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

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Jo Anne Schneider, PhD, Principal, Chrysalis Collaborations
Associate Research Professor, George Washington University
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](http://www.faithandorganizations.umd.edu)): Multi-project study of the relationship of faith-based organizations to their communities, sectors, and people they served. Funded by Lilly Endowment.


- **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


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


❖ Academic Articles/Reports


FURTHER INFORMATION

Chrysalis Collaborations:  
http://chrysaliscollaborations.com/

Faith and Organizations Project:  
http://www.faithandorganizations.umd.edu

joanne@chrysaliscollaborations.com