



CLARIFYING THE POTENTIAL FOR SOCIAL CAPITAL THROUGH FAITH COMMUNITIES TO SUPPORT EMPLOYMENT AND SOCIAL INTEGRATION FOR PEOPLE WITH DISABILITIES.

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PRESENTATION QUESTIONS

- ❖ What is social capital and how can it be used effectively to support people with disabilities to find jobs and otherwise integrate into their communities?
- ❖ What is cultural capital and how does it influence why, when, and how faith communities use their social capital to support people with disabilities and other vulnerable individuals?
- ❖ What do IDD organizations need to know about the practical theology of each religion and its community support system to effectively outreach to organizations ?

DATA SOURCES

- ❖ **Faith and Organizations Project** (www.faithandorganizations.umd.edu): Multi-project study of relationship of faith based organizations to their communities, sectors, and people they served. Funded by Lilly Endowment.
- ❖ ***Social Capital and Welfare Reform***: (2006) 12 studies 1992-2004 in Philadelphia, Milwaukee, and Kenosha Wisconsin on the role of social capital and community organizations/faith communities for families using public assistance. Supported by the Annie E Casey foundation, Philadelphia Private Industry Council (PIC), and multiple small foundation grants and in-kind supports.
- ❖ **Kenosha Projects**: Funded by Aspen Institute and the Palmer Foundation.
 - ▶ **Kenosha Conversation Project**: Listening Project to understand the impact of health and welfare reform on Kenosha families and institutions.
 - ▶ **Kenosha Social Capital Study**: Follow up to conversation project to understand the relationship between Kenosha social support institutions and Kenosha's African American and Latino communities.



PARTICIPATING RELIGIONS, FAITH AND ORGANIZATIONS PROJECT

- ❖ **Catholics**
- ❖ **Mainline Protestants**
- ❖ **Evangelicals**
- ❖ **Jews**
- ❖ **Peace Churches (Quakers/Mennonites)**
- ❖ **Black/African American Christian Churches**
- ❖ **Muslims**

KEY PUBLICATIONS ON SOCIAL CAPITAL

- ❖ Bourdieu, Pierre. (1986) The Forms of Capital. In *Handbook of Theory and Research for the Sociology of Education*. John G. Richardson (editor). Richard Nice (Transl). New York: Greenwood Press.
- ❖ Coleman, James. (1988) Social Capital in the Creation of Human Capital. *American Journal of Sociology*, 94 Supplement: S95-S120.
- ❖ Portes, Alejandro (1998) Social Capital: Its Origins and Applications in Modern Sociology. *Annual Review of Sociology*: 1-24.
- ❖ Portes, Alejandro and Patricia Landolt (1996) The Downside of Social Capital. *The American Prospect*, 26: 18-21.
- ❖ Putnam, Robert (2000) *Bowling Alone: The Collapse and Revival of American Community*. New York: Simon and Schuster.
- ❖ Putnam, Robert and Lewis Feldstein (2003). *Better Together: Restoring the American Community*. New York: Simon and Schuster.
- ❖ Stack, Carol (1974) *All Our Kin: Strategies for Survival in a Black Community*. New York: Harper and Row.
- ❖ Woolcock, Michael and Deepap Narayan (2000) Social Capital: Implications for Development Theory, Research and Policy. *World Bank Research Observer*, 15 (2): 225-249.

DEFINING SOCIAL CAPITAL

- ❖ *the social relationships and patterns of reciprocal, enforceable trust that enable people and institutions to gain access to resources like social services, jobs or government contracts*

SOCIAL CAPITAL INGREDIENTS

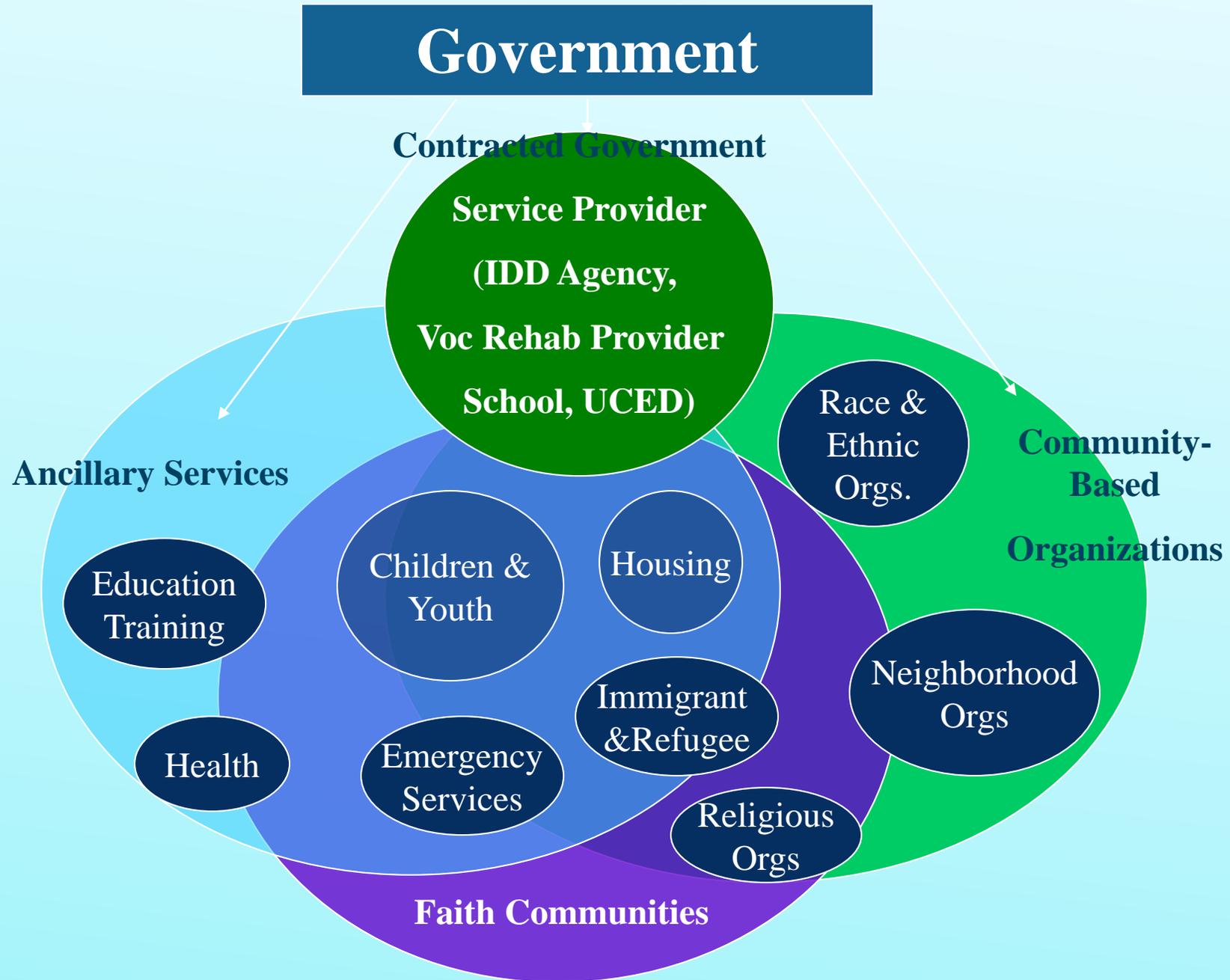
- ❖ *relationships with people or organizations who have access to resources*
- ❖ *knowledge of cultural cues which indicate that an individual is a member of a group and should be given access to those relationships*

SOCIAL CAPITAL AND CULTURAL CAPITAL

- ❖ **Cultural capital: depends on the setting, for example appropriate dress at home, work and church may differ. Most people bicultural.**
 - **For individuals: *knowing how to act, dress, talk, and otherwise present oneself in order to fit in.***
 - **For Organizations: *institutional style needed to gain access to funding and other resources***

DIFFERENT KINDS OF SOCIAL CAPITAL

- ❖ **Bonding Social Capital:** Networks of people that trust members within the group but are not likely to provide support to people outside of the defined group.
- ❖ **Bridging Social Capital:** Networks based on enforceable trust that bridge across bonding social capital networks.
- ❖ **Linking Social Capital:** Trust based relationships that cross unequal power boundaries .





WHAT DOES THIS MEAN FOR INDIVIDUALS WITH DISABILITIES?

- ❖ Using social capital to help people with disabilities get jobs or find resources involves not only identifying networks, but ensuring those networks have connections to needed resources.
- ❖ Faith communities may be a natural source of support and community, but they may not always have access to the needed resources.
- ❖ Even if the faith community has access to appropriate resources, the culture of the faith community and/or key network members may not support finding jobs that meet the individual's skills and interests.
- ❖ Agencies or UCEDs that want to reach out to faith communities should first try to use their own networks to reach into faith communities.
- ❖ Agencies or UCEDs interested in partnering with faith communities need to understand that building trust based relationships takes time and that the mission of faith communities is to provide spiritual supports for their members, not provide services or supports to people with disabilities.



FAITH COMMUNITIES AND SOCIAL SERVICE PROVISION

KEY POINTS FROM THE RELIGION AND NONPROFIT ORGANIZATIONS LITERATURE

- ❖ Major Scholars: Ram Cnaan, Mark Chaves, Robert Wineburg
- ❖ Key Findings:
 - Most faith communities engage in some form of support for their members, and often others in the community as well.
 - Chaves reports a much lower percentage of faith communities providing organized services of any kind than other researchers. Cnaan reports 80% or higher.
 - Black churches are most likely to offer organized programs
 - A minority of faith communities provide long term, organized programs.
 - Research consensus that faith communities prefer to provide short term or one time support activities.
 - Few have organized activities for employment or related services for adults.
 - Most faith community services focus on emergency services, youth, or the elderly.
 - Research consensus that faith communities consistently partner with FBOs and secular nonprofits to provide services through volunteering, serving as foster parents/hosting refugee families, and a wide range of other services.

COMPARISONS

CIVIC ENGAGEMENT

SOCIAL CAPITAL

Forms of Trust	Generalized	Reciprocal, enforceable trust in people and institutions that are part of the network
Strength of Connections	Unspecified	Strong enough to ensure reciprocity and guard against misuse of network resources
Who Benefits	Society as a whole	Members of the network
Role of Norms, Values, Culture	Tocquevillian interpretations presume a reciprocal relationship between generalized community norms and civic engagement	Members demonstrate the shared culture of that network to indicate membership

PRACTICAL THEOLOGY AND STEWARDSHIP

- ❖ **Practical Theology:** *The formal and informal mechanisms a community uses to enact its theological teachings through its religious culture and structures.*
- ❖ **Stewardship:** *the faith community's efforts to maintain its practical theology of justice and charity in the activities of the nonprofits affiliated with that religion or denomination.*

THREE RELIGIOUS BASED SYSTEMS

- ❖ ***Institutionalized:*** (Catholics, Jews, Muslims) Sense of community wide responsibility for those in need, but most social service activities managed through formal nonprofits and centralized community-wide structures that play a key role in fundraising, planning, volunteer recruitment, and provide training materials on the founding faith tradition.
- ❖ ***Congregational:*** (Mainline Protestants, Peace Churches, Black Christian Churches, Some Evangelicals). Congregations the major resource for service projects and often organizations are founded by one or more congregations. Individualized calls to service that may result in committees or a congregation as a whole engaging in a project.
- ❖ ***Network:*** (Primarily Evangelical, but seen across religions) Systems transcend congregations, drawing together people with a similar faith based vision to carry forward the work based on either social networks of the founders or institutional/virtual networks of people with a similar vision. Everyone involved share the faith approach of the organizations founders, using this faith as a prime motivator in their work.

CHARACTERISTICS OF *INSTITUTIONAL* SYSTEMS

- ❖ Faith communities expect centralized institutions or formal clergy programs to provide services, less likely to respond to disability organization outreach.
- ❖ Centralized fundraising, volunteer recruitment, training and outreach to individual faith communities through Federation, Archdiocese or wider faith community affiliations.
- ❖ Strong tradition of centralized planning for the community or its institutions as a whole.
- ❖ Ability to share resources across the system through either Federation allocations or Catholic Archdiocese or Order sponsored system agreements.
- ❖ Individual faith communities have sense of communal support for their members with disabilities, but likely to want to involve either faith community nonprofits or work with existing agencies than start programs in the congregation.

CHARACTERISTICS OF *CONGREGATIONAL* SYSTEMS

- ❖ The congregation is the central place where supports and services are initiated. Depending on the nature of the congregation and the role of clergy, projects are either started by individual members called to service or through a clergy led process.
- ❖ Volunteering to provide for others is as an important component of enacting personal faith and congregation members could see volunteering to help a person with disabilities as a natural extension of this tradition.
- ❖ In some cases, the relationship between congregational organizations and their founding faith communities involves the organization serving as a way that congregation members are drawn into to the congregational community.
- ❖ Congregational system organizations often embed their faith in more general values, with many Mainline Protestant and Quaker organizations specifically stating that they value diversity within a general spiritual or Christian context, and do not proselytize on principle. Congregation led services also tend to appear secular.

CHARACTERISTICS OF NETWORK SYSTEMS

- ❖ Faith based ministries to help others transcend congregations, often using closed social capital networks and social media to draw participants.
- ❖ Highly focused ministries can easily mobilize members of their network interested in their particular cause.
- ❖ *Network* organizations exist primarily to share faith through a particular ministry like helping people with disabilities.
- ❖ These organizations rely on a combination of staff and volunteers, but almost all people involved with the organization share the faith of its founders.
- ❖ Resources come through networks of like minded believers, and often organizations highlight their faith or trust in God as a source for resources for the organization.



WHAT DOES THIS MEAN FOR PARTNERING WITH FAITH COMMUNITIES?

- ❖ Learn the culture and practical theology of the faith community and use that in designing partnerships rather than trying to involve them in an already designed generic program.
- ❖ When reaching out to institutional system faith communities:
 - Start with the centralized structure – Federation, Archdiocese, and let them help you with program design and outreach
 - Involve that systems FBOs in the project from the start
- ❖ Network FBOs are natural partners for initiatives involving faith communities, but you must understand and respect the faith base of their work.

RESOURCES ON SOCIAL CAPITAL

See <http://chrysaliscollaborations.com/publications-workshops-webinars/> for links

❖ Best Practices Guides

- ▶ Using Social Capital to get Jobs for People with Disabilities: A Primer for Agencies: <https://www.amazon.com/dp/1537045954>
- ▶ Using Social Capital to Help Individuals with Disabilities get Jobs: A Guide for Individuals and Families: <https://www.amazon.com/dp/B01N0KCX6L>

❖ Academic Articles/Reports

- ▶ Schneider, J.A., editor (2013) Special Issue: Faith-Based Organizations in Context *Nonprofit and Voluntary Sector Quarterly* 42(3).
- ▶ Schneider, J.A. (2009). Organizational social capital and nonprofits. In M.E. Harris (Guest Editor), Nonprofits and voluntary action: Theories and concepts. *Nonprofit and Voluntary Sector Quarterly*, 38(4), 643-662.
- ▶ Schneider, J.A. (2006). *Social capital and welfare reform: Organizations, congregations and communities*. New York: Columbia University Press.
- ▶ Schneider, J.A. (2001). Kenosha Social Capital Project education report: Churches, non-profits and community. Indiana, PA: Indiana University of Pennsylvania. <https://www.amazon.com/dp/B01ETZ77U2>



FURTHER INFORMATION

Chrysalis Collaborations:

<http://chrysaliscollaborations.com/>

Faith and Organizations Project:

<http://www.faithandorganizations.umd.edu>

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