell me how involved you are in the Academy? Do you participate in the Townhall meetings? Do you participate in the fundraisers? Do you sit on any of the building committees? Do you volunteer in your child’s classroom?
3. If you have concerns either about your child/children’s progress, school policy, or the general direction the school was going, how would you alleviate your concerns?
4. Can you please describe your relationship to your child’s teachers? To the leadership (Pastor Washington, Rev. Gardener, Board members) of the Academy?
5. Could you describe to me challenges of the Academy, if any?
6. Describe to me the impact you see of this school on the community? Broadly and/or specifically.
7. How does NCCA compare to the other neighborhood schools?
8. Could you tell me about other roles you would like the Academy to perform in the community if it had all of the resources that it needed?
9. To achieve these roles would it be necessary for the academy to partner with other organizations or could the Academy achieve these goals on its own?
10. Are there any other things that I have not asked you about, that you would like to tell me?
APPENDIX B: INFORMED CONSENT DOCUMENT

IRB Number:

University of Illinois at Chicago

CONSENT TO PARTICIPATE IN RESEARCH

From Isolation to Cooperation: African American Faith-based Partnerships and Local Community Development (Phase III)

Principles Concerning Research: You are being asked to take part in a research project. It is important that you read and understand the principles that apply to all individuals who agree to participate in the research project described below:

1. Taking part in the research is entirely voluntary.
2. You will not benefit from taking part in the research but the knowledge obtained may help others.
3. You may withdraw from the study at any time without anyone objecting and without penalty or loss of any benefits to which you are otherwise entitled.

What am I being asked?

You are being asked to participate in a research study. If you agree to participate in this research study, you will be asked to take part in a one-on-one interview. The interview will last approximately 1 hour. The researcher will ask you questions about the relationship of the church to the community; activities of the church in the community; decision-making processes within the church; and your thoughts and feelings about your church’s involvement in community and economic development activities.

Your participation in this research is voluntary. Your decision whether or not to give consent will not affect your current or future relations with the University. If you decide to give consent, you are free to withdraw at any time without affecting that relationship.

Why is this research being done?

The purpose of this research is to understand how and why partnerships form between faith-based and sacred and secular institutions. In addition, this research seeks to understand how the different types of partnership affect the type, scale, and output of community and economic development activities initiated by the partnership. With this knowledge, the research aims to
develop a theory around faith-based partnerships and to use this knowledge to assist local, county, state, and federal agencies and local organizations and institutions to foster similar environments for the proliferation of similar partnerships.

**What procedures are involved?**

If you agree to give permission, you would participate in one-on-one interview with the researcher. The researcher will ask you questions about the community and/or economic development activities of the church and of the partnership. In addition, the researcher will ask you how decisions are made within the partnership. Lastly, the researcher will ask you questions about the outcome of the partnership. The interview will be tape recorded and later transcribed so that the researcher can later analyze what was said.

**What are the potential risks and discomforts?**

There are no known risks to you.

**Are there benefits to taking part in the research?**

While there are no direct benefits to you, the knowledge obtained may help others.

**What about privacy and confidentiality?**

All research data and material will be secured in locked filing cabinets to ensure that confidentiality and privacy are maintained. The results of this research study may be published in a journal; however, you will not be identified by name or by any other identifying information in any publication or report about this research.

Data will be collected and/or analyzed by Tonya Sanders, the principal investigator, Dr. John J. Betancur, Chair and faculty advisor for this research, and a research assistant. Data gathered will be also be made available to the University of Illinois Office of Research Protection, the Institutional Review Board, auditors from UIC and the State of Illinois’ regulatory agencies.

**What are the costs for participating in this research?**

There are no costs to you for participating in this research.

**Will I be reimbursed for any of my expenses or paid for my participation in this research?**

There is no compensation for participation in this research study.

**Can I withdraw or be removed from the study?**

You choose whether or not you wish to participate in this study. If you volunteer to be in this study, you may withdraw at any time without consequences of any kind. You may also refuse to answer any questions you do not want to answer and still remain in the study.
The principal investigator or the Institutional Review Board may terminate the study at any time with or without your consent.

**Who should I contact if I have questions?**

If you have any questions about this study, you can contact Tonya Nashay Sanders, principal investigator at (708) 309-3783.

**What are my rights as a research subject?**

If you feel you have not been treated according to the descriptions in this form, or you have any questions about your rights as a research subject, you may call the Office for the Protection of Research Subjects (OPRS) at 312-996-1711 or 1-866-789-6215 (toll-free) or e-mail OPRS at uicirb@uic.edu.

**Digital audio recording of interview**

Please check one:  
☐ Yes, I consent to be taped for this research.  
☐ No, I will not be taped for this research.

**Signature of Subject**

You will be given a copy of this form for your information and to keep for your records.

I have read (or someone has read to me) the above information. I have been given an opportunity to ask questions and my questions have been answered to my satisfaction. I consent to my participation in this research. I have been given a copy of this form.

_________________________________________  ________________
Signature                      Date

_________________________________________
Printed Name

_________________________________________  ________________
Signature of Witness          Date

_________________________________________
Printed name of Witness
Principles Concerning Research: You are being asked to take part in a research project. It is important that you read and understand the principles that apply to all individuals who agree to participate in the research project described below:

1. Taking part in the research is entirely voluntary.

2. You will not benefit from taking part in the research but the knowledge obtained may help others.

3. You may withdraw from the study at any time without anyone objecting and without penalty or loss of any benefits to which you are otherwise entitled.

What am I being asked?

You are being asked to participate in a research study. If you agree to participate in this research study, you will be asked to allow the researcher to audio record informal and formal partnership meetings as a supplement to participant observation. The audio recording will last for the duration of the meeting. The researcher will sit and take notes on the interactions within the meeting.

Your participation in this research is voluntary. Your decision whether or not to give consent will not affect your current or future relations with the University. If you decide to give consent, you are free to withdraw at any time without affecting that relationship.

Why is this research being done?

The purpose of this research is to understand how and why partnerships form between faith-based and sacred and secular institutions. In addition, this research seeks to understand how the different types of partnership affect the type, scale, and output of community and economic development activities initiated by the partnership. With this knowledge, the research aims to develop a theory around faith-based partnerships and to use this knowledge to assist local, county, state, and federal agencies and local organizations and institutions to foster similar environments for the proliferation of similar partnerships.
**What procedures are involved?**

If you agree to give permission, your vocal participation in informal and formal partnership meetings will be recorded. The audio recordings of the meetings will be later transcribed so that the researcher can later analyze what was said.

**What are the potential risks and discomforts?**

There are no known risks to you.

**Are there benefits to taking part in the research?**

While there are no direct benefits to you, the knowledge obtained may help others.

**What about privacy and confidentiality?**

All research data and material will be secured in locked filing cabinets to ensure that confidentiality and privacy are maintained. The results of this research study may be published in a journal; however, you will not be identified by name or by any other identifying information in any publication or report about this research.

Data will be collected and/or analyzed by Tonya Sanders, the principal investigator, Dr. John J. Betancur, Chair and faculty advisor for this research, and a research assistant. Data gathered will be also be made available to the University of Illinois Office of Research Protection, the Institutional Review Board, auditors from UIC and the State of Illinois’ regulatory agencies.

**What are the costs for participating in this research?**

There are no costs to you for participating in this research.

**Will I be reimbursed for any of my expenses or paid for my participation in this research?**

There is no compensation for participation in this research study.

**Can I withdraw or be removed from the study?**

You choose whether or not you wish to participate in this study. If you volunteer to be in this study, you may withdraw at any time without consequences of any kind. You may also refuse to answer any questions you do not want to answer and still remain in the study.

The principal investigator or the Institutional Review Board may terminate the study at any time with or without your consent.

**Who should I contact if I have questions?**
If you have any questions about this study, you can contact Tonya Nashay Sanders, principal investigator at (708) 309-3783.

**What are my rights as a research subject?**

If you feel you have not been treated according to the descriptions in this form, or you have any questions about your rights as a research subject, you may call the Office for the Protection of Research Subjects (OPRS) at 312-996-1711 or 1-866-789-6215 (toll-free) or e-mail OPRS at uicirb@uic.edu.

**Digital audio recording of interview**

Please check one:  □ Yes, I consent to be taped for this research.
                 □ No, I will not be taped for this research.

**Signature of Subject**

You will be given a copy of this form for your information and to keep for your records.

I have read (or someone has read to me) the above information. I have been given an opportunity to ask questions and my questions have been answered to my satisfaction. I consent to my participation in this research. I have been given a copy of this form.

__________________________________________  __________
Signature                                      Date

__________________________________________
Printed Name

__________________________________________  __________
Signature of Witness                          Date

__________________________________________
Printed name of Witness
APPENDIX C: DEMOGRAPHICS FORM

PARTICIPANT INFORMATION FORM

1. What is your date of birth? ____________________________
   Month    Day    Year

2. What is your gender? (Please circle one)
   Male   Female

3. What is the highest grade or level of formal education you have completed? (Please circle one)
   Less than high school graduate   High school graduate
   Some college                    College graduate
   Professional degree             Post graduate degree

4. How would you describe your racial background? (Please circle one or more if necessary)
   Asian                                American Indian or Alaska Native
   African American/Black               Native Hawaiian/Other Pacific Islander
   Caucasian/White                      Hispanic or Latino/a
   Other (specify)____________________

5. In what town do you live? ____________

6. What is your annual family income? (Please circle one)
   Less than $5,000                    $25,000 - $49,999
   $5,000 - $9,999                     $50,000 - $74,999
   $10,000 - $24,999                   $75,000 and above

7. What is your religious affiliation/denomination? ____________________________

8. How long have you been affiliated with this church? ________months/years

Thank you for your participation.
APPENDIX D: LETTERS TO PASTORS

Tonya Nashay Sanders
1827 South 23rd Avenue
Maywood, IL 60163

Month/Day/Year

Church name
1234 Main Street
Town, IL Zip Code

To Pastor ________,

I am a doctoral candidate at the University of Illinois at Chicago and I am working on my dissertation entitled, “From Isolation to Cooperation: African American Faith-based Partnerships in Local Community Development”. My research seeks to uncover how and why faith-based partnerships form and how the different types of faith-based partnerships affect the type, scale, and output of community and economic development activities. My research will be instructive towards developing a theory of the formation of faith-based partnerships.

My research endeavors takes me to 4 suburban communities of Chicago: Village of Maywood, IL; Calumet City, IL; Village of Robbins, IL; and Village of Phoenix, IL. I am currently in search of 3 churches that fit the criteria of this research project. Please take a moment to fill out my Faith-based Screening Questionnaire on Survey Monkey. Please type the following URL into the address box of your web browser ------------------. For those churches that fit my criteria, I will do a follow up phone call to set up a date and time to meet with the senior pastor about conducting my study with the church.

If you would like more details about my research, I can be reached by phone at (708) 309-3783 or by email me at tsande2@uic.edu.

Warmest Regards,

Tonya Nashay Sanders, ABD, MA
Doctoral Candidate,
Department of Urban Planning and Policy,
College of Urban Planning and Public Affairs,
University of Illinois at Chicago
APPENDIX E: FAITH-BASED SCREENING QUESTIONNAIRE

1. How many people are members of your congregation?
   - [ ] 0-50
   - [ ] 51-100
   - [ ] 101-200
   - [ ] 201-400
   - [ ] 401-600
   - [ ] 601-800
   - [ ] 801-1000
   - [ ] ≥1001

2. What percentage of your congregation is African American?
   - [ ] ≤ 20%
   - [ ] 21%-40%
   - [ ] 41%-60%
   - [ ] 61%-80%
   - [ ] 81%-100%

3. How would you rate the ideology of your congregation?
   - [ ] 1= liberal (activist)
   - [ ] 2= moderate
   - [ ] 3= conservative (evangelical)
   - [ ] 4=other ________________________________

4. What is the denomination of the church?
   - ________________________________

5. Is your church currently engaged in any partnerships with other local neighborhood churches?
   - [ ] Yes
   - [ ] No

6. If yes, which local church?
   - [ ] Name of local church ________________________________

7. What is the nature (goal) of the partnership?
   - ________________________________

8. How long have you been in partnership with the local church?
   - [ ] ≤ 1 year
   - [ ] 1-3 years
   - [ ] 4 or more years

9. Is your church currently engaged in any partnerships with any secular institution (private sector businesses, government (local, county, state, federal) agency, and/or non-profit/foundation)
   - [ ] Yes
   - [ ] No
10. If yes, which secular institution?
   - Name of secular institution__________________________________________

11. What is the nature (goal) of the partnership?
   - ________________________________________________________________

12. How long have you been in partnership with the secular institution?
   -  ≥ 1 year
   - 1-3 years
   - 4 or more years

13. In the past 6 months (12 months) how many times has your church partnered with another local/community church?
   - 1-2 times
   - 3-4 times
   - 5 or more

14. In the past 6 months (12 months) how many times has your church partnered with a secular institution (i.e., local, county, state, federal government agency, secular non-profit/foundation, private sector)?
   - 1-2 times
   - 3-4 times
   - 5 or more

15. What kinds of community/economic development projects/programs does your church engage in? Check all that apply.
   - None
   - Food pantry
   - Cash assistance
   - Thrift store
   - Elder/affordable housing
   - Counseling/hotlines
   - Substance abuse
   - Voter registration
   - Youth programs
   - Tutoring/literacy programs
   - Social issue advocacy
   - Employment counseling/
   - placement or training
   - Health programs/clinics or health education
   - Prison or jail ministry
   - Credit unions
   - Senior citizen programs
☐ Computer training
☐ Other______________________________

Contact Information:
Name of Congregation____________________________________________
Address of Congregation__________________________________________
Phone number__________________________________________________
Fax number ___________________________________________________
Email address__________________________________________________

If you have any questions about this study, you can contact Tonya Nashay Sanders, principal investigator at (708) 309-3783 or by email at tsande2@uic.edu. In addition, you can contact the Faculty Sponsor, Dr. John J. Betancur at (312) 996-2125 or by email at betancur@uic.edu.

Thank you for your participation!
APPENDIX F: CONTRACT

I, _________________________________________________________________.

(name of Pastor)

as pastor of _________________________________________________________

(name of church)

located at ____________________________________________________________

(address of church)

hereby give permission for Tonya Nashay Sanders, a graduate student at the University of
Illinois at Chicago, to conduct her dissertation research with

_______________________________________________________________.

(name of church)

from ______________________ to _________________________.

(start date)         (end date)

Signature_________________________________________________ Date_________________

(Pastor)

Printed name__________________________________________________________

Signature_________________________________________________ Date_________________

(Researcher)

Printed name__________________________________________________________
APPENDIX G: CONTACT FORM

Faith-based Partnership Study

Name____________________________

Home Phone: (             ) _____________
Cell phone: (              ) ______________
Work phone: (              ) ______________
Email: ____________________________

☐ Yes, I am willing to be contacted

Faith-based Partnership Study

Name____________________________

Home Phone: (             ) _____________
Cell phone: (              ) ______________
Work phone: (              ) ______________
Email: ____________________________

☐ Yes, I am willing to be contacted

Faith-based Partnership Study

Name____________________________

Home Phone: (             ) _____________
Cell phone: (              ) ______________
Work phone: (              ) ______________
Email: ____________________________

☐ Yes, I am willing to be contacted

Faith-based Partnership Study

Name____________________________

Home Phone: (             ) _____________
Cell phone: (              ) ______________
Work phone: (              ) ______________
Email: ____________________________

☐ Yes, I am willing to be contacted
Objective:

• Understand how and why local faith-based partnerships form around community development activities

• Understand decision-making of different types of faith-based partnerships and its affects on community development

Seeking one (1) hour interviews:

• Congregation members

• Recipients of community development service or program/activity

If interested, please contact:

Tonya Sanders, MA, ABD
Doctoral Candidate, University of Illinois at Chicago
(XXX) XXX - XXXX
tsande2@uic.edu
APPENDIX I: ALTERED INFORMED CONSENT

University of Illinois at Chicago
CONSENT TO PARTICIPATE IN RESEARCH

Project title: From Isolation to Cooperation: African American Faith-based Partnerships in Local Community Development

Principles Concerning Research: You are being asked to take part in a research project. It is important that you read and understand the principles that apply to all individuals who agree to participate in the research project described below:

1. Taking part in the research is entirely voluntary.
2. You will not benefit from taking part in the research but the knowledge obtained may help others.
3. You may withdraw from the study at any time without anyone objecting and without penalty or loss of any benefits to which you are otherwise entitled.

What am I being asked?

You are being asked to participate in a research project. If you agree to participate in this research project, you will be asked to fill out the following Faith-based Screening Questionnaire on Survey Monkey. The Faith-based screening questionnaire will ask you about the number of people in your congregation, the percentage of your congregation that is African American, the denomination of your church, and questions about how often, with whom, and why your church engages in partnerships with other sacred (i.e., religiously based) or secular (i.e., private sector (i.e., businesses), government (local, county, state, federal) agencies, non-profit/foundations) institutions. The Faith-based Screening Questionnaire will take no more than 7 minutes to complete.

Your responses are completely confidential and if your responses meet the qualifications of the study, you will receive a follow up phone call from Tonya Nashay Sanders, principal investigator, of this research study.

Your participation in this research is voluntary. Your decision whether or not to give consent will not affect your current or future relations with the University. If you decide to give consent, you are free to withdraw at any time without affecting that relationship.

Why is this research being done?

The purpose of this research is to understand how and why partnerships form between faith-based and sacred and secular institutions. In addition, this research seeks to uncover how decisions and goals are made within the partnership. With this knowledge, the research aims to
develop a theory around faith-based partnerships and to use this knowledge to assist local, county, state, and federal agencies and local organizations and institutions to foster similar environments for the proliferation of similar partnerships.

**What procedures are involved?**

If you agree to participate in this research study, you are agreeing to complete the Faith-based Screening Questionnaire following this document on Survey Monkey. It will take you approximately 7 minutes to complete the questionnaire.

**What are the potential risks and discomforts?**

There are no known risks to you.

**Are there benefits to taking part in the research?**

While there are no direct benefits to you, the knowledge obtained may help others.

**What about privacy and confidentiality?**

All research data and material will be secured in locked filing cabinets to ensure that confidentiality and privacy are maintained. The results of this research study may be published in a journal; however, you will not be identified by name or by any other identifying information in any publication or report about this research.

Data will be collected and/or analyzed by Tonya Sanders, the principal investigator, Jennifer Heim, my research assistant, and Dr. John J. Betancur, Chair and faculty advisor for this research. Data gathered will be also be made available to the University of Illinois Office of Research Protection, the Institutional Review Board, auditors from UIC and the State of Illinois’ regulatory agencies.

**What are the costs for participating in this research?**

There are no costs to you for participating in this research.

**Will I be reimbursed for any of my expenses or paid for my participation in this research?**

There is no compensation for participation in this research study.

**Can I withdraw or be removed from the study?**

You choose whether or not you wish to participate in this study. If you volunteer to be in this study, you may withdraw at any time without consequences of any kind. You may also refuse to answer any questions you do not want to answer and still remain in the study.
The principal investigator or the Institutional Review Board may terminate the study at any time with or without your consent.

**Who should I contact if I have questions?**

If you have any questions about the nature of this study, please do not hesitate to call Tonya Nashay Sanders at (XXX) XXX-XXXX

**What are my rights as a research subject?**

If you feel you have not been treated according to the description in this form, or you have any concerns or questions about your rights as a research participant, please do not hesitate to call the University of Illinois Office for the Protection of Research Subjects (OPRS) at (312) 996-1711 or 1-866-789-6215 (toll free) or email OPRS at uicirb@uic.edu.

By completing this survey, you are giving your consent for the information that you provide to be used in this research study.
APPENDIX J: RECRUITMENT SCRIPT

Recruitment Script—Church members and recipients of CD/ED

Hello, I am Tonya Sanders and I am a doctoral candidate at the University of Illinois at Chicago and I am conducting my dissertation research on African American faith-based partnerships. The aim of my study is to understand under what conditions do partnerships form between faith-based organizations and other faith-based organizations and faith-based organizations and secular organizations and also to understand decision making of different types of faith-based partnerships and its affects on community development.

I am seeking to interview members of ____ (name of church) ____ and recipients of community and economic development services and/or projects/programs for one hour to ask them questions about what they believe the role of the church is, what do you believe the role of the church should be in the community, and how do you feel about this church engaging in community development, among other similar questions.

If you would be interested in participating in this research study, please contact me at (XXX) XXX-XXXX or by email at tsande2@uic.edu.

Thank you so very much for your time.

Recruitment Script—Volunteers and Staff

Hello, I am Tonya Sanders and I am a doctoral candidate at the University of Illinois at Chicago and I am conducting my dissertation research on African American faith-based partnerships. The aim of my study is to understand under what conditions do partnerships form between faith-based organizations and other faith-based organizations and faith-based organizations and secular organizations and also to understand decision making of different types of faith-based partnerships and its affects on community development.

I am seeking to interview staff and volunteers of ____ (name of church) ____ for one hour to ask them questions about their role in the church’s administration, how decisions are made within this organization, their role in relationship to the partnership activities, among other similar questions.

If you would be interested in participating in this research study, please contact me at (XXX) XXX-XXXX or by email at tsande2@uic.edu

Thank you very much for your time.
APPENDIX K: DENOMINATIONAL LETTERS

Tonya Nashay Sanders  
1827 South 23rd Avenue  
Maywood, IL 60153

February 3, 2010

Dr. Stephen J. Thurston  
740 East 77th Street  
Chicago, IL 60619

To Dr. Thurston:

I am a doctoral candidate at the University of Illinois at Chicago and I am working on my dissertation entitled, “From Isolation to Cooperation: African American Faith-based Partnerships in Local Community Development”. My research seeks to uncover how and why faith-based partnerships form and how the different types of faith-based partnerships affect the type, scale, and output of community and economic development activities. My research will be instructive towards developing a theory of the formation of faith-based partnerships.

My research endeavors takes me to 4 suburban communities of Chicago: Village of Maywood, IL; Calumet City, IL; Village of Robbins, IL; and Village of Phoenix, IL. I want to ensure that I capture all of the Baptist churches in these communities for my study. To this end, it is my hope that the National Baptist Convention of America, Incorporated International would be able to assist by sending me the contact information (i.e., names and addresses) of the Baptist churches in these communities that are a part of its convention. I will then send a letter to the pastors of these congregations detailing my study.

If you have any questions, please feel free to contact me at (708) 309-3783 or by email at tsande2@uic.edu. Thank you in advance for all of your assistance.

Warmest Regards,

Tonya Nashay Sanders, MA, ABD
Tonya Nashay Sanders  
1827 South 23rd Avenue  
Maywood, IL 60153  

February 3, 2010  

Dr. Stephen J. Thurston  
777 S. R. Thornton Frwy, Suite 210  
Dallas, TX 75203  

To Dr. Thurston:  

I am a doctoral candidate at the University of Illinois at Chicago and I am working on my dissertation entitled, “From Isolation to Cooperation: African American Faith-based Partnerships in Local Community Development”. My research seeks to uncover how and why faith-based partnerships form and how the different types of faith-based partnerships affect the type, scale, and output of community and economic development activities. My research will be instructive towards developing a theory of the formation of faith-based partnerships.  

My research endeavors takes me to 4 suburban communities of Chicago: Village of Maywood, IL; Calumet City, IL; Village of Robbins, IL; and Village of Phoenix, IL. I want to ensure that I capture all of the Baptist churches in these communities for my study. To this end, it is my hope that the National Baptist Convention of America, Incorporated International would be able to assist by sending me the contact information (i.e., names and addresses) of the Baptist churches in these communities that are a part of its convention. I will then send a letter to the pastors of these congregations detailing my study.  

If you have any questions, please feel free to contact me at (708) 309-3783 or by email at tsande2@uic.edu. Thank you in advance for all of your assistance.  

Warmest Regards,  

Tonya Nashay Sanders, MA, ABD
Tonya Nashay Sanders  
1827 South 23rd Avenue  
Maywood, IL 60153  

February 3, 2010  

Dr. T. DeWitt Smith, Jr.  
601 50th Street, N. E.  
Washington, D.C. 20019  

To Dr. Smith:  

I am a doctoral candidate at the University of Illinois at Chicago and I am working on my dissertation entitled, “From Isolation to Cooperation: African American Faith-based Partnerships in Local Community Development”. My research seeks to uncover how and why faith-based partnerships form and how the different types of faith-based partnerships affect the type, scale, and output of community and economic development activities. My research will be instructive towards developing a theory of the formation of faith-based partnerships.  

My research endeavors takes me to 4 suburban communities of Chicago: Village of Maywood, IL; Calumet City, IL; Village of Robbins, IL; and Village of Phoenix, IL. I want to ensure that I capture all of the Baptist churches in these communities for my study. To this end, it is my hope that the Progressive National Missionary Baptist Convention, Inc. would be able to assist by sending me the contact information (i.e., names and addresses) of the Baptist churches in these communities that are a part of its convention. I will then send a letter to the pastors of these congregations detailing my study.  

If you have any questions, please feel free to contact me at (708) 309-3783 or by email at tsande2@uic.edu. Thank you in advance for all of your assistance.  

Warmest Regards,  

Tonya Nashay Sanders, MA, ABD
Tonya Nashay Sanders  
1827 South 23rd Avenue  
Maywood, IL 60153  
February 3, 2010  

Dr. Julius R. Scruggs  
1700 Baptist World Center Drive  
Nashville, TN 37207  

To Dr. Scruggs:  

I am a doctoral candidate at the University of Illinois at Chicago and I am working on my dissertation entitled, “From Isolation to Cooperation: African American Faith-based Partnerships in Local Community Development”. My research seeks to uncover how and why faith-based partnerships form and how the different types of faith-based partnerships affect the type, scale, and output of community and economic development activities. My research will be instructive towards developing a theory of the formation of faith-based partnerships.  

My research endeavors takes me to 4 suburban communities of Chicago: Village of Maywood, IL; Calumet City, IL; Village of Robbins, IL; and Village of Phoenix, IL. I want to ensure that I capture all of the Baptist churches in these communities for my study. To this end, it is my hope that the National Baptist Convention USA, Inc. would be able to assist by sending me the contact information (i.e., names and addresses) of the Baptist churches in these communities that are a part of its convention. I will then send a letter to the pastors of these congregations detailing my study.  

If you have any questions, please feel free to contact me at (708) 309-3783 or by email at tsande2@uic.edu. Thank you in advance for all of your assistance.  

Warmest Regards,  

Tonya Nashay Sanders, MA, ABD
Tonya Nashay Sanders  
1827 South 23rd Avenue  
Maywood, IL 60153  

February 3, 2010  

Dr. C. C. Robertson  
2018 S. Marsalis Avenue  
Dallas, TX 75216  

To Dr. C. C. Robertson:  

I am a doctoral candidate at the University of Illinois at Chicago and I am working on my dissertation entitled, “From Isolation to Cooperation: African American Faith-based Partnerships in Local Community Development”. My research seeks to uncover how and why faith-based partnerships form and how the different types of faith-based partnerships affect the type, scale, and output of community and economic development activities. My research will be instructive towards developing a theory of the formation of faith-based partnerships.  

My research endeavors takes me to 4 suburban communities of Chicago: Village of Maywood, IL; Calumet City, IL; Village of Robbins, IL; and Village of Phoenix, IL. I want to ensure that I capture all of the Baptist churches in these communities for my study. To this end, it is my hope that the National Missionary Baptist Convention of America would be able to assist by sending me the contact information (i.e., names and addresses) of the Baptist churches in these communities that are a part of its convention. I will then send a letter to the pastors of these congregations detailing my study.  

If you have any questions, please feel free to contact me at (708) 309-3783 or by email at tsande2@uic.edu. Thank you in advance for all of your assistance.  

Warmest Regards,  

Tonya Nashay Sanders, MA, ABD
APPENDIX L: CODE BOOK

CODE BOOK

Case 1: Faith-based and For-profit Collaboration

1. **Credibility/Organizational Legitimacy** - Through participation in the partnership and bringing the goals of the partnership to fruition, MEED would increase their ability to be believed and trusted by the community and considered a legitimate organization to work on behalf of the community to improve its economic stability. Additionally, the banks hoped to gain the trust of the community through working with trusted established faith-based institutions.
   
   a. “So you [MEED] will get the credit of being seen as that group that is really bringing something to the community, that is making something happen.”
      (Partnership meeting, Havana)
   
   b. “I definitely think that this partnership has helped [MEED] boost their credibility in the community. It has helped them raise the level of awareness about the organization in the community.” (Ericka)

2. **Organizational Capacity Building** - Through participation in the partnership, MEED is able to learn skills/capacity from their partners including gaining knowledge/expertise of the planning process for workforce development. MEED’s board had an opportunity to learn how to work together and spread the workload, and use the work of the partnership as a draw for additional members to MEED. Expropriation of skills from the most capable organization by the least capable organization.
   
   a. “To really look at them and their (MEED) passion, and to see that they really want to make changes, you know, they want to do it, they are there to do it, but they don’t necessarily have the folks in line with the capacity to be able to do that and we (bankers) are trying to help them with that. So hopefully we’ll see that. Now we have not really seen that.” (Melody)
   
   b. “I will say this to, in working on this program it will provide your group an opportunity to let, a lot of churches in the area have the equipment that you need and so maybe, outside of this, for the conference, maybe it will be an opportunity to bring some of the larger churches into the conference and have them serve as mentors to the smaller churches to help build up their capacity and their expertise.” (Havana)
   
   c. “. . and it has kind of helped them [MEED] really position themselves to really gather more human resources and more organizational support across the board. It has definitely been a good marketing tool for the membership base.” (Ericka)

3. **Type of Partnership** - The type of partnership varies on a collaboration continuum— working collaborative/coalition (dependent partnership) to a funder/grantee relationship (dictator partnership) and to a non-needed partnership (independent partnership). Dependent partnerships are characterized as co- or interdependent relationships. Partners need each others resources to pull off the project. Dictator partnerships are when one partner has the most needed resource to carry out the partnership; therefore, they have the most sway/influence in how the partnership is carried out. Lastly, there is the independent partnership where one partner has all of the needed resources to carry out the
partnership, but there is a third party (either government regulation or funding source) that binds the partners together.

a. “And the banks don’t need us to do financial literacy...” (Non-needed partnership)

b. “...with defining your program, it is something that we expect the [ministerial group] to work with [the workforce development organization] on, in terms of programmatically, and I, that is my expectation. I do not know about the other bankers. Once we have something that is kind of q’d up and can work together as the [bankers group] to kind of identify kinda how we can support it [the project] financially.” (Melody)

c. “We [MEED] thought that we had a working partnership, in the sense of a coalition, in the sense that we are all coming together to put our ideas on the table and kind of turn out one central idea that is a combination of all of our ideas. But kind of mid-way through the situation, we kind of found that no, they were just kind of looking for us to put something on the table that they could kind of like take a vote on.” (Ericka) (Collaborative/Working Partnership)

d. “I do not think that this group has the experience and coalition management and coalition development and their experience has really be in project base, where they have history of coming together for short-term projects, but they don’t really have a history of coming together for long-term projects where it calls for delegation of responsibility, delegation of authority, consensus of decision making.” (Ericka)

e. “There were challenges and I think that was normal. Some of the challenges I think were trying to find a way to help MEED build capacity. Even though they had limited funds. One of the huge challenges that I see for a lot of not for profits is that they do not bring dollars of their own to the table and that something that has to change. That really does have to change because, I think it will lend more strength to the not for profit. It will give them the opportunity to better build capacity from the onset so that it is really their concepts that they are putting into place and then they are looking at partners to build upon their concepts, but without that they are going to be constantly at the mercy of other organizations and that is not a bad thing necessarily, it just kind of takes some of the ownership away.” (Kennedy) (Dictator Partnership)

f. “So now with the fundraising committee we have a true coalition of partners that are there for the specific reason that they have a certain level of expertise and there is gonna be needed to make this one program really fly. And each of those partners has a specific responsibility to bring forth their level of expertise, outside of just the advisor capacity. I am talking about the writing, the bring the resources, the identifying of the resources.” (Ericka).

g. “She is trying to figure out how to pair folks. She is running meetings, she has a clear outline, clear objectives of what she wants to accomplish, and everybody can take their little portion of it and we are going to do well. We are going to do well.” (Melody)

4. **Roles of Partners**—The roles, responsibilities, and expectations of each partner were not established/clearly stated when the partnership began creating confusion and agitation
amongst the members. This also speaks to the confusion about the type of partnership the collaborators engaged in.

a. “Yes, their [MEED] role went from delivering services, but again, where was the expertise in delivering these workforce services? We already had the infrastructure in place, you know. We had the facility. We had all of the tools, equipment to do it already. So. . um. . I think in trying to work with them, it did change the roles. It really did.” (Havana)

b. Yeah, I think that part of the problem was that we came in where we were not sure of the goals. . . I thought we were going to be the lead agency, but I don’t think the ministers thought that. Evidently there was some discussion on how, what they were looking proposing to do, but so something got lost in translation. . . I don’t know if there was a clear cut set of goals and ideas. I think people, we came in with one idea of what we were suppose to be doing, and I think the ministers group had and idea of our role. I am not sure because you had their liaison, then plus the ministers even had a totally different idea, so that is where a lot of things came into play.” (Havana)

c. “I think our [bankers council] goal was to lead an ear to hear what they wanted to do, to put our opinion in as to whether or not it was feasible and more importantly, whether or not it was going to be impactful enough where it would sustain itself over time . . . I don’t think the bankers council was actually trying to set up the program, but we served as an advisory capacity in terms of, that is going to work and that is not going to work.” (Kennedy)

d. “That MEED has to bring the people to the table. We are not here as banks to design their program. They came to us and said, we want to put together a community program. We are saying, ok, we support you, but tell us what you are going to do. We can’t tell them that. We are giving them suggestions.” (Kennedy)

e. “. . but if we could spend a little bit of time talking about expectations. Because I want to be clear on kind of going back to what you was saying earlier, we are funding this and want to support this on a financial and of course being a community liaison, but we really don’t want to be the driver of this. We really want the community or MEED to be on the forefront of this, creating this program, knowing what works and what does not work, coming up with their own methodology that fits into this market. We cannot do that. Unfortunately, I would love to but, I don’t have the time commitment.” (Melody)

f. “We [MEED] thought that we had a working partnership, in the sense of a coalition, in the sense that we are all coming together to put our ideas on the table and kind of turn out one central idea that is a combination of all of our ideas. But kind of mid-way through the situation, we kind of found that no, they were just kind of looking for us to put something on the table that they could kind of like take a vote on.” (Ericka)

5. Lack/Absence of Trust- There was no time to build up a rapport among previously unknown partners and with that came issues of territorialism, egos, politics-being extra careful of what you say and do or don’t do, and willingness to accept outside help.
a. “When you do a two hour workshop on how you manage your budget and the bank has the first hour telling you information, once you get to the question and answer session by the time people warm up it is over then they say if you want more information here is my card. Well, I am not ready to come to the bank. You see what I am saying. I have not gained that trust. It is sales 101. I have to establish rapport. And there is no resources at a grassroots level that allows anybody to establish a rapport with the community.” (Ericka)

b. “But I think that in just that trust was probably a huge issue. And I was definitely on the group of MEED, but I understand why, you know, this is ours and you are coming in and who are you and you are changing that is not what we wanted. You don’t know our people we know them.” (Havana)

c. “Maybe that was out fault. Maybe that was one of our short falls is that we did not clearly, I got the sense that when J.J. Workforce Development Agency came there was a lot of tension. They were like, wait, this is our deal, this is our area, this is our community. We want to be at the forefront of this. I think that was a little bit of a reality check for us.” (Melody)

d. “And with that whole situation, I would not have chosen JJ Workforce Development Agency. We have, I have people that I work with that I do job training. That I would work with. I prefer to work with people that I know. I prefer to work with people that I know, I know where they are at, I know where they are going, I have access to them. I can call you when I want to call you, I can have real talk with you, I can say, “Look, what that mean?” (Ericka)

6. **Scope** - The breadth of the agenda for this project was renegotiated over time. Originally it was focused solely on the faith-based workforce, then it moved to job training for the general population, financial education, and promotion of homeownership.

a. “Now the proposal and what we were looking at has gone through some changes. We started looking at how can we energize the workforce within the faith-based community to handle some of this responsibility that is put on the churches to be the center for communication and we recognize at that point that there was not a recognized workforce in the faith-based community. So we came up with well lets look at how can we train people. There are a lot of issues that goes with, are, if the churches are serving a community that is a poor community means that the resources that they have to do other outreach and other mechanisms of communication is limited because those are the people who pay the tithes in the church. So the general consensus was to effect the economy in the economic development of those people that are in the south suburbs that need jobs and who might have various barriers to employment and then thee is a general lack of employment.” (Ericka)

b. “... because the job training piece is part of a much larger initiative. We want people to receive financial education: we want people to learn how to save. Because we need those people to come back into the community to buy and fix up some of these abandoned homes and start to turn the community around.” (Ericka)

7. **Objectives** - The objectives of the project are centered around financial education, job training, access to banking products, and homeownership loans.
a. “So with this particular partnership with respect to looking at what will impact the economic development of the region, we are trying to come up with a holistic plan that would involve [financial] education, job training, and access to banking, and homeownership.” (Ericka)

8. Goals-The goals of this partnership are varied and broad. This partnership seeks to impact the community on a number of fronts including economic prosperity, homeownership, increase civic engagement, impact the jobless rate, and building bridges into the banking community.

a. “At the end of the day, we need to be able to say that we are providing sound invests and accounts to low to moderate income individuals in these respective areas.” (Melody)

b. “I think very broad, from a very broad base, that when you have multiple organizations working together for the good of the community, it is a united front so I think the possibilities are just unbelievable because everybody brings a specific quality to the table. Its just you can’t look at it short term, cuz that doesn’t work, but I think there is an opportunity to introduce economic development opportunities, financial education, home ownership, new businesses to the community and because of the partners at the table with what they bring in terms of their specialty you can do it at a very low cost if you truly leverage each organization has to offer.” (Kennedy)

9. Development process-Each organization had their own agenda for what they hoped to accomplish with this partnership and in many ways that affected developing the logistical steps (application/registration, eligibility, recruitment, geographical location, assessment, applicant profile, orientation, identifying community partners, marketing, evaluation, timeline, etc.) to bringing the program to fruition because partners continued to seek ways to put forth their agenda or obtain concessions for their agenda and output of the partnership. This, along with the lack/absence of trust amongst partners, short-time frame, hindered the development process.

a. “The Community Reinvestment Academy is a series of workshops and seminars developed in collaboration with local agencies; churches; businesses and government agencies in the South Suburban Region. The Community Reinvestment Academy will offer the following workshops: Pre Employment Job Training (Phase One Adults and Youth); Pre Employment Job Training (Phase Two Adults and Youth); Technical Assistance for Churches or Faith Based Organizations; Personal Finance; and Volunteerism and Community Involvement.” (Written Communication).

b. “To help meet the demand for employment services for South Suburban job seekers, [JJ Workforce Development Agency] is seeking $276,312 in support over two years from the banker’s council. Assistance from the banker’s council will allow [JJ Workforce Development Agency] to increase its capacity to deliver employment services to South Suburban job seekers, enabling them to gain the skills needed to enter, re-enter, or advance in the workforce and secure employment to support themselves and their families. This assistance will allow [JJ Workforce Development Agency] to increase its capacity to deliver employment services to 300-360 job seekers over two years, enabling them to
gain the skills needed to enter, re-enter or advance in the workforce and secure sustainable employment in an increasingly competitive job market. The program will target low- and moderate-income adults 18 years of age and older. [JJ Workforce Development Agency] will work with its network of community- and faith-based organizations, including [MEED], local chambers of commerce, and Illinois Department of Employment Security (IDES) offices to promote the program. . . To help prepare participants for employment, [JJ Workforce Development Agency] will offer a variety of pre-employment workshops. . . After developing their employment plan, participants can enroll into [JJ Workforce Development Agency] nationally-recognized Job Readiness Training program (JRT). . . Upon completion of the JRT, participants may join regular job club support groups. Job Clubs provide discussions on topics such as job search techniques, how to identify and assess job leads, and how to stay focused on personal goals.” (Written communication 05.25.10)

c. “So in reading this I was really interested in the job clubs. I think that is something that if we are looking at coming out, if you all were looking at providing some on-site things, then the churches could follow up and then maybe you all could train us to facilitate the job clubs and that could come under a customized curriculum for our organization.” (Ericka). Agenda of MEED-increase capacity of faith-based organizations to support community

10. **Outcome/End Results**-The expected outcomes were both direct and indirect. The direct outcomes were 100 sustainable job placements, 300 additional service referrals, conducting financial literacy workshops with X number of participants. Indirect outcomes were a return on investment for the banks in the form of new loans and accounts to produce growth in bank branches and business.

   a. “I think what they kinda want form us is some kind of guarantee that we would get something back in terms of a percentage of loans, a percentage of accounts, the ability to present the financial literacy.” (Rita)

11. **Background of problem (Understanding landscape/resources)**-There were two fundamental disagreements about the root cause of the problem-MEED saw it as lack of jobs and the bankers saw it as lack of financial education. In hindsight, some recognized that perhaps the partnership should have started off with identifying the underlying cause either through conducting research such as a community needs assessment, gathering unemployment figures for local communities, and to also identify resources such as within churches, Illinois Department of Employment Services, and banks.

   a. “But in reality, there are certain banks that are failing, faltering and we need to make sure that we’re not one of them.” (Rita)

   b. “There is a lot of, when you talk about behavioral change, it is a lot more than just injecting a skills set, it is injecting a whole mindset. It is about behavioral change, it is about normative beliefs, it is about what we accept as a norm, and the reality of it is that people are not losing their homes because they did not know how to budget, they are losing their homes because they did not have jobs. They are losing their jobs because they do not have transferable skill. . .” (Ericka)

   c. “Of course, it is a lot easier for me to have a conversation about investing and reasons why you should put 10% of your money aside if I am talking to a person
who is going to get paid Friday. If I am talking to a person whose mind is on how I am going to keep my lights on or how am I going to get my baby some shoes to go to school, winter is coming and my baby does not have a coat, then it is not a relevant conversation.” (Ericka)
d. “. . . and we did not conduct a needs assessment, maybe that is what we should have done to figure out what exactly we should be offering . . .”
e. The banks have been doing financial education for years. The Community Reinvestment Act was instituted in 1977. The impact is not being felt in our communities. People are still having to go to a payday loan to get short term relief. People are still being pushed off of the rolls of mainstream loans into subprime loans. People are still only being approved for car loans, they are not being approved for business loans, they are not being approved for the kinds of things that would impact their lifestyles.” (Ericka)
f. “. . . I think the south suburban area they had a 20% unemployment rate. Yeah, it is really, extremely high, whereas nationally we may have been at 9, they were 14, 15, they had really high unemployment rates.” (Havana)

12. **Pre-qualification of partners**—There are a myriad of nuts and bolts things that organizations consider when deciding to partner with another organization including their level of capacity (compassion, credentials, expertise, funding, knowledge, etc), influence and reputation in the community, proposal, and outcomes (sustainability and impact).

a. “I really look at their capacity for compassion. . . . I believe whole-heartedly that people get help from people. They do not get help from organizations. They get help from people. So if that organization does not have the capacity to connect with the clients we are suppose to be getting together to serve, then that is a problem for me.” (Ericka)
b. “And it lends itself to how legitimate the organization is and it lends itself to how much access they will have to other funds because you want to diversify your funding sources. You don’t want to just rely on the banks. We want to feel comfortable that you are not just relying on our community dollars to run your program. We want to know that you are out also fundraising and also grant writing and making sure that all of those things are taking place.” (Melody).
c. “Some of the other factors that we look at besides having a history and being established is what is your influence? We look for influence because if you have no influence that means that those dollars don’t go where they need to.” (Rita)
d. “Yeah, that is where it is almost like in a poor community. A poor man cannot help a poor man. Somebody has got to have some money. So in partnering that is part of the partnership to look for groups of peoples, whether they be a board member or a business man who has some resources that they brings to the table.” (Bishop Lofton).

13. **Capacity of partners**—Pre-qualifications
14. **Credentials/Expertise of partners**—Pre-qualifications
15. **Common Ground**—Partners working together through negotiation to resolve their disagreements about the structure of the project.

a. “Well, the best way for it to come to a resolution is for, I would hope, is that we could get back to the table with all parties and we could sit down and hammer our
programs, bring our differences together, we are not that far apart. I think if we get back to the table and really put our heads together and work out an agreement that we all could live with for these programs, particularly programs, salaries, money, all of the issues that was somewhat sticky, work those issues out, particularly around the funding, that is a key issue. And if we could work that out and each side could be satisfied to their mission and be able to work out the financial arrangement as to how that will be implemented. . . .” (Bishop Lofton)

16. Motivation—Many of the partners had a personal connection to this project and that brought and extra desire on their parts to see it come to fruition and be successful.
   a. “I say this as a great opportunity and I saw this as a great opportunity for the people in the community. You know, I, as I stated in the meeting, the majority of my family lives in the south suburbs. I am probably the only one that lives in the City and they have for years. I have an uncle that has a business out there and so I know the area very well so I am always advocating for funding opportunities to help make things better.” (Havana)
   b. “The ability to be a resource to MEED with personally, being a girl of faith, kind of brings back home my mission, my personal mission.” (Rita)
   c. “I think that the groups that we are working with have maybe a certain level of passion that kind of goes beyond their job description because most of them kind of live or have family connections in the area so I believe that they too want to see something that will have a long-term impact and it makes them look good, it makes them feel a little bit more confident in the jobs that they are doing.” (Ericka)

17. Quality of relationship—The quality of the relationship between the members evolved over time. In the beginning of the partnership was marked by uncertainty, distrust, tension, but it eventually evolved into respected colleagues.
   a. “I had never heard of JJ Workforce Development Agency before this. . . I was very impressed with the results that they have been able to have, the success that they have had, so I am still working with them. They have asked me to be on their board.” (Melody)
   b. “MEED, you know, Bishop Jackson calls me his daughter now, I think I have gotten that name.” (Melody)
   c. “I got the sense that when JJ Workforce Development Agency came there was a lot of tension.” (Melody)
   d. “Yeah, I really, they were cool, but X was kind of hot and cold. . . I think that the conversations that I had with her, she was very condescending.” (Ericka)
   e. “We don’t hang out, but I think there is mutual respect.” (Rita).
   f. “Me personally, I think the ministers and MEED, K are very very nice people, very very eager to serve, and have a good heart. I think that because their heart if in the right place, that their going to do some great things. I think that they can count on me for a lot of things and I will be an advocate for them.” (Rita)
   g. “Well, I would think that the partnerships have really given us an opportunity to kinda get a better idea of what it is that each of us does. I think that at this pint, I would say that we are all respected colleagues and that it has kind of grown.” (Ericka)
18. **Power Imbalance**-MEED is at a distinct disadvantage with the Bankers and JJ Workforce Development Agency. The banker’s council has the funding and JJ has the expertise. This creates a power disparity because without the bankers and JJ, the project is not viable.

a. “In term of the bankers having more clout, I don’t necessarily think that was the intent, it probably did look like we were strong arming the on a couple of things, but I think that because we held the purse strings we had to be more conscious of dotting i’s and crossing t’s. So in order for us to express that we had to keep pushing for them to get it in order, because once again it goes back to if I am pushing this up the chain, and I know what they want, you have to give me that in order for me to...” (Rita)

b. “You know when you have a national organization involved in the equation, it makes you stronger.” (April)

c. “That is how we got the strength that we have in Northeast Indiana. We’re connected to the National Community Reinvestment Coalition and that gives us strength in numbers. So when you get started and you want to bring this kind of partnership together and you are raising money then you got to bring all the strength you can to the table.” (April)

d. “As a program that comes to the table as new and does not have a history of proven efforts, track record if you will, the chances of us, from a banking standpoint, of making this happen for you in the community is very slim. So we thought to sweeten this initiative, if you will, we would bring in an organization that has the background, that has the track record, that can make this happen.” (Kennedy)

e. “. . the whole point of brining them here is because, and I got to say this again, because I need to be able to say to the guys at the top, here is an organization that has actually done this, has government reporting behind them, so they added the viability and that Pastor is not to take anything away from MEED, but when I need reports to show, I can get JJ Workforce Development Agency to throw their statistics on the table and say this is what we have done over the past 30 years. So that is the only reason that they came.” (Kennedy)

19. **Organizational development cycle**-Where an organization is in terms of their own development can affect a partnership, especially when the organization does not have its own operating budget.

a. “One of the challenges that I had with that was the non-profit, MEED, which is a 501 (c) 3, did not necessarily have their shop up and running yet.” (Melody)

b. “I think that with the ministers conference I believe that we really do not have any financial resources to speak of.” (Ericka)

c. “I always try to tell them that banks fund programs, not operations. You have to fund raise for that part. That is what we found out. That in order for them to do the appropriate outreach and spend the time doing that, they have to first fundraise to cover the cost to run those programs.” (Melody)

20. **Government regulation/ratings**-Outside forces including government regulations and funders can compel groups to work together. The Community Reinvestment Act of 1977 although it does not specify that banks must work with community groups to reinvest in
the communities that it takes deposits from, banks realize that partnership can produce better outcomes in terms of their CRA requirement.

a. “Yes we are required to give back, yes we are required to reinvest in the community that we serve, but as a business that needs to make money, it needs to make sense.” (Kennedy) - Constraints of the bankers

b. “The banking council is charged by the federal government as you know to make sure that the community that they are doing what they should be doing to enhance the credit need of the community for the same home loans, or business loans, personal loans, automobile loans, all kind of loans and that is guided by the CRA report. But there is a piece that is in there that rated the banks 1 to 10 and most of the banks that we deal with is rated satisfaction. Very seldom, of all of the hundreds of reports that I have, very seldom have I found a band in high, in the high level.” (Bishop Lofton)

21. Organizational governance – Individual partners home institutions governance style, whether top-down, silo, consensus, majority vote, or horizontal, can be different or similar to the governance style of the partnerships.

a. “It depends on what we are deciding on. We have an executive team, it is our president and CEO, the vice-president, the senior leadership of the organization and we typically represent the various programs from the organization.” (Havana)

b. “It is very very different. Because in the banking world you have, you have all of the different departments, which are responsible for different parts of a whole and a lot of times you don’t see each part working together, they may be working individually to get to that one whole, but they don’t always come together.” (Rita)

c. “And very seldom does one board member is unhappy. That means we need to work a little harder to get a consensus. I am very key about that and even thought the constitution, the bylaws of the constitution says that we can move with a majority, but it is a good I try not to use that if I do not have to cuz coming together of minds is much better than Roberts Rules of Order.” (Bishop Lofton)

22. Governance of partnership - The decision-making process for the partnership.

a. “I think we came to conclusions based on a lot of conversations, a lot of looking at the picture in its totality and determining based on each persons area of expertise how we were going to move forward.” (Rita)

b. “A bit chaotic. If I will be honest about it. MEED was basically at the helm, the bankers conference, the bankers conference group, the bankers council group was basically to support and try to shape the initiative if you will.” (Kennedy)

c. “I am not sure how decisions are made. I really am not. I don’t think we ever came to any real conclusions about anything.” (Havana).

d. “Well decisions are made within the partnership usually there has to be a consensus of the majority. So if someone wants to present an idea, it is usually presented orally or in writing, and so everyone gets a chance to think about it, comment on it, pose any objections, or add any questions and so what we have tried to do with this particular partnership is at this point, each of the partners has presented something in writing as a proposal. . . So I think the way decisions are normally handled is that each individual group will meet with its own group and
bring the idea to the table, then there is a roundtable discussion about it and then
the decision is made by a majority consensus.” (Ericka)

23. **Banker’s Council governance- not earned its way into model**

24. **Networks-** Initiating, creating, and developing relationships with other social service
agencies, community organizations, and businesses in the region.
   a. “So we originally we had a meeting and 8 or 9 banks came out and that is how we
      started the discussion. So with JQM Bank kind of taking the lead and really
      borrowing form some of the things that they were doing in Northeast Indiana,
      with respect to instead of just lobbying for one bank to provide this resources, to
      kind of let the banks pool the resources that they have and kind of look at an
      original approach to addressing some of the issues in the south suburbs.” (Ericka)
   b. “Well it started maybe 2 years ago, we were approached by MEED to participate
      in an education conference. And um, at that time, I just saw an opportunity to
      forge together to do some other things as well, but that is how it initially started,
      MEED reached out.” (Kennedy)

25. **Reputation and Influence-Pre-qualifications**

26. **Benefits of partnerships-** Those tangible and non-tangible perks that partners perceived
   from their participation in the partnership.
   a. “It has kind of helped them really position themselves to really gather more
      human resources and more organizational support across the board. It has
      definitely been a good marketing tool for the membership base.” (Ericka)
   b. “I think that on the large, it has helped MEED expand from being local to the
      Harvey area and embracing the idea of covering the entire south suburban
      region.” (Ericka)

27. **Bridging partner-** is an organization or individual that is not necessarily a partner, but
   one who supplies needed perspective to the partnership discussion. This partner is able to
   help the collaborators in the partnerships to work well together.
   a. “April is very sharp, she has been with Northwest Alliance, I think she has run
      that organization for about 25 years, she knows how to partner with the banks.
      She knows what the banks need. At the end of the day, we need to be able to say
      that we are providing sound investments and accounts to low to moderate-income
      individuals in these respective areas. So she knows that, so we needed someone
      who was not necessarily a banker, who was a non-profit, who could relate to
      MEED and the challenges that they faced and we were hoping that she would
      provide that.” (Melody)

28. **Broker** is a individual or organization that has enough clout to bring people to the table
   and to manage the partnership.
   a. “Banking is very, very small world and being a female in banking it is an even
      smaller world, so you get to kind of know each other. I think that probably
      Kennedy knew more people and kind of brought the people to the table. Because
      that is how I got the personal phone call to be on the bankers council.” (Rita)

29. **Role of the church-** The role of the church in African American communities is not
   relegated to just a spiritual institution. For many followers, it is the responsibility of the
   church to ensure community and economic development.
a. “We use to have collective gathering at the church. . . Well we need X, Y, Z to feed these families. If you have some extra, you need some clothes, you have some extra. So we used the church to kind of fill the needs of the spaces that we had, but we don’t do that enough.” (Havana)

b. “For the church, I think it is just the charge that Jesus gave to us, to do for the least of these. I think that the church is responsible. My personal feeling is that I think that with all of the churches that we have, and I am a member of one of the largest, we should not see any homeless people. You know, there should not be a homeless person out there. There should not be anyone who is hungry. I think there is a huge opportunity for economic development, you know, if we, if the churches were able to get together and get apartments. You know there should now be any abandoned buildings. The church buys and abandoned building then there is an opportunity for a training program. So somebody is developing skills and with you renting those places out that is still generating income and so we should not see what we see in the communities.” (Havana)

c. “The churches become this place where, it is not a place where you got to for help, you go to for spiritual guidance once, maybe twice a week. But once you walk out the doors it is not there anymore. I don’t think the church, the churches relevance is seen anymore. You have some that is doing, a lot of times it is for a select group of people and it is not for everybody.” (Havana).

30. **Necessity of partnerships/Non-needed partnerships** - Partnerships are only needed when they help to secure success. If an organization can accomplish success on their own, then collaboration is not needed.

   a. “A key to success is to partner with as many organizations as possible. We have a list that we are already partnering with, but the list is just no end in site. The need is so great that one of our chief priorities is to partnership, build partnerships, build bridges and work together and we cannot do the job, we cannot achieve our mission without that.” (Bishop Lofton)

   b. “And the banks don’t need us to do financial literacy . . .” (Ericka)

   c. “And with her they were pretty comfortable in their situation and she made it know on several occasions that she did not need this partnership and I thought that was inappropriate.” (Ericka)

31. **Parenting-family life-crime (Role models)**

32. **Key quotes**

**Case II: Faith-based and Non-profit Collaboration**

**Perception of the role of the church**

1. **Improving community well being** - the role of the African American Christian church was view as extending beyond just religious teaching to helping the community in any way that was needed including but not limited to the physical upkeep of the community, promoting health lifestyle/nutrition, offering activities and parenting workshops to the community,
promoting sexual abstinence, and supporting the community politically, supporting the
schools, and fostering relationships between residents and fire fighters and police officers.

a. “Every kind of problem. Family problem, you know and of course finances. But if
they need any kind of help they should be able to go to the church.” (Teresa)

b. “I felt that they should offer other than the religiously teach a community they should
give the community a place to go, something to believe in other than just . . . They
should be able to invite the community in to participate in all. Something for the
kids, something for the adults, something for the teenagers, something like that
because when I was coming up the church that I attended then did that.” (Maxi)

2. Religious/Spiritual/Theological Gatekeepers—The role of the African American Christian
church in the community is three fold: it is to be the purveyor of religious beliefs, a Christian
Ambassador—a representative of Christ to the community—and to tell others about Christ.

a. The church is supposed to be the church. That means, we do our very best to do the
things that the Bible says to do in order to do . . my approach is this . . . the bottom line
is we do . . I do everything that I can to lead the people of this church to understand
that what we are doing is doing everything we can to get a fair and open-minded
hearing about Jesus’ claim in the court of public opinion. PW

b. The church’s roles, as I have said, is a steward of that. We are entrusted with the
gospel. We are a vessel, we are the salt and the light that the Bible speaks of and my
favorite illustration is being a, we are an embassy. Christians are ambassadors.
Every Christian is an ambassador from the Kingdom of Heaven. It is the church’s
responsibility to incarnate what it means to be a Kingdom person. That means, I have
always been of the opinion that we need to move beyond just people groups and focus
on people. Period. Who so ever will come. Red, yellow, black, pink, poka dot, whatever. PW

c. “First of all my, I am unashamedly and evokely an evangelical pastor. Without a
doubt Jesus is the answer, I do not care what the question is. Jesus is not “a way” he
is “the way”. (Pastor Jackson)

3. Develop youth programming—Respondents wanted more activities for youth to be anchored
at the church including an after school program, day care, alternative school, and sports
among other ideas.

a. “Like, I would like to see us move this year to an after school program where the kids
understand that this is a safe place.” PW

b. “I would like to see what I call weekday ministries. I would like to see the church
providing low-income day care for single parents that are tying to get it together so
that they don’t have to go out . . a quality daycare where the kids are safe and
comfortable and the parents feel good about it, but their not having to spend their
whole paycheck on childcare.” PW

4. Social services—Respondents believed that the church could/should provide the community
with some social services including health services.

a. “Teach computers. That would be nice. I think that they do have some around here,
but they could learn. A lot of older people like, do not know how to use the
computer.” (Teresa)
b. “I would like to see job training where we are training people you know in just about every job you can think of, vocational training, or partnerships with colleges.” (Pastor Jackson)

c. “Other things for example, one of the things that I have already said is that one of the City partners that come is the directors of faith bailey. They were talking about getting doctors and dentists for back to school physicals. And I wanted to do this here doing the produce mobile. I am willing to do that because the people are here and lets go ahead and reach them. I like to ring our parking lot where people could just go here and find out what is available and network with other helping agencies to help whatever it is an have them come here.” (Pastor Jackson)

Consideration for Partnership Formation-Perception

5. Landscape (Need & resources)-Anecdotally there is the perception that a lot of people are in need of food in the community; however, few are aware of other places the people can get food. The respondents estimated the need in the community for fresh produce to close to half.

   a. “They do not have enough to last them the end of the month. Some people are on fixed income, some people receive food stamps and it is not enough. And other people come to people’s houses, places to eat and they are really not full.…” (Jennifer)

   b. “Because we heard stories about some elderly people on fixed income they only have a tiny portion of the t.v. dinner, right, microwavable, they divide that like for two days. It is almost like infant baby meal and that is when we really dedicate our life and time to do that because that is not much. They were dividing that for two days. People were that desperate.” (Rose)

   c. “I would say more than a third, less than a half. A lot of them are at work places and they cannot be here because it is a Monday, second Monday. Maybe I would say close to 50% could use, but they are not able to be here. (Rose)

6. Theology- For this faith-based organization to engage in a partnership it has to be inline with their theology, or foundation of religious beliefs.

   a. “So you know when a lot of times folks don’t understand the book for most Baptists is very important. We call ourselves the people of the book. We have a standard, that is what the cannon means, it is a standard and that is what we use for ____ and practice. If there is an issue lets go back and find out what the scripture says and then go from there and then do the best we can to model and to make our decision making in line to what the scripture has to say.” (Pastor Jackson)

   b. “There must be a biblical bases.” (Pastor Jackson)

   c. “So I think the first thing is the pastor’s theology [theological] understanding. I think that will dictate, determine, and drive what they get involved in.” (Pastor Jackson)

7. Challenges to establishing partnerships with churches-There are perceived challenges to establishing partnerships with other faith-based groups including jealousy, complexity, and leadership difficulties.

   a. “We have a relationship with the city for what it is worth so churches get jealous of that because they think that we are getting special treatment, but we are not getting special treatment. We are getting treated just like everyone else, but build the partnership.” (Deacon Winters)
b. “We have not had yet a church in the City, in the city limits, now churches outside the city limit are a different story, within the city limits that have helped us do the food depository. So it is just one of those things.” (Deacon Winters)

c. “We have partnerships, the hardest partnerships to formulate are partnerships with churches. That is the biggest thing. Because everybody wants to be the leader. Everybody wants to be the leader.” (Deacon Winters)

Partnership Development

8. **Network, not island mentality** - Partnerships are more likely to form when organizations are part of a network, actively seek out partnership opportunities, and view partnerships favorably.

   a. “That is why I say that I am crazy. If I hear about something going on in the City that I think is significant, I will go check into it. That is the only thing that I would say.” (Pastor Jackson)

   b. “[The high school] recently rebuilt added onto the school. It went form about 1200 students to about 1700 and they expanded. And as part of that expansion they had to close the back parking lots, so, and [the] principal wanted to know if they could park in our lot and was willing to do what he needed to do. Well the partnership that we had had I would have, I have talked about mission teams. They would stay in the church, but we do not have showers here so they would go across the street and take showers, you know in the boys and girls gym and it worked out real well. I could not bring myself to say that I am going to charge you for the parking. I said, “Yeah, that is fine. Whatever.” Then I got a call one day from their maintenance guy over there asking me if I wanted our parking lots sealed and we had it done one time and it is like $6500 to seal and restrip. I said, “I do not have the money. You know the church does not have the money to do that.” He said, “I did not ask that.” He said, “You need to tell me yes or no because they are willing to get over there because [the principal] had factored that in.” (Pastor Jackson).

   c. “No, not that I know of. Faith-based organizations can be incredible strong components of different, certain communities. . . I think they can be a great resource in some communities. They are kind of that central resource people turn to their church in times of need. Sometimes it is the best way to break into those communities and help.” (Josie)

9. **Value of a good reputation** - Partnerships can form through a referral of another community group or institution, when a partner has a good reputation of getting things done.

   a. “Through Calumet City, the food depository, there is a fella that works for the food depository and he lives in Calumet City and they were looking for sites. He approached the Mayor and the Mayor sent him to us. So that is how the partnership formed and since then it has expanded a little bit at a time.” (Pastor Jackson)

   b. “Yes, I have worked at those partnerships is why she would send this guy to me.” (Pastor Jackson)

   c. “So what happens is that if something happens or something they want to be done or they want to involve the church, I can tell you 9 times out of 10 it is something that is going to end up on our door step. . . we do not go outside looking for partnerships at
all. People come to us. It is like pitching an idea, if someone wants our involvement; we heard that you all can get it done. Give us some time, we will think about it, and lets see what we can do and boom, let it happen.” (Deacon Winters)

d. “What the church do and the reputation that it has is something that we just built.” (Deacon Winters).

10. What do you look for when deciding to partner?- There are four main areas of concern when deciding to partner: benefit to the community, reputation of the church, requirements of the project, and the characteristics of the partner.

   a. “I look at what type of benefit it will be for the community. . . I look at it as how will it help folks. . . if it will help folks, but the main thing is how will it help the community? How will it help folks? “ (Pastor Jackson)

   b. “And what type of reputation will it leave us, how will it impact our reputation.” (Pastor Jackson)

   c. “I just wanted to find out how intrusive it was into their personal life. Because I do sit on another community project, or another committee, where there is an extensive intake.” (Pastor Jackson)

   d. “Sometimes the partnership is not good. We don’t be bothered because you are not serious about it. One of the things that we now, lately, now what we are dong is not taking on partnerships where we have to do it alone. Not going to do it alone. You have to be willing to work just as hard as I am willing to work. If you are not going to work just as hard as I am willing to work then I am not going to be bothered with you.” (Deacon Winters)

   e. “As long as the commitment of the person that we partner with is about building the community . . . .” (Deacon Winters)

Identification of Resources
(Hierarchy of resources)

11. Types of resources/capacity of current partner (Descriptive)- Each of the partners brought different resources to the project including in-kind donations, volunteers, food, and physical space to make the partnership work.

   a. “That is when the partnership with the city came in. One time they asked me what we needed and I said we need some more tables. Next thing I know there were 10 brand new folding lightweight tables that showed up. I also mentioned one time that I would like those barricades. A dozen of those showed up.” (Pastor Jackson)

   b. “So now the City helps us with advertisement, tables, the things that we need because now they want to build a partnership because it is a good service.” (Deacon Winters)

   c. “So we provide the, we will open the building up year round. Summer time is not to bad because most folks like to go outside. In the wintertime is when they really like, they come in, we turn the heat on for them, we do not make them wait outside.” (PM)

   d. “If we did not have the volunteers to do the work that they do we would not be able to do the food [pantry]. . . .Every month they come, you might have a few that struggle out, but we have a hand full that are consistent here. Rain, sleek, or snow they are here.” (Deacon Winters)
e. “We provide the volunteers and the actual setting up and tearing down, you know putting tables up and things like that.” (Pastor Jackson)

f. “We have maybe 2 or 3 workers that come from the City.” (Deacon Winters)

g. “Well we are, our big thing, because we are such a small church and our manpower is limited.” (Robbin)

h. “They come from all over. . . Just come in the community. Like I said, we have very few from the church.” (Deacon Winters)

12. Necessity of partnerships - Partnerships are viewed as necessary when an organization does not have the current resources to carry out the program/project.

a. “We absolutely need our community partners. If without our network, we would just be speaking into a vacuum.” (Josie)

Volunteers (Human resources)

13. Personal motivation - Volunteer exhibited a variety of reasons that they decided volunteer their time including a desire to help, socialize, and evangelism.


b. “I just wanted to help. I just wanted to help out. There was a need so . . .” (Robbin)

c. “Well as I say, I got involved because I did not have enough to last me throughout the month and I passes, and I am a person that is a giver. So I would pass food along, a little giver of this or I might make. . one of my grandchildren might come over and one of their friends might come over and you know, I know some folks in the community and homeless people as well and I will fix something and pass it along as well. Off to them. You know. You stretch it. You get blessed in other ways.” (Ruby)

d. “It was nice. I enjoyed it. Talking with all of the workers and the people that we would meet. It was nice. . . and I wanted to mingle with the members anyways and most of the church members be heres.” (Teresa)

e. “Oh yeah. I invited some of the peoples to come back. I know that one lady did come back to the church.” (Teresa)

14. Convenience – It was more convenient for volunteers to give of their time when the location was nearby and they had an opening in their schedules.

a. “It is closer to my home, it is closer to where I live at, it is in my community.” (Jennifer)

b. “Well at the time I did not have anything else to do. I did not have to watch the grandkids and all of the rest so that gave me a chance to come.” (Teresa)

15. Characteristics of volunteers - As with any volunteer experience, there are good and bad volunteers. Good volunteers are committed and can be depended upon to show up, where as bad volunteers are unreliable and they are more self-serving.

a. “And we have had some folks here that would volunteer basically that meant stuffing their car full of stuff. We try to break all of that up . . so the . . challenges are weeding out the folks that are trying to take advantage and getting them out of any type of position where they have access to take advantage.” (Pastor Jackson)

b. “It is the Honor Society that gets to come over. And they have actually been here all summer long, which really impresses me because their faculty advisor brings them over, and I said, ‘What are you all doing?’ They wanted to come and do this. I said, ‘Wow!’” (Pastor Jackson)
c. “but we have a very strong response from the high school across the street, the city employees, the supervisor is participating, and the community through out. They go to various different churches and they feel this is a very strong need and they want to be apart of that. Some people do not go to church at all, but they feel so needed their volunteering, 3 or 4 hours. Hardworking to the other people. Good will to the God. You know. They are willing to do it. So it is, church is not directly reliant on the church members only. We have Westwood College and they need the community for extra credit so they are always use to come and I think their school structure changed, but we have a strong response form volunteers to do participants, very strong.” (Rose)

Decision-making of partnership-Delegated

16. ABC’s of the Produce Mobile (descriptive)-There are many program logistics to the Produce Mobile project including: meeting requirements, monthly reports, restrictions, compliance checks, and number of people served. Power dynamics can be observed in the establishment of the project.

a. “Whereas the Produce Mobile, one of the things that sold me was that there was no intake. The only thing that they have to do is sign in and they can come from anywhere. They are not restricted; they can even come from Indiana. We are very close to the state line. I have had people from as far away as Valprasio, Chestertin, Hazel Crest, . . .There is no restriction on that.

b. “. . over there is all of the records that we keep. They made a record change this year. We use to send all of that up to their office, now we just basically fax the summary to them, but we are required to keep all of the records here if they could call and say that we like to look at your records. You know and that is fine. I have never had them do that. So they will come by and every year we will renew and reaffirm the guidelines and what we are doing. You know, . . , no discrimination, that is basically how it goes.” (Pastor Jackson)

17. Decision-making of the partnership- The partnership decision-making is delegated to the local level. As long as higher-level requirements are met, the day-to-day operations are left to the site partners.

a. “The agency of our becomes its own non-profit organization. So they are able to, as long as it meets our agreement that they are open once a week, everything is being stored correctly, they have correct signage up and everything is functioning well, they are able to make decisions about how they organize their pantry, whether they put together prepackaged bags or if it is more like a market, and how they staff it with volunteers or if they can afford to paid staff.” (Josie)

18. Leadership Style (Power)-The pastor’s leadership style is more like a benevolent dictator, the pastor is careful not to abuse his power, but still asserts his authority when needed. He also delegated authority to a deacon to carry out the partnership and church affairs.

a. “I also make it known that I am in charge of everything, but I do not micro-manage.” (Pastor Jackson).

b. “Well there really is no decision. We just know. Pastor Jackson does not do my work and I do not do his unless he is not here or I am not here. We understand both of each
others jobs and I think that as far as him and I with working relationship is that stay out of my way and let me do my thing and that is it. I think that is pretty much it.” (Deacon Winters)

Tiered decision-making within Church

19. Tiered Decision-making within church (Power)- A tiered system of decision-making exists within the church: important financial decisions require a conversation with the congregations, but influential congregation members are used to make informal decisions.
   a. “From, we start with a thought, maybe a conversation, then we have to go to church boards, before the deacons, go through those, go to the congregation, vote on it and its that.” (Deacon Winters)
   b. “You know, find people in the congregation that will help, that are influential and ask them what they think.” (Pastor Jackson)
   c. “And major decisions, really big decisions, I will go to the mat and say, ‘We really need this. We need to get the congregation together and talk about it.’” (Pastor Jackson)

Collaborative team decision-making at GCFD

Very different from decision-making with FBC-delegated decision-making (tiered)

20. Decision-making GCFD- Decision-making at GCFD is a collaborative process involving all components of the agency.
   a. “It is definitely more collaborative. The strategic plan there were planning groups involving individuals from all over the organization. All departments working to brainstorm, collect data, and it was about a 4-month process for the strategic plan, but instead of, in addition to the internal discussion, our board was heavily involved and our Chief Operating Officer was at the helm there and overseeing all planning groups. But yeah, it literally took everyone.” (Josie)

Identifying Impact of Organizations on Community

(Effective Organizations) have a demonstrable positive impact on their target population

21. Impact of FBC on community- The impact on the community was felt in a number of ways including religious activities, social activities, social service assistance, political support, and institutional support.
   a. “We have World Changers. Once again we did not participate this year, this has been a kind of a crazy year for us, but in years past, World Changers has come and did work in the community, Harvey, what is that North Chicago that is nearby, and I think in Lansing, building projects. They put roofs on one of our member’s homes. They did some rehabbing at a home in I think it was Harvey. And I can’t think of all the other projects, but what we as a church would do is make sandwiches for them everyday and transport the sandwiches to the workers.” (Robbin)
   b. “We had a carnival here on the churches premises, . . cook out on the church premises, . .” (Robbin)
c. “Some monetary. The pastor is very good. You can go to him with concerns and he will do whatever is possible for him to do.” (Maxi)

d. “So we impact the community in every aspect, in that the community can depend on us if something were to happen, but how can we, the problem we are trying to figure out is how we can transform that into membership.” (Deacon Winters)

e. “I think people will talk about what we do for fun, for what we do as far as the community is concerned. Like some of the block parties that we use to do in the past, the things that we might offer here, but as far as membership wide, there is no impact. What the church do and the reputation that it has is something that we just built. Butt does that co-exist with membership, no. Because we are not, we do not do things to build, I mean some things we might do, it is all about promoting the church. The church needs to get its name out, but you have to keep on doing it.” (Deacon Winters)

22. Impact of FBC on congregation-

Impact on the congregation was seen as a mixed bag of being unsure of the impact to acknowledgement of some religious/spiritual impact on congregation.

a. “Actually, I do not know. I don’t know. Sometimes I feel as if it don’t, sometimes I think we do, but more so I think that we do. It is a spiritual thing, I don’t know. I just don’t know.” (Deacon Winters)

b. “I have been impacted because it is helping me give of myself and showing me that I can do more. That kind of thing that uh, you are not just expected to attend church, you are expected to do more.” (Maxi)

c. “I think they give them a little hope. That is what they are looking for. Everybody is. We try to do that.” (Teresa)

d. “They listen to the needs of the members, some members have family issues and stuff. We go to Bible study and they stress the things that are going on in their family and then they put it on the church daily weekly, um, have prayers for all of the members families and stuff. That is pretty good. I like that.” (Jennifer)

23. Impact of GCFD on community-
The biggest impact of GCFD on the community is through the supply of food to local residents; however, they also impact the community through knowledge of federal resources that they help to funnel down to residents.

a. “Hopefully it is impacting them in a positive and substantial way. Providing a resource to food as well as other federal benefits that they might not be aware of and I think it builds that community up.” (Josie)

b. “Hopefully we are providing adequate support knowledge to our agencies so that they can in turn educate clients so if a client comes in and is been coming in for months and had been getting maybe their grocery for that week or for that month, that pantry coordinator or someone taking their information down realizes that they probably would be eligible for food stamps and the person maybe has never thought of it or utility assistance, free daycare, housing opportunities, trying to connect people with as many resources as is possible.” (Josie)

Identifying Benefits of Partnership to Partners (Win-Win partnerships)
24. Benefits to partners – There are clear win-win benefits to each partner for participation in this collaboration.
   a. “I think, with the college, when they come over here they get to see the reality of the way some folks live. I think it helps them really shape their understanding if they are in the criminal justice or any of the social science field. . . they can come over here and see folks that are really needing help.” (Pastor Jackson)
   b. “We have Westwood College and they need the community for extra credit so they are always use to come and I think their school structure changed, . . .” (Rose)
   c. “Well just helping us get the food out is the first benefit and then connecting us with the different communities so having a channel that we can work with the people that we can work with in that community. Yeah, we need to get food out quickly as it comes through our warehouse, but being able to have a partner on the ground to work with as we build up advocacy initiatives and get involved with the cycle of poverty and hunger as a symptom of that.” (Josie)

25. Benefits to church- Enhance reputation of the church, increased church membership, and spiritual blessings are a few of the benefits accrued to the church.
   a. “We being the church. This is a cup of cold water in Jesus’ name. James stuff. You see, the poor you will always have with you. This is one thing that the church needs to be involved in. So there is a spiritual blessing on the church and the folks that participate in that.” (Pastor Jackson)
   b. “Hopefully that will bring more members in, that is what I thought would happen and it has. A few of them have come in.” (Teresa)
   c. “People come and take advantage of the activity and we want that, but we, well just go to get to working us to draw them on a more permanent basis. . . Yes, draw them to church. And not just so that we have numbers in the church, but that we are building Christ’s kingdom.” (Robbin)

26. Benefit to community – Those in need of free fresh produce have consistent access.
   a. “The benefit for the people that come is that they get stuff that they might normally not be able to get and if I can provide a meal to help them, that may free up funding for something else.” (Pastor Jackson)
   b. “I was in need for more food for myself and then I had enough food to pass on to my grandchildren.” (Jennifer)
   c. “I think consistency. That is what I see. Consistency. I think the community feels that here they can receive fresh produce here and I think that it is so consistent. . . It is consistent.” (Yolanda)

Organizational Goals (Partnership aligns with partners organizational mission)

27. Goals of GCFD- The overarching goals of GCFD are to become an expert on hunger issues and to raise awareness of the hunger issue while supporting and nurturing their networks.
   a. “Building and supporting community responses. I think is one of our standout goals so being a resource to our community as well as our donors and Chicago at large. Trying to be an expert on this issue and trying to leverage that decision both to raise more funds and more food to distribute. But also to support our networks. We really are only as strong as our smallest or as our smallest pantry. I mean, our member
agencies help us to reach thousands and thousands of people, so building those relationship are critically important as we move forward.” (Josie)

Case III: Faith-based without partner (non-collaboration)

1. **Partnership not needed**- Depending on what the goal is, partnerships are not needed because the resources to carry out the goal were already available. For example, to create an after school program, one individual’s perception was that there were enough human resources—students, parents, and teachers, to make it happen. (4)

2. **Partnerships needed**- two board members, one parent, and two administrators all thought that partnerships would be necessary to accomplish their goals. It was suggested to use partnerships for small and large goals—seeking corporate sponsorship for the new facility, partnering with senior organizations and the black fraternities and sororities to offer scholarships, to partner with senior citizens and alumni of SOC to volunteer hours and to also partner with local community groups. Although SOC currently receives in-kind donation of space from SOBC, it does not appear that they consider SOC a partnership with SOBC. (15)

3. **Expansion/New School Programs**- There were many and varied additional roles that respondents would like for SOC to take on including expanding performing arts and/or become a performing arts school; exposing youth to green technology and green industry; offer special education classes, and college prep courses; offer after school programs; extra-curricular activities including a guys group. At the administrative level, having computerized grading system, school IDs, school website, and school email addresses, as well as sports teams at SOC. (20)

4. **Community Enhancement Goals**- SOC hopes to enhance the community in a number of ways including improving the quality of life of residents through the new wellness center, day care, field trips, and preventive medicine; through offering scholarships to community residents as Phoenix residents are not well represented currently at the school; and through building relationships with students and parents. Presently, SOC brings positive recognition to Phoenix, it is inclusive of the community in the school’s activities, it helps its students achieve success, and the school is visible in the community, especially during warmer months when they do activities outside. (15)

5. **Vision**- The vision of this school is to be the premier school in the state. A place where African American children can receive a quality education in a safe environment. To be a light in the community. Everyone, from the board members to the administrative staff, to the teachers, and to the parents and students have bought into the vision of this school. Many have joined the ranks at the school because they believed in the vision put forth by the founder and executive director. (33)

   a. Mission is to “provid[e] for our students an education that will develop them spiritually, emotionally, physically and intellectually to their maximum potential. We will assume a leadership role in raising the aspirations of the communities which our students are integral parts in order to stimulate a genuine quest for knowledge and for moral, ethical, intellectual, and educational integrity.” (Student Handbook)
6. **Culture**-The African American root of this school is expressed during the annual Black History Presentation. The school is 100% Black/African American; therefore, it lacks racial and cultural diversity [check]. (5)

7. **Decision Making (Context & Procedure)**- Decision-making at SOC is top down. At the top are the school administrators, not the Board. It is the 3 school administrators—Executive Director, Associate Director, and Dean of Students—that make the decisions regarding curriculum, policy, and students. The board is then informed of their decisions. It is the job of the board to be supportive of the direction that the ED wants to take the academy. The teachers and staff also support the decisions made by the administrators. Although decisions are made at the top, there is room for teachers to make refinements to those decisions (27)
   a. “We, we actually, you know, we sit down, we have a discussion, um, you know, we talk about it, but ultimately, that, whatever decision Dr. [Washington] makes at the end of the day, that’s, that’s what we go by.” (Rev. Gardener, Associate Director).
   b. They’re from the top. From the top, we can always go in there and ask a question or ask, you know, give some suggestions, but they’re from the top, but they’re not made in stone. If you go in and say that um ‘I know you’re doing it this way, but can we do it this way?’ and give a suggestion, if the suggestion is viable for all people concerned then they will show leeway.” (Stacy, teacher)

8. **Fundraisers**-To keep tuition low, the school supplements its revenue through fundraisers. The Scholastic Book fundraiser was specifically to provide teachers supplies in the classroom, while the Box Top and Skating party was to provide funding to upgrade the computers in the computer lab. Also, SOC wants to identify corporate sponsors to support the construction of a new building. The need for fundraisers to support the core functioning of the school—classroom supplies, equipment, and building—hint at the shoestring budget of the organization. (32)
   a. “For each of the 4 methods of collecting or earning the box tops, you can earn 20,000 dollars per year so that is 80,000 for the school year that we could get every school year for [SOC] through these different ways of Box Top. You can also, a lot of this is done online, you can check the school earnings.” (Parent-TJ)
   b. “. . . so as we talk about corporate sponsors, so if anyone who has a company, if Nike wants to be a sponsor of the gymnasium, we will call it Nike gymnasium. If there is an Advocate Health Care wants to sponsor our Wellness Center, there is an Advocate Care Center at [SOC] Baptist church. I don’t care just bring the resources on.” (Executive Director).

9. **Communication**-Communication seems to flow up the chain of command, even though there is an open door policy to all administrators. (6)
   a. “Um, decisions, well basically we all have an input in um in decision making, however, of course, like what we say then we will bring to lets just say Rev. Gardener, then um after Rev. Gardener listens to it, whether he wants to add or take things away from what we are discussing, then he will take it to Dr. Washington and then he has the final say so.” (Madison)
   b. “We also solicit your ideas. If you have some ideas and you say well I wish my child’s school had this, talk to Rev. Gardener, he will write it down and we will
come back to it at our meeting. So don’t feel like, all your ideas will be taken into consideration. We don’t know everything.” (Building committee member-Damon)

10. **Student retention**- Student retention is a critical issue for SOC when students reach high school age. Many students would prefer a larger environment and one that offered extra-curricular sports. Because space, small student body, lack of cultural diversity, and lack of sports challenge SOC, retention of high school age students is difficult. In the 2010-2011 school year there were only 10th and 11th graders. (17)
   a. “We get kids typically to start leaving when they get to high school because they want a bigger environment, more sports, because we do not have a bunch of sports, we don’t have a bunch of the extra-curricular activities that the other schools have. That is kind of the challenge there.” (Teacher-J)
   b. “Probably the uh social, the how would I put it... the small classrooms uh, can’t think of the word, doesn’t allow um the social network of, of, versus the regular school.” (Parent-E)

11. **Reputation**- The school is perceived to be a great place to educate young African American children, especially young African American boys, because of the discipline, positive male role models, religious values, genuine care, and academic excellence. (20)
   a. “so when parents bring their child here they know the principal cares. Rev. Washington cares.” (Teacher-Stephanie)
   b. “I can also say that because they’re black men is another reason I have kept my son here, because I think that, you know, our boys need to be raised and around black men more than that typical school has that white female teacher, you know that’s the real deal (Grandparent-Sydney).
   c. “Phoenix, SOC, our kids have consistently performed exceptionally well in the SAT exam. Those that come through our program, usually score high.” (Pastor Washington)

12. **Lack of Marketing**- advertising for the school is by word of mouth only. It is believed that if the school put money into marketing, then it would produce better results for the school, especially because it is located in an obscure suburb. (8)
   a. “One thing that I would say that I always wished they would do, outside of getting a new building, a bigger building, because that is in the plan, is I think they could market the school. And in marketing, putting something on the radio, putting something because most of our kids are here by word of mouth, and word of mouth is a great tool of marketing and I realize that and sometimes in many cases it is the best tool, but sometimes if I think a lot of people have no clue that the school exists because there is no word in the media there is no word of anything and we do great things here that to me are media worthy things that nobody ever hears about. Yeah it is like a city being hidden, you know and so kind of what it is. It is kinda just word of mouth and I think marketing could really, really open up the doors and help us out in a lot of ways.” (Teacher-Yolanda)

13. **Financially challenged**- The school is challenged financially because it is a small school, meaning only 98 students enrolled for 2010-2011 school year. Leadership of the school was previously opposed to external funding. This position did not allow the school to
supplement their tuition-based revenue with government, foundation, or corporate grants. (16)

a. “I think our biggest challenge for the Academy is our families, especially financially. It is a hardship on, you know, it is a hardship on our community to keep, especially a black child in a small setting, in a Christian environment, in a private school.” (Secretary-Lacey)

b. “But in the beginning he did not want anything from the outside coming in. Meaning, why don’t we try for this program to get funding for blah, blah, blah. No, I don’t want that because I don’t want people in here telling us how to run the school. I don’t want…” (Teacher-Madison)

c. “The challenge is always in the areas of having the necessary finances to be solvent. And that is always an on-going struggle given the fact of the change in the economy and that is a struggle. And so we try to keep the tuition low enough so that parents can afford it as compared to having it so exorbitant at the same time that means we have to really watch our budget and make sure that we stay with in the scope of that because all of our salary is paid through tuition.” (Pastor Washington)

14. Religious value system-Prayer, scripture readings, religious singing, and religious moral lessons are constantly exercised among the teachers, leadership, and parents.

a. It’s really, really hard to get them to understand how important it is to respect authority. But I just try to keep telling my kids and teaching my classes, I don’t care what grade level I have, the Bible says that you have to honor and respect authority and whoever is put in charge of you had authority over you and when you over step that bound, when you, when you disobey them, you disobey God. Because that’s the word of God. You know your job ultimately is not to please me, it’s ultimately to please God. When you please God you’re going to please your teacher, your leader, your pastor, you know, you just, you will. (Teacher-Samantha).

b. “Let us pray. Gracious father we once again thank you for this day, we thank you for allowing us to make it here safely as we travel down the highways and byways. God we just thank you for your goodness and your mercy. God you are so good to us and we just say and take this moment to say thank you.” (Associate Director-Rev. Gardener)

15. Parental Involvement-There is varying levels of participation by parents with the school. Although the Town Hall meetings (PTA meetings) are sparsely attended (between 9-15 parents), there appears to be a core group of parents that attend and are actively involved with the Town Hall. However, issues related to students dress code, homework, study habits, and school supplies seem to be contentious matters because the teachers and administrators feel that parents are not conscious/diligent enough about these items. All parents are not perceived as holding up their end of the contract as far as involvement in their child’s education. (44)

a. “I do attend the Town Hall meetings. I have been on uh trips with them. I have provided um food and sold items in their fundraisers. They do taffy apples, they’ve sold lollipops. I’ve worked with the Boy Scouts over there. I’ve served food, so I do tend to be active. Um, that allows me to see how my grandson
really, when he is there how he interacts with the other kids and how the teachers are with him.” (Grandparent-Sydney)

b. “I think we need, we fall into the ‘I can’t, I can’t, I can’t.’ People do what they want to do and what we allow them to do they will continue to do and the problem that I have in my . . . class is that my girls are on that titter totter age right now and they want to do what the older girls are doing. They see them walk around here with all kind of things on, but when they walk in my door, I go strictly by the handbook. Take it off, go to the bathroom, take the leggings off, you have tights on you are fine, you will survive. ‘Oh, well, they let them do it. They let them do it. They let them do it.’ If it is going to be printed in the handbook, what I told them, you have to learn to follow what is printed in black and white. If it is printed in the handbook then you need to follow it. That is in my classroom, everybody else does whatever and it is allowed, it is ok, but it causes problems.” (Teacher-Bethany).

c. “They are not as involved, when it comes like to the homework, they don’t want to, nobody, nobody wants to sit down and do their homework with their child anymore. I say, I could say, you are not going to get credit if this homework is not signed by your parent. You know I still have parents that don’t sign their children’s homework. In order to show your child what type of student they need to be, it is kind of like you need to be an example for your child.” (Teacher-Yolanda)

d. “They gonna need a compass, they gonna need protractors and rulers. . . it, it really irritated me to, to the utmost when I see kids with expensive cell phones, I got this old ragged, they don’t even make this anymore, this what I have and I see kids with iPhones and they can’t get a compass and a protractor. Boy you talking about pitchin’ a fit, it makes me crazy as all get up, I don’t, don’t understand that, the mentality. You get the kid all this expensive equipment and you can’t get ‘em a compass and a protractor. . .” (Pastor Washington to parents at Town Hall meeting).

16. **Teacher-Teacher relationships**-are pretty friendly relationships for the most part. Most of the teachers are or were members of the church. Through this association, they were familiar with each other before working together. Even given these overall positive relationships, things could get rocky at times. (19)

a. “It is a great place to work. I grew up here from the church and so um, part of the things that helped to pull me in too is that I had relationships to people who were already here.” (Teacher-Yolanda).

b. “Even though I’m an insider a person who is a member of the community, I’m also an outsider because I’m not a member of the church here and they’re more familiar with each other, than I am with them.” (Teacher-Stephanie)

c. “I think sometimes in our meetings, not in the overall day, but in our meetings, some of it can be a little negative. Some of the teachers can have a negative disposition and I hate to say it, but it can be crabs in a bucket mentality. I know so much, I know so much, but I am not going to share it with you because you know, I want to have one up on you.” (Teacher-Yolanda)
17. **Church/School relationship**- The church body is very supportive of the school. The school is within the church facility and the church does not charge the school rent or utilities. Church members have sponsored students to attend the school and church members regularly attend events sponsored by the school. (25)
   a. “By providing rent free, providing the facility, and by giving us the, occasionally, financially as well as moral support. But they are two separate entities. So the school is a separate entity and it does not come under the jurisdiction of the church in terms of how the school is run. So the church has no control or relationship with the Academy in that sense. We are simply housed within the church building.” (Pastor Washington)
   b. “The members come in, you know, if its is nothing but to read with the children, to go on field trips, whatever they can do to assist the teachers. They come in and freely give their time and talents. We have some retired teachers who come in and do in-service with the teachers, wherever they can help. So the church is there to help and support the school.” (Secretary-Lacey)

18. **Strong Leadership**- The school is lead by the executive director and the associate director on a day-to-day basis. Their combined leadership styles are well received by the board members, teachers, and parents. They have been characterized as open, leading by example, having clearly stated expectations, intimately invested, laid-back stern, and loving and sensitive, among other positive attributes. (74)
   a. “Rev. Gardner is a very good leader. He is very open, it is not black and white for him.” (Lacey)
   b. “He’s a very balanced leader I should say. He know when to be stern, when to hold back, you know. You know so it’s that’s what I would say. I think over the years because he’s been a leader so long as well as his attributes as pastor uh it only enhances his ability to lead a school, be a director of a school.” (Secretary-Lacey)

19. **Curriculum**- The curriculum used at SOC is ABEKA. It is Christian-based accelerated curriculum believed to be a strong contributing factor to the superior quality of education at SOC. (21)
   a. “Our curriculum is a little bit more difficult than those of the public school and other Christian schools. ABEKA curriculum is, it is not for, it is for the advanced. It is for the fast, the fast learners and it is for those students who like to be challenged or for those parents who want their child to be challenged. And sometimes the parents don’t understand, they don’t understand that we, it is a high-strung curriculum. You are not just going to come home with one sheet of homework. We go through a lot of stuff during the day so in order, so they can come back the next day and do it effectively, that they have to do their homework.” (Teacher-Yolanda)
   b. “. . .there is no comparison. Most of the kids who leave here, even in the surrounding communities, when they leave here, they’re sitting in class bored, you know, and most of the students who leave here in eighth grade go onto high school, they’re placed in honors classes. And then most kids who leave here in high school, well, their senior year, they typically have to take classes over at South Suburban, and when I say ace, their English and Math, college math courses, don’t even compare, even at South Suburban.” (Rev. Gardner)
20. **Teacher/Student Interaction** - This is a complicated relationship. It can be both positive and negative. Students do come to their teachers to share their personal life concerns, students do utilize the open door policy, but at the same time, teachers can struggle with favoritism, treating students fairly, and correcting students without nagging, fussing or emotionally wounding students. The school environment has more of a family feel, with teachers appropriating parental roles too. (22)

a. “...we just gotta be careful because these kids are are going to look up to us and respect us, or they’re going to be broken hearted by the same . . . person and destroyed” (Teacher, Samantha)

b. “And being more graceful, be more graceful at the approach. Not so rough and ridged with them, you know, they get enough of that, they get enough, they get enough. And then like Pastor always say, you tell them one time, you tell them and you don’t just keep burying them in the ground you know, hacking away.” (Rev. Gardner)

c. “... my students have my phone number, my home number, so if they need to call for an assignment, or if they need to call because they do not understand something they can do so.” (Teacher-Madison).

d. “... the relationship is... like close knit. They know that they can come to us and tell us anything and you know, we won’t, well I won’t judge them. It is kind of like a family. It is like a family relationship.” (Teacher-Yolanda)

e. “I see a lot of ... the kids or the children, really they just want to be loved. ... [X grade] is so lovey dovey and needy and they always want to touch you, hold you, you know. ‘We love you. I love you too, get our work done.’ You know, literally, they are like, doing an assignment and all of a sudden you will hear, ‘I love you Ms. ____.’ I love you too, are you done with your work?’ ” (Teacher-Yolanda).

f. “And when those girls came in there that was the most, I mean it was just, calm. They received that information and they were able to move on and say, hey I need help. I am dealing with something I don’t know how to deal with, I have taken your testimony and now I can, I have a little bit more faith, a little bit more guidance, a little bit more understanding, and I can move on to the next thing, day by day. I have a mailbox over there. I get all kinds of things that people are dealing with from your class period to the next class period. They knock on my door all day long to put something in the mailbox because something happened from this class period to the next class period and they don’t know how to deal with it.” (Teacher-Bethany).

21. **Student/Parent expected roles/responsibilities** - Students are charged with learning and implementing good study habits and parents are expected to re-enforce these study habits at home. Parents are also responsible for ensuring that their child is in proper uniform. Parents are expected to support the educational process of their child. (9)

a. “I do look at his homework, his mother, everybody in house, he has a very good support system. He does work hard, he understands the importance of it and we stress to him, you know, that C’s are just not, it’s okay, but it’s really not acceptable. So we, we sorta stick with that pattern with him.” (Grandparent-Sydney).
b. “. . making sure that your students know the difference between studying and doing homework. And there are some basic things that they can do to help them study, whatever the lesson. I’ll just use the example of math. . . just take the sample problem, write the sample problem down, close the book, and do that problem, open the book, check to make sure you did every single step. If you mess up, close it again, keep doing it until you perfect the sample problem.” (Pastor Washington at Town Hall meeting).

22. Rationale for founding school—The school was established because the executive director did not like the condition of public schools. He did not think that African American children were getting the quality education that they needed. (11)
   a. “For the, well I serve on the North Central Accreditation committee and I saw the need for a um to provide some education for our children. When I saw that they were not getting the nurture and the discipline that was necessary and so vital that they are going to be proficient academically and to make some contribution to society so that was a cry, there was and to provide an environment where they were not only receiving the academic preparation, but also getting the spiritual and moral guidance.” (Founding Executive Director—Pastor Washington)

23. Teacher/Parent Relationship—Teachers and parents partner together to meet the educational needs of the students. However, when some parents are not fulfilling their expectations/roles at home, it can negatively impact the classroom, then the relationship can become strained and teachers may view them in an unattractive light. Interestingly, parents who are more involved with the school view their relationship with teachers more positively. (34)
   a. “With it being a private school and a small school, I try to keep in contact often with my parents and they too have my cellphone number and they too know if they have any questions, they can simply call. Sometimes it is notes to say, ‘Hey can you keep up and just send me a note to let me know how my kid is doing?’ If I have someone who is a repeat offender, not doing homework, I can call in the middle of class. I have that together and we are going to work on that. So we keep constant communication so that the parents is not finding out when it is time for the report card that my kid is failing, that my kid is in trouble, so they know that before hand so that we can work together to do some things.” (Teacher—Madison)
   b. “I think the more we partner together as teachers and as parents, because I have parents who are involved and they want to make sure, that their child is getting it. I offer, you know, I told my students after school you come see me, I offered tutoring, if you want, if you need some help, you have teachers here who care and are concerned about our students. So we just want you to partner with us and make sure that they’re doing what they need to do to improve and let’s finish off the evening, the school year with a bang.” (Rev. Gardner)
   c. “Which goes back to parents not really putting in that extra effort. It’s all about the parents. Oh my goodness. It irritates me. It really does, they don’t really understand that they are doing a [in] injustice to their child. You know it is only so much I can do. It is only so many times that I can keep them out of gym so that they can be up to par with the rest of the students. It is only so many times
that I can make them have a silent lunch for not doing their homework. It is going
to get to a point where the kids are going to say “I don’t care” and I don’t want
them to have that attitude so I try to be that um, what the parents lack I try to pick
up. Even though I don’t have any kids, I feel like I have 12 kids, I really do, I
really do.” (Teacher-Yolanda)
d. “His teacher last year, I really had a great relationship with her because she would
call and want me to go on field trips and want me to bring things and then I would
respond to that. This year, the teacher is um, she is a good teacher, um she has
been very, she’s been much, much more hands on. Like for his science project,
um and defining exactly what her goals were and what kind of things. So I’ve
been um interactive with her as well, so I think I get along okay with the
teachers.” (Grandparent-Sydney)

24. **Leadership/Teacher Relationship**—Leadership and teachers have a good relationship: it
is supportive, respectful, open, and professional. For the Associate Director and many of
the teachers it is even a friendship too. (13)
a. “They have an open door policy with all of the teachers here, if there’s a problem
we’re having with a parent they don’t mind talking about it. They’ll give us
suggestions with the parent. Um and they’re very friendly because they see our
purpose here as well as we see their purpose here, you know, so they’re, they’re
pretty good as far as that’s concerned.” (Teacher-Stephanie).
b. “I think we have, you know, a pretty cool relationship. I mean, we’ve all grown
up together, so it makes it a little unique in this place, that we, we all know each
other. I mean, you know, we all grew up together and, you know, separating, and
my biggest one initially was separating, you know, our friendship, you know, and
work. So, it hasn’t always been easy, still not that easy, but it, it’s manageable. I
think there’s a, there’s a level of respect. . . .” (Rev. Gardner)

25. **Teacher Credentials and Tenure**—Not all of the staff are certified teachers, however,
some are in grad school and doing teacher certification. The newest teacher was hired 4
years ago and there are teachers and staff that have been employed at the school for 16
years and longer.
a. “There is really not a process for certification . . . .We have several in grad school,
doing teachers certification.” (Pastor Washington)
b. “I am in grad school to get my Master’s in Education, elementary ED . . . I know I
am gong to learn so much and I know that everything that I learn I am gong to
bring back here.” (Teacher-Yolanda)
c. “Where’s my plaque at? Sixteen years, it’s been sixteen years.” (Rev. Gardner)
d. “I look at it and go wow! It has been a long time. I have tried to leave many
times, but they always call me back. I actually had been hired somewhere else
and Rev talked me into coming back so I am still here. 16 years later.” (Teacher-
Madison).

26. **Parent-Leadership relationship**—Positive relationship between the parents and the
leadership.
a. “Oh I think it’s great, I mean you know, they, they’re there, they listen, you know,
that’s one of the reasons I chose the school because I think these guys are, are
great you know.” (Joseline)
27. **Board-leadership relationship** - Positive relationship between board and leadership of school.
   a. “I think it’s a, a very close relationship in terms of us trying to support them in the ways that we can and them also, you know, giving us the support and the necessary information that we need. So it’s a very good relationship.” (Board member-Madison).

28. **Board-Parent relationship** - There is two different perspectives on this relationship. One board member believes it is a good relationship and another believes it needs work. The truth is probably somewhere in the middle.
   a. “Needs work.” (Board member-Damon)
   b. “I would say that, that’s um also a great relationship too. I know we have the community, the Town Hall nights were we try to get established that good report with parents as well as the faculty. So it’s kinda like a nice powpow for everyone involved there. It’s been really good.” (Board member-Raymond)

29. **Board-Teachers relationship** - Perceived to be a good relationship between the board and the teachers. However, at least one teacher was unsure of their existence. (3)
   a. “I think that would be a pretty good relationship as well. Because we try to just stay connected and keep abreast as best as possible of the things that’s going on within the school system.” (Board member-Raymond).
   b. “I am probably one of the teachers at this point that is least connected, when you do an interview with someone else, they might go, “Oh, we have a board” and they might have one. And I don’t know simply because my schedule is so crazy.” (Teacher-Madison).
APPENDIX L: CONDENSED CODE BOOK

CONDENSED CODE BOOK

Case I: Faith-based and For-profit partnership

Benefits of Partnerships
- Credibility/Organizational Legitimacy
- Organizational capacity building

Power Imbalance
- Development Process
  - Goals
  - Objectives
  - Scope
  - Outcomes/End Results
- Quality of relationship
- Lack/Absence of trust

Type of partnership
- Working collaboration (Dependent partnership)
- Benevolent dictator (Dictator partnership)
- Non-needed partnership (Independent partnership)
- Necessity of partnerships/non-needed partnerships

Roles of partners
- Roles, responsibilities, and expectations different

Prequalification of partners
- Capacity of partners
- Credentials/Expertise of partners
- Funding
- Knowledge
- Influence
- Reputation

Precursor to partnership
- Networks
- Bridging partners
- Broker
- Role of the church (perception)
- Common good

Case II: Faith-based and Non-profit partner

Perception of the role of the church
- Improving community well-being
- Religious/Spiritual/Theological gatekeepers
- Developing youth programming
- Social services

**Consideration for partnership formation - Perception**
- Landscape of need and resources
- Theology
- Challenges to establishing partnerships with churches

**Partnership development**
- Network, not island mentality
- Value of a good reputation
- Benefit to community
- Reputation of the church
- Requirements of the project
- Characteristics of the partner

**Hierarchy of resources**
- Types of resources/capacity of current partner
- Necessity of partnerships

**Volunteers (Human Resources)**
- Personal motivation
- Convenience
- Characteristics of volunteers

**Decision-making of partnership - delegated**
- ABC's of PM (Negotiation of contract)
- Decision-making of partnerships
- Leadership style

**Tiered decision-making within church**
- Tiered decision-making within church

**Collaborative team decision-making at GCFD**
- Decision-making at GCFD

**Impactful Organizations**
- Impact of FBC on Community
- Impact of FBC on congregation
- Impact of GCFD on community

**Win-Win partnerships**
- Benefits to partners
Benefits to church
Benefits to community

Organizational goals
- Goals of the GCFD

Case III: Faith-based without a partner

Collaborative spectrum
- Partnerships not needed
- Partnerships needed

Effective Management
- Vision
- Decision-making (context & procedure)
- Communication
- Strong leadership

Quality product/service
- Culture
- Student retention
- Reputation
- Religious value system
- Curriculum
- Teacher credentials and tenure

Budget
- Fundraisers
- Student retention
- Lack of marketing
- Financially challenged

Expectation of Parental roles
- Parental involvement
- Student/Parent expected roles/responsibilities

Internal Cohesion
- Teacher-Teacher relationship
- Teacher-Student interaction
- Teacher-Parent relationship
- Leadership-Teacher relationship
- Leadership-Parent relationship
- Board-Leadership relationship
- Board-Parent relationship
- Board-teacher relationship

External support
- Church-School relationship

Altruistic Motivation
- Rationale for founding school
APPENDIX N: COMBINED CODE BOOK

COMBINED CODE BOOK

Crisis

Social, Economic, or Political environment

Motivations

Altruistic Motivation
  ❖ Rationale for founding school

Primers

Perceptions about landscape-Need and Resources

Perceptions about role of the church-Theology

Perception of the role of the church
  ❖ Improving community well-being
  ❖ Religious/Spiritual/Theological gatekeepers
  ❖ Developing youth programming
  ❖ Social services

Perceptions about partnerships

Consideration for partnership formation-Perception
  ❖ Landscape of need and resources
  ❖ Theology
  ❖ Role of the church (perception)
  ❖ Challenges to establishing partnerships with churches

Precursor

Network/Intentional Relationship

Broker

Bridge Builder

Convener
Network, not island mentality
Value of a good reputation

Precursor to partnership
- Networks
- Bridging partners
- Broker
- Common good

**Partnership Development**

*Type of project*

*Prequalification of partners*

*Type of partnership*

*Type of partnership*
- Working collaboration (Dependent partnership)
- Benevolent dictator (Dictator partnership)
- Non-needed partnership (Independent partnership)
- Necessity of partnerships/non-needed partnerships

Collaborative spectrum
- Partnerships not needed
- Partnerships needed

Partnership development
- Benefit to community
- Reputation of the church
- Requirements of the project
- Characteristics of the partner

Prequalification of partners
- Capacity of partners
- Credentials/Expertise of partners
- Funding
- Knowledge
- Influence
- Reputation

**Effective Management**

- Vision
- Decision-making (context & procedure)
- Communication
- Strong leadership

**Internal Cohesion**
- Teacher-Teacher relationship
Teacher-Student interaction
Teacher-Parent relationship
Leadership-Teacher relationship
Leadership-Parent relationship
Board-Leadership relationship
Board-Parent relationship
Board-teacher relationship

Budget
Fundraisers
Student retention
Lack of marketing
Financially challenged

Quality product/service
Culture
Student retention
Reputation
Religious value system
Curriculum
Teacher credentials and tenure

Power Dynamics

Agenda setting

Power Imbalance
Development Process
  Goals
  Objectives
  Scope
  Outcomes/End Results
Quality of relationship
Lack/Absence of trust
ABC’s of PM (Negotiation of contract)

Roles of each partner (power dynamics)

Expectation of Parental roles
Parental involvement
Student/Parent expected roles/responsibilities

Roles of partners
Roles, responsibilities, and expectations different
Hierarchy of resources

Types of resources/capacity of current partner
- Necessity of partnerships

Volunteers (Human Resources)
- Personal motivation
- Convenience
- Characteristics of volunteers

Decision-making

Decision-making of partnership-delegated
- Decision-making of partnerships
- Leadership style

End results/outcomes

Win-win partnership

Aligns with all partners organizational goals/mission

Organizational goals
- Goals of the GCFD

Benefits to partner organizations

Benefits of Partnerships
- Credibility/Organizational Legitimacy
- Organizational capacity building

Benefit to target/community

Win-Win partnerships
- Benefits to partners
- Benefits to church
- Benefits to community

Measurable, sustainable impact
VITA

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Dissertation Committee: John J. Betancur (Chair), Lena Hatchett, Phillip J. Bowman, Douglas Gills, Curtis Winkle and Phillip Ashton

08/03-08/06  Master of Arts in Community Psychology and Social Change, Behavioral Sciences and Education, The Pennsylvania State University

Master’s Thesis: “Community Organizing Through the Black Church”

Thesis Committee: Kamini Maraj Grahame (Chair), Felicia Brown-Haywood, Kenneth Cunningham, Clemmie Gilpin

08/99-08/03  Bachelor of Arts in Psychology, minor Spanish, Division of Social Science, Truman State University Cum laude

RESEARCH/TEACHING INTERESTS

Community Development/Organizing | Faith-based Community Development | Sustainable Community Development | Urban Agriculture | Intersection of the Built Environment and Public Health | Economic Development | Political Economy | Affordable Housing | Cross-sector Partnerships

PUBLICATIONS

TECHNICAL PUBLICATIONS


NON-REFERRED PUBLICATIONS


JOURNAL MANUSCRIPTS UNDER REVIEW


JOURNAL MANUSCRIPTS UNDER PREPARATION

“Direct-to-consumer personalized genome scans: a study of primary care patients’ attitudes and decision-making consideration,” to be submitted in Spring 2012 with Katherine Wasson, PhD, MPH, Tonya Sanders, MA, Nancy S. Hogan, PhD, RN, FAAN, Kathy J. Helzlsouer, MD, MHS, and Sara Cherny, MS, CGC.

ACADEMIC AND PROFESSIONAL EXPERIENCE

07/11-present Teaching Assistant for Lena Hatchett, PhD, Neiswanger Institute for Bioethics and Health Policy Stritch School of Medicine, Loyola University Medical Center Course: Public Health Ethics (on-line course) Masters- and doctoral-level students
06/11-07/11  Teaching Assistant for Lena Hatchett, PhD,
Loyola University Chicago, Stritch School of Medicine
Course: Cultural Competence in Health Care
Taught students photojournalism. Role-played culturally competent medical assessments

02/11-present  Urban Garden Connection committee member,
Broadview Park District Urban Garden Connection (UGC),
Planned implementation process of urban gardens project. Documented accurate records of planning meetings. Conducted numerous presentations to various stakeholders about UGC. Researched municipal, park district, and school healthy food policy initiatives and made recommendations to Food Policy Board. Assist with Maywood Multicultural Farmers Market.

06/11-07/11  Research Assistant for Shannon Zenk, PhD,
College of Nursing, University of Illinois at Chicago
African American Women Daily Life Study
Facilitated and took notes of focus groups.

02/09-06/11  Project Manager and Board Member,
Proviso Action Committee (PAC),
with Lena Hatchett, PhD., Executive Director,
Work with over 30 local, county, state organizations and institutions to implement violence prevention and positive youth development initiatives. Develop strategic direction of the organization. Crafted detailed work plans for various community initiatives. Collaborated with Loyola University Chicago on the U-13 grant to secure external funding for organization. Initiated Faith-Based Foreclosure and Prevention Campaign through local churches. Marketed the organization via print, web, and television

09/09-12/10  Research Assistant for Katherine Wasson, PhD, MPH,
Loyola University Chicago, Stritch School of Medicine
A Pilot Study of Primary Care Patients’ Attitudes, Views and Decision-Making Processes About Direct-to-Consumer Genome Scans
Recruited participants, facilitated focus group, interviewed participants, analyzed data, developed and edited manuscript for publication.

07/10-12/10  Teaching Assistant for Lena Hatchett, PhD,
Neiswanger Institute for Bioethics and Health Policy
Stritch School of Medicine, Loyola University Medical Center
Course: Public Health Ethics (on-line course)
Designed syllabus, taught selected sections, grade papers, responded to students’ weekly comments online. Masters- and doctoral level students.
01/09-05/09  **Instructor**, for Curtis Winkle, PhD,
University of Illinois at Chicago, Chicago, IL
*Course:* UPP 101: Introduction to Urban Studies
Designed course, lesson plans, and class assignments, graded papers, exams, and administered final grades. Undergraduate students

11/07-09/08  **Research Associate**, for Chinwe Onyeagoro, CEO
O-H Community Partners, Ltd. Chicago, IL
Member of Organizational Development team. Collected and analyze industry data for clients’ State of Organization Report. Made recommendations to clients on strategic planning for their organization. Planned and conducted in conjunction with COO on-site client meetings and board development retreats. Planned and executed benefit fundraiser for Young Women’s Leadership Charter School sponsored by O-H Community Partners, Ltd. Marketed firm to potential new non-profit clients

01/07-12/07  **Teaching Assistant** for John Hagedorn, PhD,
Criminal Justice and Sociology Departments
University of Illinois at Chicago, Chicago, IL
*Course:* A Lesson in Rule Breaking (advanced qualitative methods course)
Taught selected sections, advised and oversaw research groups’ field work for masters- and doctoral-level students

06/06-08/06  **Intern**, Mark Laubacher,
The Laubacher Company, Chicago, IL
Updated client progress reports. Participated in client meeting. Conducted industry research

08/04-08/05  **Research Assistant** for Stephen R. Couch, PhD,
The Pennsylvania State University, Capital College
Analyzed current literature for sacred ground project, community outreach, and 9/11

08/04-08/05  **Research Assistant** for Holly Angelique, PhD,
The Pennsylvania State University, Capital College
Analyzed seminal literature for the history and methodology of Community Psychology

08/03-08/04  **Research Assistant** for Senel Poyrazli, PhD,
The Pennsylvania State University, Capital College
A.C.T.S. research team member. Administered surveys to students, conducted parent interviews, analyzed and synthesized relevant academic literature.
08/03-06/04 **C-CAR Team Member**, supervised by Kerry Vachta, PhD  
Center for Community Action and Research,  
The Pennsylvania State University, Middletown, PA.  
Communicated with service-learning sites about their personnel needs and  
updated their contact information for inclusion in resource guide

01/03-05/03 **Intern**, for Dr. Kerry Mumford  
School-Based Health Center, Proviso East High School, Maywood, IL  
Co-developed after school walking club for Proviso East students.  
Participated in therapy sessions with Proviso East students. Participated in  
in-take sessions with doctoral students in clinical psychology at UIC.

08/00-08/03 **Ronald E. McNair Scholar**, Truman State University,  
Designed, conducted, analyzed, and wrote research study on “Assessing the  
effects of race, race awareness and skin tone on males’ attribute ratings and  
dating preferences”

**PRESENTATIONS**

“From Isolation to Collaboration: African American Faith-based Partnerships In Local  
Community Development,” Tonya N. Sanders (2010). Presented paper at the American  
Academy of Religion Conference, Atlanta, GA.

“From Isolation to Collaboration: African American Faith-based Partnerships In Local  
Community Development,” Tonya N. Sanders (2010). Presented paper at the Black Religion and  
Spirituality Conference, Michigan State University, East Lansing, MI.

“From Isolation to Collaboration: African American Faith-based Partnerships In Local  
Community Development,” Tonya N. Sanders (2010). Presented paper at the Association for  
Collegiate Schools of Planning, Minneapolis, MN.

“From Isolation to Collaboration: African American Faith-based Partnerships In Local  
Community Development,” Tonya N. Sanders (2010). Presented paper at the Association for the  
Sociology of Religion Conference, Atlanta, GA.

“What Will It Take: Making the Black Church Relevant to the Black Community in the 21st  
Century,” Tonya N. Sanders (2009). Presented presentation at the Urban Affairs Association  
Conference, Chicago, IL.

“Community Organizing Through the Black Church: An A.M.E. Zion Experience,” Tonya  
Nashay Sanders (2007). Presented paper at the African American Studies Department  
Conference on Reconnecting Africana Studies and Community Agency: Integrating Community,  
Self and Scholarship, Temple University, Philadelphia, PA.

“Assessing the Effects of Race, Race Awareness and Skin Tone on Males’ Attribute Ratings and Dating Preferences,” Tonya Nashay Sanders with Dr. Judi Misale, mentor. (2002). Presented paper at the 6th Annual Ronald E. McNair MKN Heartland Research Conference and Graduate School Fair, Kansas City, MO.

“Assessing the Effects of Race, Race Awareness and Skin Tone on Males’ Attribute Ratings and Dating Preferences,” Tonya Nashay Sanders with Dr. Judi Misale, mentor. (2002). Presented paper at the 10th Annual McNair Research Presentation, Truman State University, Kirksville, MO.

INVITED PRESENTATIONS

Tonya Nashay Sanders. From Isolation to Collaboration: African American Faith-based Partnerships in Local Community Development. Guest Speaker for Friday Forum, College of Urban Planning and Policy, University of Illinois at Chicago, November 11, 2011.


MEDIA


AWARDS AND HONORS

Proviso Action Committee’s Civic Leadership Award, 2011
Who’s Who Among Students in American Universities and Colleges, 2003
The National Dean’s List, 2003
Most Outstanding McNair Scholar, 2002
Most Involved McNair Scholar, 2001
Ronald E. McNair Post-Baccalaureate Achievement Program Scholar, 2000-2003
Freshman Woman of the Year, Coalition of African American Women, 2000
Dean’s List (5 semesters, Truman State University), 1999-2003
SCHOLARSHIPS

Abraham Lincoln Fellowship, 2005-2009
Bunton-Waller Graduate Assistantship, 2003-2005
Eddie B. Wade Scholarship, 2001-2003
Ronald E. McNair Summer Research Internship, 2002
ABC/Charles J. McClain Scholarship, 2001-2002
President’s Honorary Scholarship, full-tuition, 1999-2003

RESEARCH SOFTWARE

SPSS (Statistical Package for the Social Sciences) | GIS (Geographic Information Systems) HyperRESEARCH | HyperTranscribe | NVIVO | Mindjet MindManager | Endnotes

PROFESSIONAL SERVICE

Official Note Taker, National Community Investment Fund Conference, Chicago, IL, 2009


President, Urban Planning and Policy Student Association, University of Illinois at Chicago, 2006-2007
  • Led a caravan of students to New Orleans after Hurricane Katrina to help demolish homes

Student Representative, Graduate Student Council, University of Illinois at Chicago, 2006-2007

Search Committee Member, Office of Research and Graduate Studies, The Pennsylvania State University, Capital College, 2002

PROFESSIONAL MEMBERSHIPS

American Planning Association, 2005-present
  Planning and the Black Community Division
Association for Collegiate Schools of Planning 2008-present
  Planners of Color Interest Group
  Faculty Women Interest Group
Urban Affairs Association 2008
College of Urban Planning PhD Students (CUPPS), 2008-present
Urban Planning and Policy Student Association, 2005-2007
Association for Research on Non-profit Organizations & Voluntary Action, 2010-present
American Academy of Religion, 2010-present
Association for the Sociology of Religion, 2010-present
National Society of Collegiate Scholars, 2001-present

COMMUNITY SERVICE

Safety Net Work Grant Committee member, Proviso Leyden Council for Community Action, Maywood, IL, 2011

Fundraising Committee Member, Children’s Organ and Transplant Association (COTA) Aurora Chicago land Area, 2008-2009

Scholarship/Fundraising Committee Member, Black Alumni Advisory Council (BAAC), University of Illinois at Chicago, 2008-2010

Volunteer and Board Member, Center for Champions of PA, Harrisburg, PA, 2003-2005