

Handshakes and Hugs: A Study of the Approaches Used by
Local Social Service Agencies to Partner with Faith-Based Organizations in Virginia

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Dissertation submitted to the Faculty
of Virginia Polytechnic Institute and State University
in partial fulfillment of the requirements for the degree of

Doctor of Philosophy
in
Public Administration/Public Affairs

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September 29, 2008
Alexandria, Virginia

Keywords: Charitable Choice, Faith-Based Organizations, Faith-based Social Service Delivery,
Non-profit partnerships, Local Public Managers

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ABSTRACT

“If the [White House faith-based] initiative was going to have an impact on the local community, you had to begin to think of the initiative in local terms.” – Brad Yarbrough, Director of the Oklahoma Office of Faith and Community Initiatives

Charitable Choice and other faith-based initiatives attempt to provide faith-based organizations (FBOs) easier access to public funds for social service delivery in the community. Five years after Charitable Choice was included in the federal welfare reforms of 1996, President George W. Bush introduced the White House Office of Faith-Based & Community Initiatives in order to expand partnership opportunities between federal agencies and FBOs. The Bush administration actively recruited religious groups to apply for public dollars that would fund local social programs. The actions in Washington mirrored similar movements that took place in many states during the mid to late 1990s. Since then, so-called “faith-based social services” have received their share of media attention and public scrutiny. Much of the attention has been on political-philosophical debates and the legal challenges to church-state separation.

Research by Bartkowski and Regis (1999), Kennedy and Bielefeld (2001), Gomez (2003), Vanderwoerd (2004) and Sager (2006) depict the efforts of individual states to implement Charitable Choice policies and the attitudes of FBOs towards partnerships with government. However, there has been inadequate research on the experience of local governments who engage faith-based providers on a daily basis. Much more can be learned about the themes that shape current collaborations between local social service agencies and the faith community in Virginia.

Using a collective case study design, this research captures the experiences and perspectives of local public managers who have formed partnerships with FBOs mostly through non-financial means. The data shows that federal and state faith-based initiatives have little influence on the way local social service agencies in Virginia conduct their work. The typical partnerships with FBOs are the result of pre-existing, informal and non-financial relationships that have been fostered and sustained long before welfare reform or without the impetus of any faith-based initiatives.

ACKNOWLEDGEMENTS

- To my immediate family, the Whitfields and the Browns, and to all my extended relatives: for being my backbone, making me live up to a standard of decency and extraordinary competency, instilling a value of education and providing the freedom to strive for work that can change a community.
- To CPAP and the graduate school at Virginia Tech: for giving me this opportunity to engage in an academic regiment that promotes the common good of our constitutional republic and the advancement of public service.
- To my chair, Jim Wolf: for being faithful, honest, and fair. You were right “It’s not all about intelligence, but prayers and perseverance!”
- To my committee (Larkin Dudley, Anne Khademian and Bob Wineberg): for their confidence in my abilities and trust in the process to confirm them.
- To the study participants: for opening their agency doors, giving of their time, shared their experiences and showed interest in this project.
- To my graduate school professors (Orion White, Philip S. Kronenberg, Larry Lane, John Rohr, Susan Gooden): for impressing upon me the zeal for the intellectual pursuit and the need to challenge assumptions.
- To my CPAP family (Christine Mica, Rosalind Thomas, Gail Ledford, Melony Price-Rhodes, Jeff Morgan, Debbie Cash and others): for welcoming me into a community of both scholarship and friendship from Day One.
- To my employers during this process (the City of Rockville and the County of Fairfax) for providing the flexibility to complete this task.
- To my editor and friend, Emerson Zora Hamsa, for her tireless efforts to bring sophistication to this work.
- To the countless friends and colleagues (Ray and Renee Tucker, Tony and Aracelis Gray, Wilbur and Sabrina Myrick, Zena Chapman, John and Tabitha Morrison, Damon and Nicole Murray, N. Tilly Blanding, Jenifer Henry, Dwayne Jenkins, Bernard and Betty White, Beverly Wilson and others): who showed their support through efforts big and small, while never allowing me to get discouraged throughout the process.
- To Pastor and Mrs. Boykin: for their mentorship and their spiritual, personal and professional encouragement.
- To my church families at First AME Church of Manassas and St. Mark AME Church of Virginia Beach: for their constant prayers.

- To my son Donovan and generations still to come: for inspiring me to living each day with passion, pride and purpose so that I can make this world a better place for them.
- To my high school guidance counselor, who thought “I should look at trade school options.”
- To my mentors known and unknown, those before me whom I owe (W.E.B. DuBois, Booker T. Washington, Mary McCloud Bethune, Paul Robeson, Manuel Deese, Jackie Robinson, Arthur Ashe, Cornel West, Mamie Locke, Mohammed Sillah, Joy Hendrickson, Novelle Dickenson, Jessie M. Rattley, Sharon McLaughlin, Arthur Mae Lawson and countless others): for commanding that I could do anything and prepared me for everything.
- To my queen, Charmona: Simply put, I love you. Words can not express the bond I share with you. It has been a struggle, but you allowed me to be me and grow as a student, friend, husband, father and man. We learned together. I can never repay you for your patience, attention, sincerity, strength, grace, service and affection.
Congratulations, Baby we did it!
- “And now to **Him** who is able to do exceedingly, abundantly, above all that we could ask or think, according to the power that works with us...”
– Ephesians 3:20

All glory, power and honor belongs to my creator, sustainer and comforter...
My God!

I say Thank You!

DEDICATION

This dissertation is dedicated to the memory of my grandfather,
Percy B. Tucker, the real scholar in the family.

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CHAPTER ONE INTRODUCTION

Purpose Statement and Chapter Overview

This dissertation describes the experience of six local social service agencies who have partnered with faith-based organizations (FBOs) in Virginia. While Charitable Choice may have been an important stimulus for the agencies' experiences, the study is not meant to explain how the policy has been implemented at the local level; neither is this dissertation meant to assert a generalized theory on how all localities, nationally or throughout Virginia, manage their relationships with faith-based partners. Instead, this study creates an opportunity to learn about the relationships public managers in local social service agencies maintain with FBOs in their respective communities. By describing the different approaches used to foster these relationships, the study enhances our understanding of local public management and makes a contribution to the emerging public-nonprofit partnership literature that addresses government collaboration with faith-based service providers.

This chapter begins by delineating the key terms used throughout the dissertation. The research is then introduced in three sections. First, there is a presentation of the political and social contexts that advanced the amount of public partnerships with FBOs. Chapter One explains how five specific pressures helped forge stronger bonds between public agencies and FBOs. Beginning in the 1980s, the joint pressures of civil society, devolution, New Public Management and the rise of the Evangelical Christians began to collectively shape welfare reform and a more "faith-friendly" policy environment. Second, the history of Charitable Choice and the faith-based initiatives is provided. Despite recent media attention, local congregations and national religious organizations historically have established programs and

services for people in need.

Chapter One traces the prominent role that faith communities have played in addressing social problems during the past century. The section focuses only on aspects deemed essential to this research. Advancements in welfare reform legislation helped create a desire to implement FBIs over the past two decades and the management frameworks of these FBIs are described in the last of three sections. cursory descriptions of the faith-based offices created in federal agencies and the Virginia Department of Social Services to advance public faith-based partnerships are presented. Chapter One concludes with sections about the scope of the study, research questions and an outline of the remaining chapters. Much of the information in this chapter will be referenced throughout the study and developed more extensively in later sections.

Definition of Approaches

An approach is commonly defined as the method used or steps taken in attempting a task or problem. I use the term “approaches” in this research to represent the often subtle and informal, yet deliberate acts that organizations and individuals develop when they attempt to perform a task or engage in a more systematic process. As it pertains to relationship building, approaches can be described as the preferred patterns of activities that are used to engage and craft goal-oriented interactions between organizations. Approaches can include personal styles and adopted organizational behaviors. Relationship-building is a process; both individual and collective approaches may be used in the process. This study captures the individual styles and collective behaviors of the local social service agency as it partners with FBOs.

Definition of a Faith-Based Organization (FBO)

The term “faith-based organization” must be delineated in order to clarify its meaning. While current scholarship has failed to distinguish one clear and/or standardized definition of an FBO, see Jeavons (1993) or Sider and Unruh (2004), I have chosen to use a reference from the Roundtable of Religion and Social Welfare Policy (The Roundtable) as a constant. From within SUNY-Albany’s Rockefeller Institute of Government, The Roundtable of Religion and Social Welfare Policy has been at the center of thorough analysis and dialogue on faith-based social services in the United States since 2002. According to The Roundtable, an FBO can be any nonprofit group that typically has either a current or past affiliation with a religious denomination or group. The tenets of the specific faith are the motivation for the work of this group. The group may be actively involved in providing resources and services to a community or seen as a potential asset for future participation in service delivery. Their organizational structures vary from being flat, volunteer-based operations to models that are more hierarchically organized and led by paid, professional staff. Management and staff of these groups often, but not always, share the same faith. Diverse organizational representation is essential, so a broad definition is provided.

According to Chaves (1999), the majority of FBOs run their administrative and service functions in facilities that also double as a place of worship. Smith and Sosin (2001) among others attempted to categorize FBOs since all are not the same. FBOs can be congregation-based, independent religiously-affiliated nonprofits, large national faith-affiliated social service providers, and coalitions or intermediaries. Still, identifying an organization’s link to faith or

its “religiousness” and how it affects daily operations is still difficult and an imperfect science. Appendix A has more on the definition of a FBO and examples of the different categories.

Definition of a Faith-Based Initiative (FBI)

For this study, the term faith-based initiatives will include all of the federal, state, and local efforts that are focused on the public agency’s engagement efforts with FBOs in order to develop a relationship and provide social services programs to at least a segment of the community. These efforts must be sustained for more than six month period and can be formal, contract-for-service or informal partnerships without financial obligations.

The History of Religious Involvement in Public Social Services since 1900s

State and local governments have long turned to private, for-profit providers for a wide range of services, such as road maintenance, garbage collection and the operation of correctional facilities (Sclar, 2000). Conversely, nonprofit organizations and charity groups have sponsored events and conducted community programs throughout the United States. Public sector relationships with nonprofit providers have also grown steadily. In particular, state and local agencies have relied on both large, national nonprofit organizations and small community-based nonprofit organizations to deliver social services to segments of the population that typically have been underserved. The National Governors' Association, the National Association of Counties, and the National Conference of State Legislators all recognize the growth in the percentage of state and local social service budgets paid to nonprofit contractors during the last few decades (General Accounting Office, 1997). As part of this change, there has been a focus on the potential of faith-based providers to address community problems by enhancing or replacing traditional government-run services; however, there is a long history of religious involvement in social service provision.

It is an understatement to say that our faith communities and public social services system are interconnected. In fact, it can be argued that America's social services system has religious roots (Monsma, 1996; Cnaan, Wineburg and Boddie, 1999). In the early days of the American experience, churches were the primary providers of service to the community. The churches were seen, not just as spiritual and social gathering places, but as benevolent institutions that supplied shelter, food and clothing to people prior to the formal 20th Century system of public assistance.

By the 1900s, religious organizations, that range from large "faith-related nonprofits" (Smith & Sosin, 2001) and regional faith coalitions down to individual congregations had become fixtures in an ever-growing social service network. These agencies were compelled to act because of their social mission; however, the creation of organized faith community responses may have been influenced by large shifts in the population. As Eastern European immigrants and poor, southern Blacks flocked to northern cities for factory jobs, more affluent families (white and Black) moved out of the inner city and into the suburbs. This dichotomous equation left a concentration of economically challenged urban communities with limited resources contrasted by a surrounding ring of economically viable, self-sufficient suburban areas. FBOs have helped public agencies cope with the increased demands of chronic homelessness, mental health, drug addiction and lack of job preparation.

Today, more than half (57%) of U.S. religious congregations are currently involved in at least one social service program (Chaves 1999). These programs have created a safety net of resources that has helped sustain the nation's poor and working class communities. Even without direct services, the faith community remains integral to human services as it supplies volunteers and financial support for the non-profit community (Hodgkinson and Weitzman,

1993). Many of these same groups also rely on the government for some funding in order to provide services to the poor. In turn, the government depends on these organizations to expand the accessible network of social support available to the poor (Queen II, 2000).

Lester Salamon (1995) describes the government-funded services that are now delivered through nongovernmental mechanisms as “government-by-proxy” and this situation has not always been balanced. Throughout history, the responsibility for supporting the less fortunate has shifted from the private (FBOs and nonprofits) to the public sectors and vice versa, depending on the political and economic circumstances of the times (Abramowitz 1986:257). The creation of the welfare state from Social Security, Medicaid, and Medicare to Aid to Families with Dependent Children transferred much of the responsibility from the private sector to federal and state institutions. Conservatives within the public sector has been looking for ways to transfer some of those responsibilities back to religious organizations and nonprofits and the passage of welfare reform in 1996 was a culminating event in that effort.

Many faith-related nonprofit agencies, such as Catholic Charities and the Salvation Army, are familiar names in social services. These agencies established trusted relationships with government and the general public through their competent service delivery. For example, the national and local offices of both Catholic Charities and the Salvation Army receive significant portions of their programmatic budgets through public grants and contracts. Catholic Charities and the Salvation Army are not alone. In fact, several of the large, faith-related nonprofits receive a majority of their budgets from various government sources (Monsma, 1995). Other national organizations, such as the YMCA, Habitat for Humanity, Jewish Welfare League and Lutheran Social Services are also adept at leveraging public dollars with the resources of their organization. Examples of collaboration between public

social service agencies and religious groups such as Lutheran Social Services for foster care or Union Missions for sheltering are found throughout the country. Because faith-related nonprofits have been so intertwined with public social services delivery, there is a perception that they do not have a religious core.

The faith community has been one of the essential elements in social service delivery in the United States. FBOs can be seen as advocates, sponsors, and even co-producers for continuing government programs. At other times, FBOs have functioned as independent, lead service providers. Regardless, FBOs have a significant role to play in affecting social policy and resources in the community. Currently, we live in an era that has witnessed a tighter and more open coupling of the public and religious environments. Several of the pressures that have influenced social policy to include more religious investment in the public square are discussed in the next section.

Five Pressures that Influenced Change in the Social Policy Environment

Chaves (1999) describes Charitable Choice as a part of a sub-movement within a larger welfare reform movement whose goal is to increase public spending to nongovernmental sources. At least five pressures have affected governance and the intensified relationships between public agencies and FBOs in the United States since the 1980s. It is important to briefly address the five pressures, not because they are exclusively responsible for a paradigmatic shift away from government-run entitlement programs to partnerships for faith-based service delivery or even that they are equally weighted contributors, but their convergence helped form a social policy environment that created Charitable Choice and the subsequent faith-based initiatives. The convergence of devolution as a common administrative practice, New Public Management philosophy, re-emergence of civil society principles, the

rise in the Evangelical Christians activism and Marvin Olasky's influence all seem to coalesce around the idea of drawing more from our community's ability to solve personal and public problems instead of relying so heavily on governmental assistance.

Devolution

The concept of devolving responsibility and authority from federal to state and local officials is not a new technique. Devolution receives its legal grounding in the United States Constitution. The Tenth Amendment asserts "The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved for the States respectively, or to the people." According to DeVita (1999, p. 213), devolution became the "policy mantra of the 1990s" as the federal government sought to designate states and local governments as responsible for administering a larger span of programs and services, including mandates. Often this responsibility came with funding from the federal government. The trend resulted in what DeVita called a "new era of devolution" wherein policymakers began to search for any and all types of nongovernmental organizations, mainly at the local grassroots level, "to build human, economic, and social capital necessary to bring about change" (p.216). Devolution is defined for this research as the management burden jurisdictions consume because of a shift in administrative, regulatory and fiscal responsibilities for social service programs from federal agencies to states and ultimately to local governments for implementation.

New Public Management

The New Public Management (NPM) philosophy as articulated in Osborne and Gaebler's 1992 book, *Reinventing Government: How the Entrepreneurial Spirit is Transforming the Public Sector* and exemplified by Vice President Al Gore's National Performance Review efforts to foster administrative reform in the federal government, created

a market-driven strategy in government that stressed the ability to doing more in a streamlined bureaucracy. Government expenditures grew at an exponential rate during the 1960s and 1970s. This was particularly true for social service spending. Public skepticism, spurred on by the Reagan and George H.W. Bush administrations, about the capabilities of government to provide competent and effective programs increased throughout the 1980s and 1990s (Glenn, 2000; Sclar, 2000). Citizens were dissatisfied with the amount of money that was being spent on programs that did not seem to produce tangible results. This was a particular frustration with the federal government and concern because of the lack of change in social welfare environment.

Devolution and NPM complement each other. The now-familiar phrases of the NPM movement were developed concurrently with devolution. “For example, the principle of outcomes-based accountability is being applied to a wide variety of circumstances and at all levels of government. States have adopted benchmark programs to help focus and coordinate efforts across agencies. Benchmarks are broad, measurable social goals, such as lowering the teen birth rate or improving school readiness, which many agencies can have some effect on. At the local level, comprehensive community initiatives can be found. Still other states are developing more market-oriented, competitive models to improve service delivery, where the right to deliver services is competitively bid and performance is judged according to whether the service provider meets contracted performance targets” (Brown and Corbett, 1997, ii). Both devolution and NPM strategies are apparent in the efforts to work with faith and community-based organizations to deliver services.

Civil Society

The rebirth of interest in civil society is the third influence on this era. Walzer describes civil society as “the space of un-coerced human association and also the set of relational networks – formed for the sake of family, faith, interest, and ideology – that fill this space” (Walzer, 1991, p. 293). The LSE Centre for Civil Society felt that the concept represented “the arena of un-coerced collective action around shared interests, purposes and values” (retrieved from their website on January 17, 2005). Civil society is strong when residents are active in various social clubs, service groups, advocacy coalitions, non-profit community-based organizations and faith communities.

Participation in activities such as social clubs, service groups and faith communities contribute to the vitality of communities by increasing interconnectedness, producing services, strengthening family resiliency and holding government more accountable for its actions. Arguably, when civil society was at its peak, neighbors knew and cared for their neighbors. Communities were involved in the concerns of those they shared an identity with and rallied behind each other when situations became difficult. Service providers had personal relationships and bonds with the individuals receiving the services. However, this model of service delivery produced only a patchwork of an early safety net for individuals and families. Gaps in service were customary and after the Great Depression the magnitude of the county’s social and economic ills grew. Social services were no longer consistently delivered by private religious or secular organizations from within the community. Since then, the federal government built a social service infrastructure that still remains much the same today.

Robert Putnam (2000) says that a decrease in this brand of relationship-building, community connectivity and engagement during the past three decades has created an adverse

effect on communities. When it comes to social policies, it has been suggested that residents have become reliant upon government to solve their social problems instead of on themselves and/or a network of community-based, community-driven systems. Communities that express confidence in the values associated with civil society, such as the importance of individual social capital, interest group activity and the interconnectedness of our interests, increase their capacity to solve their own problems. Communities are stronger when relational networks are established and organizations, such as FBOs, are present to delivery appropriate services to their own neighbors. The strategic expansion of faith-based social services can be thought of as a part the re-emergence of these principles of civil society.

“The Religious Right”

The rise in the Evangelical Christian or the “Religious Right” movement became a commanding political factor in American politics. With its roots dating back to the 1960s, the “Religious Right” did not gain national attention until their broad support helped get Ronald Reagan elected in 1980. For more than three decades, the line between the pulpit and policymaking has increasingly blurred (Martin, 1996). As the evangelical movement gained strength within the Republican Party, its focus on defining “traditional family values,” personal responsibility and self-reliance began to dominate the political agenda (Balmer, 2006). Evangelicals were never more prevalent in showcasing their influence than in the 1994 midterm elections, which resulted in the return of Congress to the Republican Party. Backed by the Religious Right and lead by newly elected House Speaker Newt Gingrich and his “Contract for America”, the Republican agenda promoted the shrinking of government and reforming welfare. State and local policy, particularly in the south, was also strongly affected by the influence of Evangelicals in politics (Balmer, 2006). Like the ascent of George W. Bush from

Texas governorship to the presidency, successive Republican governors in Virginia, George Allen and James Gilmore, found the support of Evangelicals instrumental in their election (Lindsey, 2007).

The preceding factors help set the stage for the promotion of faith-based social services as more effective than traditional public assistance programs. The devolution of public welfare responsibilities on state and local jurisdictions spurred opportunities to create collaborative relationships with local faith-based partners that may not have occurred in the past. New Public Management principles related a business model approach to governance that prioritized the measuring of effective results and efficient processes. Privatization and an increase use of public-nonprofit partnerships was often the manner used to accomplish these results, and the two became common practice in public management. Efforts to engage, increase and mobilize civic participation prompted reinvestment in community-based institutions. Finally, Evangelicals dictated the domestic policy agenda from within the Republican Party and successfully, advocated for limited government and welfare reforms.

Marvin Olasky

In addition to the pressures listed above, one person deserves special attention for his impact on federal and state policymaking concerning faith-based social services. University of Texas –Austin journalism professor Marvin Olasky is arguably the most influential person in the contemporary dialogue on the effectiveness of faith-based services and social policy as it pertains to church-state relations. Believing that there has been a collapse in personal values, responsibility and morals, Olasky says that religion must return to a prominent place in the U.S. public square. While his ideas are not new, Dr. Olasky has become an intellectual voice of "compassionate conservatism" because he advocates turning over the government's

responsibility for the poor back to private charities as in the early years of the United States. He labels that era as the “early American model of compassion” based on the prevalence of voluntary, private and local “faith-based” charity. He suggests the dismantling of the public welfare system in favor of a system of partnerships among the religious community.

It was his book *The Tragedy of American Compassion*, originally published in 1992, that made Olasky popular with Christian conservatives. The concepts presented in *The Tragedy* resonated with the Religious Right. Olasky’s perspective influenced several prominent Republican lawmakers and party leaders. His propositions, such as welfare reform and additional tax credits for charitable organizations, were accepted as policy recommendations. House Speaker Newt Gingrich was so influenced by Olasky that he gave a copy of *The Tragedy* to every incoming Republican freshman in the 104th Congress. The rapid dissemination of the book was a catalyst for Springfield. Another of the Olasky’s admirers was Missouri Senator John Ashcroft, who with the help of University of Missouri Law professor Carl Esbeck, constructed the original language for the Charitable Choice provision in the Welfare Reform Act of 1996.

Texas became the first state to aggressively implement Charitable Choice provisions in December 1996, just four months after Congress passed welfare reform (Ebaugh, 2003). At the same time, Olasky became a confidant, speechwriter and domestic policy consultant for Texas governor George W. Bush. Olasky would later become a major figure in crafting the Bush’s domestic policy platform during his successful campaign for the White House. More of Marvin Olasky’s contribution to the dissertation will be discussed in the literature review chapter. The next section provides a descriptive context of welfare reform and Charitable Choice implementation over the past two decades and the management frameworks that emerged

under the various FBIs.

An Introduction to Charitable Choice

Welfare Reform

The Personal Responsibility and Work Opportunity Reconciliation Act of 1996 (PL 104-193) or the Welfare Reform Act, was a result of Dr. Olasky's concepts, combined with a policy environment established on devolution principles, New Public Management ideals, the rebirth of civil society and the growing influence of the evangelical Christians. The welfare reform became a crowning accomplishment for the new Republican-controlled Congress. President William J. Clinton signed the policy into law on August 22, 1996 after four previous attempts were vetoed. This date is a watershed mark in American social policy. To borrow the phrase President Clinton commonly used on the 1992 campaign trail and again at the Rose Garden signing in 1996, this was an attempt to "change welfare as we know it." Welfare reform also provided the vehicle to promote a larger role for faith-based social services.

Progressively, the existing welfare program, Aid to Families with Dependent Children (AFDC), was widely criticized because it fostered dependency on public assistance and created a subculture that lacked the role models of working parents (Zuckerman, 2000). Temporary Assistance for Needy Families or TANF became effective on July 1, 1997 and the system by which low-income families received public assistance was drastically altered. TANF replaced AFDC, which had been the welfare entitlement safety net administered by the U.S. Department of Health and Human Services since 1935.

Under AFDC, the federal government provided unlimited matching funds to states to serve their clients who receive welfare. With TANF, a specific amount of money is now allocated to each state in a fixed block grant for disbursement. States have been given broad

discretion and an opportunity to change their service methods of distributing TANF funds to clients in their jurisdictions. Notably, states have an incentive to pursue cost-saving methods under the new TANF block grant format. New TANF regulations imposed strict time limits on cash assistance to families, and now clients receive benefits for only two consecutive years and five years over a lifetime. TANF also placed a work requirement on recipients. Clients are required to find at least 30 hours a week employment within the two years of receiving benefits. However, the new legislation afforded states the flexibility to establish other eligibility criteria and benefit levels for assistance beyond the basic eligibility and benefit provisions established under federal law. States can receive waivers if their programs produce outcomes; state also can become eligible for financial incentives for decreased caseloads. Block grants are used if they were reasonably calculated to accomplish any of the four statutory purposes of the TANF program:

- Assisting needy families with children so that children may be cared for in their own homes or in the homes of relatives (includes providing low-income households with assistance in meeting home heating and cooling costs);
- Reducing dependency on government benefits by promoting job preparation, work and marriage;
- Reducing and preventing out-of-wedlock pregnancies; and
- Encouraging the formation and maintenance of two-parent families.

TANF support services include individual and family counseling, job training, child care provision, drug and alcohol treatment and literacy or bilingual education for TANF-eligible families (HHS Administration for Children and Families website, http://www.acf.hhs.gov/programs/fbci/progs/fbci_tanf.html, retrieved on June 22, 2007). Many of the TANF support services are provided by FBOs within the community.

Charitable Choice

Charitable Choice was a small provision written into the Welfare Reform Act as

Section 104. Appendix B contains the provision in its entirety. According Davis and Hankins (1999), no Democrats were involved in the negotiation of the provision while it was in conference. The provision was not even debated on the Senate or House of Representatives floor when it was inserted into the larger piece of legislation in order to be applied to Welfare-to-Work and TANF programs. Yet, its scope and consequences have subsequently received a lot of notoriety. According to Amy Sherman (2000) and Sheila Sues Kennedy (2003), Charitable Choice policy rests on the generally accepted assumptions that (a) the faith community contains significant untapped resources; (b) many FBOs have been prevented from receiving government funds in the form of contracts, grants and vouchers because of existing administrative barriers; and (c) FBOs, when given the resources, will produce better outcomes than government agencies and traditional, secular nonprofits alone are able to produce.

Charitable Choice allows religious organizations to compete along with other community-based and secular non-profits for federal funding of social services through contracts, vouchers or grants. Specifically, proponents believe this provision would remove the unnecessary restrictions that may have allowed states to discriminate against religious organizations when choosing contracted providers, as long as it did not conflict with the First Amendment's Establishment Clause (Sherman, 2000). The guidelines of this provision are: (1) FBOs that provide social services may not be excluded from state contracts because of their religious character, (2) the religious identity of FBOs selected to provide government-financed service may not be censored because of their participation in welfare reform, and (3) FBOs may not discriminate based on religious belief or require service users to participate in religious practices.

While many sectarian organizations, such as the Salvation Army and Christian Relief Services, have received government funding for decades, the significance of Charitable Choice is that religious groups without 501(c)3 non-profit status including individual local congregations became eligible to apply for public dollars. Public dollars can be used to fund community programming that support TANF and the Department of Labor's Welfare-to-Work objectives. In addition, Charitable Choice applies to Community Development Block Grants and Substance Abuse Prevention and Mental Health programs in the community. Under Charitable Choice, FBOs do not have to suppress their religious character to receive public funds. Instead, FBOs can maintain their religious appearance and integrity of their program locations, as well as insert prayer into curricula, as long as the clients can opt not to participate.

FBOs, including local congregations, are encouraged to establish relationships with public agencies at the federal, state and local levels by responding to service contract solicitations. Still, according to the U.S. Department of Health and Human Services – Administration for Children and Families, which oversees TANF, Charitable Choice did not allocate a new funding stream for FBOs despite the fact that it was designed to give these groups greater access to funding opportunities. Charitable Choice codified partnership opportunities with federal and state agencies for a greater number of organizations and made those same organizations compete against each other and existing nonprofits for the same amount of resources. FBOs can now compete with other private and nonprofit service providers for more than 150 programs. Limited funding has been made available through the Compassion Capital Fund. The Compassion Capital Fund provided about \$154 million for capacity building and related activities between 2002 and 2005(Ragan and Wright, 2005). The federal efforts associated with Charitable Choice are primarily responsible for introducing the

term “faith-based organization” (FBO) into the American lexicon. The policy inspired additional state and local initiatives to increase faith-based involvement in social services.

While Charitable Choice has contributed to a heightened awareness of the potential for faith-based partnerships at all levels, the policy rests on the assumption that there is substantial interest among FBOs, particularly small providers, in applying for and receiving public support for service delivery. Research indicates that a congregation’s willingness to accept government funding may be predicated on the nature of its organizational environment, racial and social class, relationship to its surrounding community, and theological/political inclinations of the congregants (Chaves, 1999). Nonetheless, a stronger emphasis was placed on Charitable Choice and the development of faith-based partners from the beginning of the George W. Bush administration.

The White House Office of Faith-Based and Community Initiatives

The election of George W. Bush as president in November 2000 generated greater attention for the role of faith in public life in general and specifically in the social service system. A week into his first term, President Bush announced his intentions to help “coordinate a national effort to expand opportunities” for FBOs and other community organizations by eliminating “regulatory, contracting, and other programmatic obstacles” that prevented participation in social service delivery (Executive Orders 13198 and 13199). President Bush’s first two executive orders created the White House Office of Faith-based and Community Initiatives and similar coordinating offices in five Cabinet departments (Justice, Labor, Housing and Urban Development, Health and Human Services and Education). Additionally, faith-based offices were established in six other federal agencies to promote partnership opportunities for FBOs via vouchers, grants or contracts. While the Bush White House did not

create the concept of faith-based social services, the president aggressively advanced the Faith-Based and Community Initiative (FBCI) as the centerpiece of his ‘Compassionate Conservative’ domestic agenda.

Faith-Based Initiatives in Virginia

Virginia’s experience of providing contracts to FBOs for welfare-related services began before to the reforms of 1996 (Sherman, 1998). In fact, Governor George Allen (R-VA) began promoting the state’s rich history of informal collaborations with the faith community early in his term. He held discussions on the role of the state in welfare reform in September 1995. The governor said he wanted each local social service department to assess their own community needs, discuss ways of collaborating with businesses, community groups and FBOs and create the ability to provide jobs and support for welfare recipients (Castelli, 1997).

As Virginia began to implement welfare reform, the Virginia General Assembly also investigated available opportunities to create a larger network of service providers. The Special Taskforce Studying the Ways Faith-Based Community Service Groups May Provide Assistance to Meet Social Needs was formed by the governor in order to assess ways faith-based organizations address social needs and provide human services (VA HJR 764, 1999). The Special Taskforce also was created to survey regulations that are obstacles to the participation of faith-based organizations. While acknowledging the role that faith-based partnerships played in delivering services at the local level, the Special Taskforce examined the potential for further collaboration between public agencies and FBOs in addressing multiple community needs such as education, public safety and housing.

Virginia made several adjustments to its policies, procedures and organization structure based on the recommendations of the Taskforce. The General Assembly enacted legislation to

include Charitable Choice language in the procurement statute; the Virginia Office of Community and Faith-Based Initiative was created (Appendix C), and Jane Brown of the Department of Social Services was appointed as the Virginia Community and Faith-Based Initiative Liaison. A toll-free telephone number was created to provide technical assistance to FBOs. Eventually Ms. Brown would sponsor several regional skill-building conferences, which brought together state and local officials with representatives from FBOs. She also established a network of community liaisons and resource contacts throughout the state.

Virginia's Office of Faith-Based and Community Initiatives is located in the Department of Social Services. The office of Faith-Based and Community Initiatives is responsible for educating churches and other community groups about the opportunities available for partnerships with public agencies. Office Staff is providing training and technical assistance to the organizations, so these local groups can have the capacity to effectively manage a government contract, keep client and financial records, and evaluate results. The network of liaisons in the local social service departments across the state that assist in linking faith-based and other service groups with other public agencies is most important to this research. There are liaisons in 120 local departments of social services, twenty-six community action agencies and seventeen Workforce Investment Boards to assist faith-based and community organizations in developing partnerships with public agencies.

According to the state-by-state research conducted by The Roundtable, Virginia traditionally does not compare favorably to its neighbors Maryland and North Carolina in regards to number of contracts and grants given to FBOs (Montiel, 2003; Montiel and Ragan, 2006). Yet, there are many examples of FBOs working informally with government agencies throughout Virginia. Faith-based providers have contributed to their communities by providing

clothing, transportation and money for rental payment assistance, utilities, prescriptions, eyeglasses and dental care. FBOs have also worked with ex-offenders and their families, provided rental assistance, secured emergency and transitional housing, helped with emergency fuel and other utilities, assisted with job readiness and served as mentors and tutors for children. Most of these arrangements are conducted without the use of public dollars. Local governments in Virginia continue to facilitate and sustain these informal relationships with the faith community.

Faith-Based Initiatives in Other States

Outside of Virginia, other states have acted to promote faith-based partnerships in different ways. Most began modifying policies and practices in order to comply with welfare reform regulations and Charitable Choice policy after 1996. For example, in Texas and Oklahoma, the governor issued executive orders directing state agencies that have funds related to programs covered by Charitable Choice to evaluate and change procurement policy and practice to include a wider range of potential providers. Other state legislatures, such as Michigan and California, passed legislation that included Charitable Choice into their own laws in order to ensure there is no ambiguity about its validity. Other governors or legislatures created taskforces to examine government barriers, which may have prevented full participation by faith-based and grassroots groups in the public funding process. According to Ragan, et. al (2003), only five states have undertaken high-level administrative initiatives, and enacted legislation that implements Charitable Choice language. All five of these states enacted the legislation since the 2000 election suggesting a more positive response to the Bush administration's initiatives as opposed to the original 1996 legislation.

Scope of Study

Understanding the context of the research and history of its evolution from concept to reality was an important move toward defining the scope of study and setting expectations for the research. Six local governments were selected together as the concentration of this research. The jurisdictions were selected based on several variables including:

- Previous history and ongoing activities that involved faith-based social service delivery,
- Community size,
- Geographic dispersion across the state,
- Representation of cities and counties, and
- The accessibility to the researcher.

The selected jurisdictions consist of three counties and three independent cities. The jurisdictions represent four distinct regions of the state (Northern, Central, Valley and Hampton Roads). Three of the jurisdictions are urban settings, two are suburban in nature, and the remaining jurisdiction is a rural community. Each local government offers the potential for shared and contrasting perspectives on how to manage relationships with FBOs. There are opportunities to explore the themes that emerged from the local government's shared experience in engaging their faith-based partners.

Research Questions

This study attempts to provide the public manager's perspective on the experience of local social service agencies that are actively engaged collaborated with faith-based providers. The primary research question was crafted to describe the patterns of activity used by these local public managers as they form and sustain relationships. The study identifies themes that shape current collaborations between local social service agencies and the faith community in Virginia. A secondary research question was used to address gaps in knowledge of the local agency's capacity to administer faith-based initiatives.

Primary Research Question: What approaches do public managers use to facilitate relationships with FBOs for social service delivery at the local level?

Secondary Research Question: What perceived issues, problems and opportunities occur when local governments partner with FBOs?

Outline of Remaining Chapters

Chapter Two reviews the relevant literature connected to this research. The literature is divided into three categories - grounding, resource and core – all of which establish a framework to capture the study findings and reveals its relevance to the field of public management. The review tracks the progression of faith-based social service scholarship from the general literature on FBOs, and then the review applies previous works on public-nonprofit partnerships before narrowing the focus toward examples of local government relationships with faith-based providers.

Chapter Three provides a detailed description of the research design, the strategies for collecting data and process used to analyzing the results. The research design describes how the research was organized. Chapter Three simply tells the reader:

- what the research entails;
- how it was conducted; and
- why it was done in that particular way.

Chapter Four introduces the six jurisdictions used as in the collective case study. The selected jurisdictions consist of three counties and three independent cities. The jurisdictions represent four of the five geographic regions of the state (Northern, Central, Valley and Coastal/Hampton Roads). The only region not represented in this study was the least populated Mountain region in the southwestern portion of the state. Each locality represents Virginia's diverse ways of life as well as shared experiences into a collective case study model.

Chapter Five addresses the two research questions by presenting the research findings

as an account of the informal approaches and behaviors that public managers use to facilitate relationships with their faith-based partners in the six jurisdictions throughout Virginia. The transcripts from the interviews were reviewed and manually coded to the typical approaches applied by public managers in their relationship-building with faith-based providers. In addition, I introduce several contextual themes that provide information on the local policy, administrative and environmental frameworks where faith-based relationships are taking place.

Chapter Six provides a summary of the research findings, identifies the connections that the research has made with the literature and shares implications for the field of public management. By addressing the informal approaches of public managers, insight can be given on what relationships with FBOs actually look like at the local agency level and how these various partnerships are being established and sustained. This chapter reviews the interview transcripts, discussion on what significant findings of the study and how they can be used to analyze the effect Charitable Choice and faith-based initiatives have had on localities in Virginia. Finally, I make recommendations for further research based upon the perceived issues, problems and opportunities.

CHAPTER TWO REVIEW OF RELEVANT LITERATURE

Overview

The literature review chapter reviews the previous and current scholarship on Charitable Choice and faith-based social services that has shaped this dissertation. The chapter explains what has already been published; it also addresses related intersections with other topics and exposes gaps in public management research. However, the chapter is not intended to be a comprehensive bibliography of all the available literature on the subject matters. Instead, it connects relevant literature streams to each other in order to provide a storyline for the research. The literature in this chapter is organized into three streams or categories.

While great emphasis is not placed on the first stream in this dissertation, the *grounding literature* introduces examples of the general scholarship on Charitable Choice and faith-based social services. The stream is considered the grounding literature because it presents the context and orientation for the research. The grounding literature demonstrates command of the broad research history on Charitable Choice and faith-based social services and provides a baseline inventory of the topics from which my current research was conceived. This section describes the meaning of Charitable Choice, the types of FBOs that participate in the community, common activities and services that are offered for FBOs, and the internal capacity of FBOs to do the work.

The *resource literature* serves as a “bridge” from the published works that focused on Charitable Choice and faith-based social services into scholarship that has more specific public management relevance. It is the resource literature because applicable lessons from public-nonprofit partnerships and contracting literature are used to describe partnership development

between public agencies and faith-based providers. The discussions on public-nonprofit partnerships and contracting are germane because the two literatures establish the importance of the networks, collaboration, and public management capacities, all of which are important to the public manager during the relationship-building process with their faith-based partners. Public management capacity here refers to the different skills, resources, and experiences that public agencies and their managers require and are able to contribute to processes. Many of the informal approaches used in facilitating and sustaining relationships can be extracted from the resource literature.

Finally, core literature consists of the seminal articles that are closest to my research questions. It is the core literature because the published works in this section consider how faith-based initiatives are being administered and faith-based providers are being engaged at the local level. This literature illustrates the formal and informal approaches use by local public managers to facilitate relationships with FBOs. The core literature draws on completed studies that may have comparable research design, research questions or used similar data collection tools. While the individual research focus may vary, the core literature provides a valid line of investigation and embeds my research within a literature stream.

Grounding Literature: Faith-Based Organizations and Social Services Delivery

Much of the initial literature on faith-based social services providers has focused on a need to learn more about FBOs. This literature can be described as FBO-centered literature. What do FBOs look like and how are they difference from each other? What are the typical faith-based activities and services provided? What is the organizations' internal capacity to manage these services in partnership with the public sector or what influence does the public sector have on the FBO? How interested are FBOs in partnering with the government?

Discussions on those topics have permeated through nonprofit management, social work and religion disciplines. This study does not pursue all those directions in detail. Instead, the FBO-centered literature is used to introduce more applicable works and give the research a grounding framework.

At first glance, the work of Marvin Olasky may not seem to fit with the rest of the resource literature; however, his work was a significant point in the discussion on social services delivery through non-governmental resources. In *The Tragedy of American Compassion* (1992), originally funded by the Heritage and Bradley Foundations, Olasky calls the American welfare system broken and asserts that the problems of the welfare system and most of American social policies in the 20th Century were the expected results from poor people's lack of the personal responsibility for their own lives. Government was also to blame because of a lack of personal connections to human development as these programs were administered (Olasky, 1996). These alleged factors combine to create an entitlement dependency manifested by both clients and the government, who is ultimately unable to change their current situations. Olasky says that a restructuring of civil society must occur and it could only happen by decreasing public programs and increasing public opportunities to release "armies of compassion" (2006). Olasky (1994, 1996) suggests that government programs will always be ineffective because they lack:

- An emphasis on family unification (What he calls *affiliation*);
- Opportunities to build personal connections with individuals (*bonding*);
- Flexibility to respond differently for different situations (*categorization*);
- An ability to distinguish clients who are trying to become self-sufficient from others who want hand outs (*discernment*);
- A work requirement in order for persons to receive aid (*employment*);
- New avenues and incentives for business to hire individuals who are considered "at-risk" (*freedom/discretion*); and
- A reliance on God to transform lives (*faith*).

Accordingly to Olasky, affiliation, bonding, categorization, discernment, employment, freedom and faith are descriptors for the attributes which are found in the nation's faith-based providers. Therefore, Olasky offers his best course of action to improve American communities which is to eliminate the welfare state and publicly invest in charitable works through grants, tax credits and other partnerships between church and state. Olasky made the argument that by strengthening FBOs and harnessing their ability to serve the community, faith-based services delivery would be even more effectively and efficiency than public agencies.

Describing the various ways in which FBOs have been defined is an important first step in understanding the extent of their activities. I mentioned in the previous chapter that there is not a clear definition for FBO. The grounding literature provides an overview of different attempts to define and classify FBOs and faith-based services. At a minimum, FBOs must be connected with an organized faith community (Wuthnow, 1988). These connections occur when an FBO is based on a particular religious ideology and possibly exclusively recruits staff, volunteers, or leadership from a particular religious group. Other characteristics that qualify an organization as "faith-based" are religiously-oriented mission statements, the receipt of substantial financial support from a religious organization. Distinctions between specific FBOs vary in their level of faith or religion incorporated in their missions, programs or identities (Scott, et al., 2002).

The works of Jeavons (1993, 1997), Monsma, (1996), Sider and Unruh (1999), Chaves and Tsitsos (2001), and Smith and Sosin (2002) all attempted to either clarify the meaning of faith in FBOs or place types of organizations into categories. Jeavons (1997), drawing on applied organizational theory, suggested seven dimensions for defining an organization as

“religious,”: (a) organizational self-identity, (b) selection of organizational participants (staff, volunteers, funders, and clients), (c) sources of resources, (d) goals, products, and services (including “spiritual technologies”), (e) information processing and decision making (e.g., reliance on prayer and religious precepts for guidance), (f) the development and distribution of organizational power, and (g) organizational fields (including program partners). For each dimension, an organization may be placed along a spectrum from least religious to most religious.

Smith and Sosin (2001) adopted an institutional analysis to understand the ways that service providers are connected to faith (i.e., how they are affiliated with denominations or other specific religious groups) and the relationship of this coupling to their service delivery structure. Smith and Sosin described religious coupling using three main dimensions. First, service providers who receive a majority of their financing and staff from religious sources would be considered as faith-based organizations. Second, organizations would be considered faith-based if the bureaucratic and normative authority that control decision-making was enabled through a formal affiliation with a religious institution. Finally, organizations in which their interactions with others, worldview and organizational culture are shaped by defined religious influences can be described as being faith-based. Variances apply to all of these concepts, but resource dependency, decision-making authority and organizational culture all have major influences on how we perceive a certain group to be identified as a faith-based organization.

Sider and Unruh (1999) developed a six-fold typology that went even further in analyzing the nuances of organizations’ religious characteristics. The analysis of religious characteristics focused on the tangible ways that religion may be detected in a nonprofit. They

determined that service providers and programs could be interpreted as faith-permeated, faith-centered, faith-affiliated, faith background, faith-secular partnership, or secular. The typology is divided into two sections, organizations and programs, recognizing that the religious characteristics of an organization may differ from the programs it operates. Nevertheless, the assertion remains that nonprofits with a religious core have unique characteristics from traditional, secular nonprofits. Regardless of the measure or category used to describe it, Chaves and Tsitos (2001) reiterated Olasky's previous premise that faith-based groups provide holistic services that have the ability to provide long-term solutions to the problems suffered by poor people in the United States because of its personal transformative nature.

Olasky contends that personal transformation is distinct to faith-based approaches because it stimulates a change within the individual who receive services and this cannot be accomplished through traditional public agency actions. The first National Congregational Study indicated that local congregations were likely to have food closets and child care options as resources for the community, but would not be inclined to take advantage of funding opportunities made available as a result of Charitable Choice (Chaves, 1998). Chaves' research addressed the congregations and small FBOs that did not have extensive social service ministries. Key factors to this decision included congregations' size, ethnic composition, regional considerations, and degree of secular integration. The most likely congregations to partner with government tended to be fairly large urban, progressive in their theology and African American. This is no real surprise given the social gospel tradition of Black Church (Boddie, 2002).

Other scholars, particularly Greenberg (2000) and Farnsley (2001), raise significant questions about the internal capacity of FBOs to manage these services. Charitable Choice, and

other faith-based initiatives, was meant to help bring smaller faith-based groups and individual congregations in services for the community by delivery. Many of these organizations may not have the infrastructure needed to complete contract or grant proposals and fulfill the requirements of the services (Farnsley, 2001). In addition to capacity concerns, Greenberg (2000) suggested FBOs may be reluctant to fully participate in the process because services need to be congruent with their evangelistic missions. Glenn (2000) further express the hesitancy many faith-based providers may have to accepting partnerships with government. According to Glenn, some FBOs are susceptible to government pressures that may result in the co-opting of their mission leaving faith.

Portions of the grounding literature also explores whether secular or religious groups are better providers of social services (Sager and Stephens 2005; Wuthnow, Hackett, and Hsu, 2004; Bielefeld and Kennedy 2005) and the effect of government funding on faith-based providers (Vanderwoerd, 2005). While all of these examples highlight important arguments regarding faith-based social services, it leaves a main facet of this dissertation fairly unexplored, namely, the relationships local governments have established with FBOs.

Resource Literature: Public – Nonprofit Partnerships and Contracting

The expectation that nonprofits will fulfill various service functions is now common place across the country. The public use of FBOs as a recognized part of the human service system has increased substantially due to Charitable Choice and other faith-based initiatives (Winston, et. al, 2002). Privatization has resulted in the restructuring of the nonprofit sector and welfare state (Smith and Lipsky, 1993). Governments at all levels must be equipped to operate in a more efficient and effective manner with few resources concurrent to the rising demands for public action. In order to meet these challenges, government must transition

themselves from an implementation and provision strategy to a facilitation and partnership approach (Rodal and Mulder, 2003). This section applies the lessons learned from the public-nonprofit partnership and contracting literatures to the experience of public–faith-based relationships.

Only in the last twenty-five years has government contracting with the nonprofit sector surfaced as a widespread strategy (Smith and Lipsky, 1993). Since then, there has been a wealth of literature on the relationship between government and nonprofits. The public-nonprofit partnerships and contracting literatures are a point of departure from the previous discussion on the faith-based providers as the focal entity. This section is a shift toward concentrating on public managers and the dynamics of the relationships they forge with FBOs.

However, it is important to start this review with several reasons why governments contract services to the private or nonprofit sector. According to Savas (1987), contracting services is thought to (1) reduce service costs (2) improve service quality (3) leverage the skills seen outside of the public sector and (4) increased the flexibility of the public sector. The majority of local government contracts are extended to for-profit organizations for traditional services such as public works, transportation and utilities or trash collection and landscaping. Use of contracts for direct social service delivery to individuals is also increasing. The work of Ferris and Grady (1986) and Morgan, et al (1988) exemplified research in this era. Emphasis was placed on the decision-making process to contract out services and the structures set up to administer the contract. Left out of the early literature were discussions on the role of public management capacity to monitor the contract during and after the contracting process.

By the time Milward and Provan (1993) suggested the quality of service might actually suffer with privatization because the public sector loses some of its accountability and

capacity, contracting was a normal occurrence in government. According to Cigler (1990), studies of past contractual relationships indicated an “accountability paradox” within the public agency. An accountability paradox occurred when government lack the necessary administrative mechanisms and processes needed to successfully share information during contract monitoring. Some of the barriers that affected contracting at state and local levels include inadequate knowledge of contract management, adversarial relationships with provider agencies, questionable cost savings and service interruptions.

In the mid-1990s, the New Public Management movement influenced the public-nonprofit movement. Led by Osborne and Gaebler (1992) and the National Performance Review, officials across the country sought innovative ways to provide services while saving money by doing more with less. With more contracted services, this era created anxiety for street-level staff and middle managers because of a much-needed increase in the number of relationships with outside organizations. Managers had to leave their bureaucratic comfort zone and attempt to collaborate with non-profit and for-profit agencies that were now providing services. A key concept to understand in this literature is public management capacity (Kettl, 1993). For this study, public management capacity refers to the public sector combination of management experience, program expertise and the ability to evaluate needs and communicate with outside partners.

Because of the transition to a more networked model of services, the contracting literature needed to move toward recognizing organizational differences and discussing ways to foster better collaboration among public-nonprofit partnerships. Lesky, et.al (2001) understood the considerable amount of time and effort needed to implement and maintain these partnerships. Organizational culture differences between public agencies and nonprofit

organizations were a legitimate tension source. For example, the public agency's values of accountability and equity often clashed with the nonprofit values of responsiveness and flexibility (Lesky, et.al, 2001). Partners must learn to work together and to create structures that can handle joint decision-making and communications.

Cohen (2001) continued by describing certain distinguishing factors that cause differences among the public and nonprofit sectors. Among them, Cohen specifically called attention to the significant implications that a political environment, as well as internal structures and processes, have on management strategy. Problems finding strategic or cultural complements may explain why some partnerships fail. Similar experiences may occur in partnerships with FBOs when they are asked to deliver social services.

Social service contracts have been particularly difficult to hold service providers accountable for their performance (Romzek and Johnston, 2005). Following up on Kettl, David Van Slyke (2002) was concerned with government's administrative capacity shortfalls and the inherent complexity of contracting with nonprofit organizations specifically for social service delivery. For Van Slyke, public managers are left to address capacity shortages associated with the contracting process. Particularly, he is concerned about weak oversight and monitoring efforts all of which contribute to a lack of consistent contract management and could lead to fraud, waste and abuse. Romzek and Johnson (2005) questioned if these contracts were actually designed with accountability in mind.

Van Slyke's position is similar to the apprehension mentioned previously by Salamon (1989) about the rise in contractual relationships that create serious public management and accountability problems for which public administration theory fails to prepare us. Public managers are challenged to continually define, communicate and clarify program goals and

outcomes for their nonprofit contractors. While providing technical assistance to their partner, public managers also have to monitor and evaluate program outcomes so that the providers are held accountable for their services. Therefore, the promise of better services through contracting is just as dependent on the nonprofit partner's ability to deliver as much as the public managers' ability to hold the partner accountable for their outcomes.

By the 1990s, public agencies at all levels had shifted from being only direct service providers to having more contract management and partnership development responsibilities. Still, transitions were difficult for both the public agencies and the nonprofit contractors (Romzek and Johnston, 2002). As time progressed, more effort went into seeking out additional opportunities to partner and/or contract for services and a comfort level with various nonprofits was reached in social services. While possible cost savings were charted, much of that same effort was not taken to develop the management imperatives necessary to administer the contract successfully through the fostering of relationships. This misstep was an unforeseen challenge to public management.

Public managers face the problem of insuring that partners implement government policy according to mandates and the often subjective principles of good governance. Conversely, FBOs have accountability concerns to their membership and their goals and principles. Ensuring accountability in human services contracting is a fundamental responsibility of the public agency that entered into contractual agreements with the nonprofit providers. The responsibility includes ensuring not only that public funds are used efficiently and as intended but also that the rights, safety, and well-being of service clients are upheld (Dicke, 2002).

The public management literature has struggled with how to reconcile the need for

accountability with the need to preserve flexibility in a partnership. The principal agent literature recognizes that the public agency chooses to contract with a nonprofit for reasons of cost and expertise and that the contract participants must have agreement on the service delivery. Within traditional principal agent theory there is a focus on information asymmetry and power struggles (Van Slyke, 2007). However, principal agent theory does not provide a description of a relationship-based system that is sensitive to the pressures and limitations of both sides of the partnership. Stewardship theory has been introduced to examine relationships and behaviors often discounted in other organizational and economic theories. It emphasizes collective, pro-organizational, contractual behavior and places a higher value on goal convergence and cooperation than on self-interest (Van Slyke, 2007).

Gooden (1998), like Lester Salamon and others before, emphasized the role of the public managers in the relationship dynamic, who establish trust and have the skills to incorporate nonprofit partners into the basic operations of public programs. A successful manager not only is a strong, often subtle negotiator but he must constantly reshape internal processes and informal understandings throughout a network of relationships. Relationships are built on reason, understanding, communication, reliability, persuasion and acceptance (Gooden, 1998). In the 21st Century, networks are legitimate strategy and important for the success of the public manager. Networks can be formally chartered or informally established. According to Arganoff (2006), public management networks are about mutual action and collaborative connections. It is through networks that most difficult public problems can be solved (O'Toole, 1997). The public manager must take partnerships and networking seriously. Networking is about relationships.

Still, public-private partnering is not an easy task. Partnerships require mutual

understandings by both parties in order to ensure successful implementation. Partnerships, in this context, refers to government agencies engaging third-party or nongovernmental actors to deliver or administer a public service (Goldenkoff, 2001). Different partnerships require different types of engagement processes. For the purpose of this dissertation, faith-based social services delivery can be based on the “financial incentives” of a faith-based partner performing the inherently government function of TANF support programming, such as job training and child care under Charitable or “voluntary incentives” of shared interests between a local public agency and the FBO to collaborate in allocating community resources like tutoring or family mentoring (Goldenkoff, 2001). Financial incentives to partner are identified through the transaction of contracts, grants, and vouchers; therefore, Charitable Choice would be an example. With or without financial incentives, the advantages of a partnership is leveraging available resources, embedding services in the community for more efficient delivery and promoting community-based responses, ownership and accountability for community problems.

However, Goldenkoff provides a rich contribution to the literature by describing key factors integral to the success of both voluntary and financial incentive-based partnerships. First, two-way communication is important for managing expectations. Partners must be on one accord concerning what is to be achieved and what is expected to be contributed from both sides. Frustration and resentment can be prevented through consistent communication among the partners. Good communication also helps to ensure realistic and accurate expectations are reached. Second, Goldenkoff suggests successful partnerships should be willing to seek new and unique partnership opportunities. Engaging in collaborative partnerships involved the public agency being willing to take calculated risks for a greater return on investment. For

example, a local social service agency may want to consider investing in providing guidance and technical assistance for small, community-based organization or local congregation to increase their capacity to deliver service in their community, instead of continuing to foster relationships with larger, more organized nonprofits that can do the work, but may not have the trust of the community. Third, the success of both voluntary and financial incentive-based partnerships depends upon the ability to overcome barriers that hinder the advancement of relationships because of institutionalized culture and inflexibility. Given these essential elements, the use of different approaches to engage and manage relationships for different situations is necessary.

While these discussions were going on in the public-nonprofit partnership and contracting scholarship, Charitable Choice and similar faith-based initiatives were being implemented across the county. Studies suggest that the capacity of community-based and faith-based organizations to adopt the business-oriented approach required to meet the expectations of government contracts is profoundly limited by their financial and human resources (Alexander, 1999; Frumkin, 2000). Many of the organizations expected to apply for funds, were small operations and not very familiar with the contracting process. Faith-based representatives also mentioned various concerns regarding government funding. Some feared losing their identity and uniqueness while being burdened with increased responsibilities and dependence on government funding resulted in some loss of flexibility to set priorities and be innovative. Still other FBOs were not just interested in applying for public dollars to support there programs.

Core Literature: Local Governments and their Faith-Based Partners

The initial literature on Charitable Choice and faith-based social services was FBO-

centered. Much of the research described what services were provided (Cnaan, 1997 and Cnaan and Boddie, 2001) or analyzed the characteristics of FBOs who were willing to engage with the government (Chaves, 1999, Pipes and Ebaugh, 2002). The previous resource literature was beneficial in describing the context of the contracting process within public –nonprofit partnerships. While contracting for social services presents certain challenges for both public and nonprofit managers, this dissertation assumes distinctness in faith-based partnerships. In this section, I will address previous and ongoing research on administering faith-based initiatives at the local level. The core literature adds depth to the public-nonprofit contractual framework by describing how local public agencies facilitate relationships with the faith community with or without financial transactions.

Much of the literature on the public funding of faith-based social services focuses on what the collaboration meant for the FBO as a provider. FBOs' perceptions of government, its willingness to participate in public partnerships and internal capacity to do the work were subjects addressed in the literature as well as the overall effectiveness of the services. Therefore, this study concentrates on the relationship-building process established between the public agency and their faith-based partners.

While the core literature addresses the implementation of Charitable Choice and faith-based social services at the local level, it is essentially focused on the public manager and the person's ability to build relationships with FBOs in the community. There are several subjects that affect successful partnerships between public and faith based agencies including public management capacity, political influences, program efficacy and the economics of the community (Orr, et .al, 2001; Kennedy and Bielefeld, 2002). Regardless if the implementation of any faith-based initiative funded or unfunded, it is the public managers who must be both

responsible and politically accountable to the providers, clients and taxpayers (Kennedy, 2003). The public manager is caught in the middle. Most importantly, Kennedy (2003) stated that the public manager deals with at least the following questions each day:

- 1) How does the local agency “recruit” FBOs into service partnerships?
- 2) How does the local agency support and augment community capacity to deliver services?
- 3) How does the local agency encourage greater participation?
- 4) How does the local agency measure the success of the partnership?

Both parties seem to be worried about what the partnership will look like, how the process will evolve and how it will be promoted (Etindi, 1999). Many public managers have expressed frustration with the process of partnering with FBOs because of a perceived lack of expertise, institutional memory and capacity (Kennedy and Bielefeld, 2002). Issues of goal divergence, competitive incentives, and political and bureaucratic realities further inhibit a public manager’s ability to manage contract relationships and provide meaningful guidance and oversight.

Glaser, et. al (2004) surveyed urban local governments across the United States to assess their willingness to engage with faith-based organizations for partnership opportunities. The survey suggests that only a small number local governments indicate discomfort working with secular community-based organizations or faith-affiliated nonprofits, but a higher percentage of faith-based providers were actually uncomfortable collaborating with local congregations. In some cases, the hesitancy to collaborate with the faith community is based primarily on concerns about work performance. Many FBO staff members are not trained in human service delivery or management. Others may have the technical training, but simply lack experience working in the community.

As one of the leading scholars on faith-based social services, Robert Wineburg (2001)

recommended that local governments and FBOs participate in limited partnerships as the best option for the integrity of both institutions. Part of his rationale was based on the need for FBOs to be strategic when clearly defining a viable and sustainable role to service within the human service system. It is also incumbent upon the local government to have reasonable expectations for the outcomes produced by their faith-based partners. Gibelman and Gelman (2002) reiterated the importance of establishing credibility, expectations and trust in relationships. Additionally, Frumkin (2000) added to the challenges contracting of social services has for public management. He recognized the need to appreciate the power differential between public managers and their nonprofit counterparts. In terms of specific contracts, this power differential means that as the more secure partner, it is even the public manager's responsibility to look after the autonomy needs of his partner, so that their mission and values are secure.

In California, contracts have been awarded to FBOs for welfare-to work programs, however Orr et. al (2001) concluded that the faith-based programs will have a better chance of success with additional government support. The government agencies involved need to provide more technical assistance; make changes in contracting allow use of public funds for start-up cost and facilitate reimbursement policies. Finally, government should allow FBOs to be more flexible in their program designs. According to Kennedy and Bielefeld (2003), public managers in Indiana, North Carolina and Massachusetts will have difficulty evaluating FBO programs because of a myriad of administrative challenges due to a decentralized process and lack of public engagement with partners. Specifically, public managers are confronted with contracting procedures, contract administration and evaluation impacts on full implementation. Early data in the three states showed that FBOs who are first-year contracts require much

administrative time than others (Kennedy and Bielefeld, 2003). Would the same be true for non-financial collaborations?

Other local studies on faith-based social services include Bartkowski and Regis (1999), Schneider (2001), Farnsley (2001), Pipes and Ebaugh (2002). Several of them show how extremely complex partnerships between local government and local FBOs are when it comes to forging long-term relationships (Wineburg, 2001). Additional challenges for the local public agencies are that most churches and FBOs are not well integrated into the local service delivery network (Campbell, 2002). Instead, many organizations are working in a vacuum and public agencies have to take on the task of fostering collaboration among the various public, private and nonprofit partners. In addition, this is a deliberate, time intensive process. Funding and technical assistance cannot substitute for the need for relationships to flourish, share information and identify opportunities for collaboration. It is this focus on process and the public manager within the unique context of the public partnerships with FBOs that provides a connection for the research proposed in this dissertation.

Much of my research was modeled on the seminal works of Kennedy and Bielefeld (2001, 2003). Kennedy and Bielefeld studied three states to determine the public agency experience of administering contracts to FBOs for service under Charitable Choice provisions. Kennedy and Bielefeld recognized three critical antecedents necessary for the implementation of faith-based collaborations. For Charitable Choice to be successful, Kennedy and Bielefeld inferred that governments must have an environment conducive to contracting with nonprofits for social services, the public management capacity and confidence to monitor such an arrangement, and religious groups willing to participate in such a partnership. In addition to Kennedy and Bielefeld, other existing scholarship (Campbell, 2002; Denning, 2002, Ebaugh,

2003, Gomez, 2003, Orr, et .al, 2001 and others) were assessed. Similar to the works mentioned above, most of my primary data captured the experiences of the public managers through semi-structured, face-to-face interviews. Documents such as local agency presentations, meeting minutes, internal reports, memoranda, contracts, and program guidelines, when available, were also used to describe the relationships.

Contribution to the Scholarship

During the past several years, I have attended four of the last five national conferences sponsored by the Roundtable on Religion and Social Welfare Policy. These events are the most comprehensive assembly of scholarship and policy analysis on faith-based social services in the United States. My desire to turn attention to the various techniques and strategies public managers use as they work with FBOs intensified after observing the diverse assortment of clergy, public managers and academics discuss the shared opportunities and challenges of Charitable Choice and other faith-based initiatives. The Roundtable's Executive Director Dr. Richard Nathan mentioned in his opening comments that one of the prime research avenues for understanding the role of FBOs in the human services system in the future was to focus on the "how much can be learned about contracting relationships in states and localities" (Spring Forum plenary discussion, March 6, 2003). However, it is equally important to provide a depiction of what approaches are use by public agencies as they respond to the growing complexity of relationships with FBOs and establish non-financial collaborations for service delivery.

Gooden (1998), like Lester Salamon and others before him, emphasizes the role of the public managers to establish trust with partner and incorporate nonprofit partners into the basic operations of public programs. A successful manager not only is a strong, often subtle

negotiator, but he must constantly reshape internal processes and informal understandings throughout a network of relationships. Relationships are built on reason, understanding, Networks can be formally chartered or informally established. According to Arganoff (2006), public management networks are about mutual action and collaborative connections. It is through networks that most difficult public problems can be solved (O'Toole, 1997). The public manager must take partnerships and networking seriously, because networking is all about relationships.

Still, establishing public-nonprofit partnerships is not an easy task. Partnerships, in this context, refer to government agencies, who engage third-party or nongovernmental actors to deliver or administer a public service (Goldenkoff, 2001). Partnerships require mutual understandings between both parties in order to ensure successful implementation. Faith-based social services delivery can be based on the "financial incentives" of a faith-based partner performing the inherently government function of TANF support programming, such as job training and child care under Charitable or "voluntary incentives" of shared interests between a local public agency and the FBO to collaborate in allocating community resources like tutoring or family mentoring (Goldenkoff, 2001). Financial incentives to partner are identified through the transaction of contracts, grants, and vouchers; therefore, Charitable Choice would be an example. With or without financial incentives, the advantages of a partnership is leveraging available resources, embedding services in the community for more efficient delivery and promoting community-based responses, ownership and accountability for community problems. The different partnership incentives require different types of engagement processes.

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integral to the success of both voluntary and financial incentive-based partnerships. First, two-way communication is important for managing expectations. Partners must be on one accord concerning what is to be achieved and what is expected to be contributed from both sides. Frustration and resentment can be prevented through consistent communication among the partners. Productive communication also helps to ensure that realistic and accurate expectations are reached. Second, Goldenkoff suggests successful partnerships should be willing to seek new and unique partnership opportunities. Often the public agency is willing to take calculated risks for a greater return on their investment in collaborative partnerships. For example, a local social service agency may want to consider investing in providing guidance and technical assistance for small, community-based organization or local congregation to increase their capacity to deliver service in their community, instead of continuing to foster relationships with larger, more organized nonprofits that can do the work, but may not have the trust of the community. Third, the success of both voluntary and financial incentive-based partnerships is the ability to overcome barriers that hinder the advancement of relationships because of institutionalized culture and inflexibility. Given these essential elements, the use of different approaches to engage and manage relationships for different situations is necessary.

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gave various concerns regarding government funding. Some feared losing their identity and uniqueness while being burdened with increased responsibilities and dependence on government funding resulted in some loss of flexibility to set priorities and be innovative. Still other FBOs were not interested in applying for public dollars to support their programs.

While the majority of the literature on public partnerships with faith-based partners has focused on the scale and scope of the services provided and the faith-based organization's capacity to manage these services, little research has been conducted on the administrative challenges of implementing faith-friendly policies and directives within the local government agency (Wineburg, 2001). My research contributes to the public management scholarship by concentrating on the local public agency's interaction and response to, and ability to manage informal faith-based partnerships. Using a collective case study method, this dissertation serves to shed light on the activities of public managers in six Virginia jurisdictions as they facilitate relationships with the faith-based service providers.

This study is important because there is a particular scarcity of efforts to examine partnerships with FBOs from the public agency perspective. Lessons can be borrowed from the experience of public-nonprofit and contracting literatures. The findings are substantive because of its contribution to literature in social work, nonprofit management, organizational behavior and public management. The next chapter will address the reasons why a collective case study was chosen as my research methodology and explore how the collected data will be analyzed to answer my primary research question about the relationship between local public managers and FBOs in Virginia.

CHAPTER THREE

RESEARCH STRATEGY & DESIGN

Introduction to Case Study Inquiry

The research strategy and design chapter describes data collection and analysis. Driven by the primary research question, “*What approaches do public managers use to facilitate relationships with FBOs for social service delivery at the local level,*” a qualitative method was selected for this study. Qualitative research typically calls for some form of field study to explore and evaluate real life nuances concerning social organizations, processes and the interactions that occur within a contemporary setting (Yin, 1994). Inquiries that use qualitative methods also allow flexibility in the type of data obtained from case to case (O’Sullivan and Rassel, 1995). Case studies have often been applied to investigate cultural and institutional phenomena.

The case study method is a preferred strategy to find answers to questions about contemporary events over which the investigator has little or no control. Robert Stake (1995) describes three types of case study methods as intrinsic, instrumental and collective case studies. Intrinsic are useful when the researcher is specifically interested in one issue or case. Instrumental case studies use a particular subject to understand the dynamics of an issue or situation that is beyond that specific case. In an instrumental case study, the case becomes a model that demonstrates the factors being investigated. However, unlike its peers, a collective case study looks at more than one case and provides increased learning opportunities by coordinating between similar case experiences (Stake, 1995, p. 3-4).

Previous studies on local and state faith-based partnerships, such as Bartkowski and Regis, 1999; Schneider (2001); Farnsley (2001); Orr (2001); Wineburg (2001); Pipes and

Ebaugh (2002); and Campbell, 2002, have focused much of their attention on either the establishment of an environment amenable to using public policy to strengthen ties with the faith community or the capacity of the faith-based providers to deliver services in such an environment. Through the use of a collective case study, which assembled several individual cases into one, this research offers perspective on the strategies public managers from across the state employ in order to build and sustain relationships with FBOs. Each individual jurisdiction was not selected solely as a “compelling representation” of the entire state and was certainly not a “statistical basis for generalizing interactions” (Stake, 2005, p. 6). The collective case study inquiry was appropriate since each selected jurisdiction has characteristics that could provide a reasonable opportunity to recognize and address common themes.

The remainder of this chapter will discuss my role as the researcher, review the research design and describe the data analysis process that was chosen to respond to the research questions. Finally, the barriers that exist to conducting this research in a reliable and valid fashion will be presented.

Role of the Researcher

Because of my strong religious convictions, Professor Philip S. Kronenberg asked me to read *Renewing American Compassion* by Marvin Olasky for his policy inquiry class. This book caused me think about the impacts Charitable Choice and other state-level faith-based initiatives would have on the public agencies responsible for implementing them across the country. Charitable Choice is an expansion of public-nonprofit contracting. According to Lester Salamon (1989), public administration theory fails to prepare us for the contracting relationships that “create serious public management and accountability problems” (p. 11).

Caught in the tension of these new relationships are the public managers who are responsible for implementing the FBIs (Kennedy and Bielefeld, 2002). This is particularly true for public managers in local social service agencies.

In addition to having a research interest, my career in local human services management contributed to the selection of this study. As a public manager, my positions with local governments in Virginia and Maryland have allowed me to work closely with faith and community-based organizations that are committed to providing services in their communities. As a practitioner, I, too, have to be aware of different approaches to use when navigating the relationships with our faith-based partners. This is even more important given the administrative constraints that public managers face at the local level. My professional work as a public manager requires me to understand the internal tensions placed on administrative practices and communication patterns with service providers in the community. Being a church leader, I can also appreciate the FBO perspective attempting to navigate the system by establishing relationships with the appropriate public agencies. As a result, I inherently bring my professional and personal experience to this study. The dynamics of my roles as a scholar, practitioner and congregational leader created an institutional knowledge that helped frame the research design, interview questions, data collection techniques and its interpretation.

Institutional Review Board

In preparation for this research, I completed my human subjects protection certification and submitted the application packet to the university Institutional Review Board in June 2006. An exempt review was submitted since there were minimal risks to the subjects, no video or audio recordings and the study consisted of gathering information through public officials, existing data, documents, and records. The IRB approval was granted on August 2, 2006.

Research Design

It has been suggested that much of the success in reducing welfare roles and shifting people from public assistance to work is through the discretion and innovation of local social service agencies (Cnaan and Boddie, 2002). For the concept of Charitable Choice and other faith-based initiatives to work, public managers within local social service agencies must be willing to find ways to foster collaboration. The approaches of the public managers could take the form of new policies or at least altering administrative practices to engage the faith community. Rachael Haberkern (2002) lists several ways collaborative relationships between social service agencies and FBOs can take place including disseminating information on human service issues, hosting educational meetings for partnerships opportunities, appointing a liaison to the faith community that will maintain regular contact with faith leaders and creating separate offices to foster sustainable collaboration among service providers and support faith-based initiatives. Many local governments throughout Virginia –large and small; urban, suburban and rural – have responded and are actively engaged in these partnerships.

For example, Fairfax County, the most populous jurisdiction in Virginia, is the only jurisdiction in the state that dedicates full time staff to support its work with the faith community. The Community Interfaith Liaison Office in Fairfax County was designed to work with diverse faith communities and community-based nonprofits to improve impacts on human service issues within the county. This structure may not be the best structure for all places and situations. There are opportunities to learn from the various informal approaches to facilitating daily relationships with faith-based social service providers in jurisdictions across the state.

A survey of each of the 120 local human service agencies in Virginia would not have captured how relationships between local public agencies and FBO unfold. Instead, I

determined that narrowing the scope to describe only a few jurisdictions from a cross-section of the state would yield a more in-depth depiction of the experience than just a cursory assessment of the entire state. In order to frame my research, I asked myself two questions: “Which jurisdictions are really engaged?” and “What types of FBOs are partnering with the local social service agencies?” A collective case study method was used to examine several cases together. Six jurisdictions were selected based on variables such as city or county distinction, past and ongoing activities that involve faith-based social service delivery, geographic location (rural, urban or suburban), community size and agency, diversity, and poverty levels. It was also important that the site and staff were accessible to the researcher. Chapter Four provides additional information about the six research jurisdictions.

A review of pertinent literature also helped solidify my research design. It was important to examine past studies on faith-based social services in order to get an understanding of the outcome from previous work. A keyword searches through selected social science indices and databases was conducted to include keywords or phrases like “Charitable Choice,” “Faith-Based Organizations,” “Faith-based Social Service Delivery,” “Public-Non-profit partnerships” and “Local Public Managers.” Articles were retrieved from several sources including Expanded Academic Index ASAP, InfoTrac Onefile, Ingenta, ABI/Inform, SAGE Full Text Collections, and ICPSR.

Data Collection

A case study has the ability to integrate a variety of evidence such as documents, archival reports, physical artifacts, direct observation, participant observation and interviews (Yin, 1994). During this research, I was able to talk to public managers about the relationships they had formed with local FBOs. On a few occasions, I was able to observe the interactions

between local public managers and their faith-based partners. I was also able to review applicable public records of ongoing collaboration with FBOs in a few of the jurisdictions. However, the primary source of data was taken from two sets of face-to-face interviews and subsequent phone or email conversations I had with designated staff in each jurisdiction. I was able to improve the validity of any conclusions that were developed by triangulating the data collected from the jurisdictions with elite interview feedback from practitioners in the state and a leading scholar on the subject. Triangulation also reduced the risks of my conclusions reflecting personal or institutional biases and the over-dependence of one specific method.

A scope of six individual cases was selected for the collective case study using the variables described in the research design as criteria. The selected jurisdictions consisted of three counties and three independent cities. Contact information for each locality was found through a Virginia Association of Local Government Human Services Officials directory and on the Internet. In August 2006, I mailed letters to the directors of the six social services departments as a formal request to conduct two sets of interviews with them and/or designated staff persons responsible for engaging the faith community.

Surprisingly, connecting with the proper representatives in the different organizations went smoothly. Five agencies responded within two weeks and I scheduled initial interviews with the designated individuals. Efforts to contact the sixth jurisdiction via letter, phone messages and emails were unsuccessful. After six months, a replacement jurisdiction was selected. Although the replacement site was located in another geographic area of the state, this new community had comparable demographic and environmental features to the original selection. The new county also provided the study with a participant in the Central region. Since data collection with the original selection had not begun, no data was spoiled. However,

the first interview with this county did not take place until the near completion of the other interviews in February 2007.

All interviews were scripted. Most of the interview questions required open-ended responses. The jurisdictions were sent the questions in advance of the interview so that participants had the opportunity to prepare their thoughts and share their questions with me prior to the scheduled date. The interview guides used for the data collection can be found in Appendix F. In addition, participants were not required to sign a permission form because they were public officials and the interviews were not recorded.

During the interviews, participants provided first-hand accounts of social actions and policy implementation. Questions were meant to illicit perceptions on the actual interaction, administrative responses and attitudes held by public managers throughout the relationship-building process with their faith-based partners. The initial interview consisted of twenty questions that were designed to generate background information about the agency and participant(s). Some of the most salient aspects of this interview round focused on the interviewees' primary position responsibilities, agency size, number of active TANF caseloads and the amount of experience contracting with nonprofits for TANF services. There was also an interest in measuring the current number of contractual relationships with FBOs for TANF services. All of this information helps describe the general impact of Charitable Choice at the local level.

Most of the questions asked were fact-based questions which elicit objective responses from the participants about the actual formal structures, policies and processes established to manage faith-based relationships for social services delivery. The fact-based questioning was designed to obtain information on contractual agreements or MOUs, services rendered by

FBOs, procedures created to maintain partnerships and the attainment of outcome measures (O'Sullivan and Rassel, 1995). Other questions were behavioral questions meant to emphasize the informal approaches used by the public manager when fostering new partnerships. The interviewees were asked to describe the typical functions that had been contracted out to nonprofits or faith-based providers, the contract length and which providers received the most funding. After the first round of interviews, I had a better understanding of the position responsibilities and the willingness of staff to engage with faith-based service providers through their contract oversight, outreach on funding opportunities, training facilitation, and technical assistance on service delivery.

Less time was spent learning about contracts in the second interview. The second interview referenced contracting only from the perspective of the infrastructure or public management capacity needed to manage them and not for who actually has been contracted to deliver the service. For the purpose of this research, infrastructure is used to describe the underlying framework, or attributes, used by an organization to secure accountability with service providers in a partnership arrangement. The questions centered on the local agency's experience with FBOs. Public managers were asked about their agency's knowledge of faith-based providers in their community prior to welfare reform. They were asked about the history of faith-based partnerships with their local social service agency. There was also interest in learning if the local managers felt that Charitable Choice and any other state or local initiatives had changed the dynamics between social services and the faith community.

The most important questions in both interviews narrowed the discussion to the local agency's organizational culture and individual actions concerning current and potential faith-based partners. This line of questioning led to descriptions of the specific approaches and

behaviors that may be used to facilitate relationships with FBOs. Questions were asked about what communication and information sharing took place between the two entities. In addition, questions were asked about the formats that were used to communicate and who was responsible for the interaction. The managers were asked to think about their experiences and talk about any key principles or individual knowledge, skills, and abilities that were essential in their work with the faith community. In summary, the second interview was designed to discover whether local public managers distinguished FBOs from other nonprofit partners by treating them differently during interactions.

I attempted to record the interviewee's responses verbatim on a notepad in narrative form. The responses were kept separately from a list of personal field notes I gathered in order to capture my thoughts, themes, meanings and connections. My field notes were also used to illustrate the environmental setting and mood of the interview. After the interview was completed, I merged my field notes with the recorded responses to ensure that there was a proper context for the data collected. This design allowed for research continuity, but I was constrained by the structured nature of the questions. The format ended up being more of a semi-structured model because of slight variations used in questioning and the inclusion of relevant follow-up questions to probe other areas or solicit elaboration on previous responses. For example, one of the non-scripted questions concerned the participant's personal or professional connections to other jurisdictions and knowledge of existing scholarship on faith-based partnerships.

Nine of the twelve interviews were conducted at the local jurisdiction's social service agency offices. The remaining three were relegated to telephone interviews because of mutual scheduling conflicts. On average, both rounds of face-to-face interviews lasted about an hour per session. The first interviews averaged fifty-five minutes in length. As expected, the second

rounds were slightly longer and continued for an hour and fourteen minutes. Yet, these numbers are somewhat misleading. County2 drags the overall averages down because of our two short telephone interviews. While I only spent a little more than an hour in formal interviews with their social work supervisor, the remaining jurisdictions averaged two hours and twenty-one minutes of cumulative interview time. These numbers do not include the time spent in follow up dialogues with the various agencies.

TABLE 1. Interview Summary*

	Interviewee(s)	Location	Interview Dates	Length of Interviews
County1	Director of Human Services Director of Social Services Director of Employment Services Director of Finance Executive Assistant	Social Services Office	September 14, 2006/ November 20, 2006	1 hour, 10 minutes/ 1 hour, 40 minutes
County2	Social Work Supervisor	<i>Telephone interview / Telephone interview</i>	January 4, 2007 / January 4, 2007	27 minutes / 35 minutes
County3	Director of Social Services	Social Services Office / <i>Telephone interview</i>	February 26, 2007 / March 25, 2007	1 hour, 25 minutes/ 55 minutes
City1	Director of Social Services	Social Services Office	September 21, 2006 / November 30, 2006	45 minutes / 1 hour, 28 minutes
City2	Community Services director Eligibility director VIEW director After-school initiatives coordinator 2 Aging and Adult services workers	Social Services Office	October 12, 2006 / November 27, 2006	40 minutes / 1 hour, 28 minutes
City3	Performance Support Leader	Social Services Office	October 27, 2006 / December 27, 2006	1 hour/ 1 hour, 15 minutes

*Information does not reflect follow-up telephone and email conversations held after the formal interviews

Overall thirteen public managers participated in at least a portion of the two interview sessions. The participants were the equivalent of three agency directors, three VIEW/employment services managers, two adult and senior services staff, a finance director, social work supervisor, eligibility supervisor, emergency assistance coordinator and a deputy agency director. I also spent time with veteran executive assistant involved in community outreach to local FBOs and an embedded faith-based partner. Five of participants had been appointed as their jurisdiction's faith-based liaison to the state Department of Social Services, Office of Community and Faith-Based Initiatives.

The interviews were conducted between September 2006 and March 2007. All interviews were confidential and no real names are used in this research. When possible, I scheduled interviews in the morning in order to give myself time to capture the integrity of the conversation. Within the week, participants received draft interview transcripts. This gave the study participants an opportunity to review his or her session and suggest any clarifications and/or additions. After data collection, each jurisdiction was given an identifier, such as "County1" or "City2". This was done to affirm the collective case study research design and not focus on one specific locality. I was more interested in observing common themes generated across the jurisdictions rather than I was looking at each response as being potentially isolated to one jurisdiction.

Document Review and Triangulation

As part of the triangulation process, about a dozen documents published by the federal, state and local governments, research institutions, and advocacy organizations regarding Charitable Choice and faith-based social service partnerships were reviewed. A list of

documents is shown below in Table 1. In addition, I conducted elite interviews with a prominent scholar and four practitioners.

Table 2: Documents Reviewed

Document	Summary
<p>CHARITABLE CHOICE Overview of Research Findings on Implementation GAO-02-337 January 2002</p>	<p>This report is an overview of research findings on the implementation of charitable choice provisions in law as of June 2001. Charitable Choice provisions applied to several programs, including the TANF program, the Community Services Block Grant program, and substance abuse treatment and prevention programs under amendments to the Public Health Services Act in 2000. GAO was asked to review the available literature to determine the extent to which and how states have responded to charitable choice provisions in current law; and how FBOs performed as compared to secular providers of social services. The literature did not provide a national picture of the extent to which states have responded to charitable choice provisions and fewer than 20% of states have contracted with FBOs to provide some welfare-related services. Instead, the states have used several approaches to implement charitable choice such as creating state faith-based liaisons to promote greater awareness of charitable choice provisions or changed state procurement requirements to remove barriers to contracting with FBOs.</p>
<p>VIRGINIA STATE SCAN PROTOCOL Raw Data (Part of the Scanning the Policy Environment for Faith Based Social Services in The United States 2003 Report) Mark Ragan, Senior Fellow Lisa M. Montiel, Research Scientist David J. Wright, Project Director November 2003 Roundtable Conference</p>	<p>Part of a fifty state scan by the Rockefeller Institute, This report form gathers information on the policy environment for faith based social service delivery in your state, and the extent to which changes have been adopted in law, regulation, or administrative practice to facilitate collaboration with faith-based organizations. Changed the state’s procurement act to mirror federal statutes. HB1008described how the Department of Social Services would oversee increased governmental work with these groups in the community. Most of the responsibilities focused on how the state could help these community organizations gain access to information to assist them in obtaining more governmental contracts. SB1212. This is the bill that gave the authorization of public bodies to enter into contracts with faith-based organizations. Recognized no differences in recent years as compared to before 1996 in the participation of FBOs in social services, and the politics of that involvement in your state. Contractors are not required to identify themselves as FBO or community organizations.</p>
<p>REPORT OF THE SPECIAL TASK FORCE Studying the Ways Faith-Based Community Service Groups May Provide Assistance to Meet Social Needs House Document No. 103 2000</p>	<p>Authorized by the General Assembly, The Special Task Force was directed to survey Va.’s legal and regulatory landscape to identify ways the state could identify barriers for FBO participation in welfare reform and recommend ways to make welfare reform success using the strengths of the faith community. Ongoing local efforts in Fairfax County and others were acknowledged. Among its recommendations was the creation of the FBCI Office.</p>
<p>REPORT ON THE VIRGINIA FAITH-BASED AND COMMUNITY INITIATIVE Virginia Department of Social Services December 22, 2003</p>	<p>This initial report on the status of Virginia’s Faith-Based and Community Initiative given to Governor Warner and the General Assembly. It highlighted the 2002-2003 activities and accomplishments related to both the VDSS’ statutory responsibilities and the implementation of a grant from the Department of Labor being used to start employment information centers in community and FBOs, expand the workforce development system through new partnerships, increase the number of community based organizations to partner with public agencies, and compete for public and private funding.</p>
<p>REPORT ON THE VIRGINIA FAITH-BASED AND COMMUNITY INITIATIVE Virginia Department of Social Services October 1, 2005</p>	<p>This is the second report to the Governor and General Assembly on the status of Virginia’s Faith-Based and Community Initiative. Virginia’s current Faith-Based and Community Initiative program (FB&CI) builds on past grassroots community service efforts by focusing on three goals:</p> <ul style="list-style-type: none"> ✓ Strengthen the capacity of community and faith-based organizations to deliver services and partner with public agencies ✓ Broaden the State’s pool of service providers ✓ Eliminate barriers to collaboration between public agencies and community grassroots and faith-based organizations
<p>Federal Policy on the Ground: Faith-</p>	<p>This study focuses on how faith-based initiative efforts have been received at the state and</p>

<p>Based Organizations Delivering Local Services Fredrica D. Kramer Kenneth Finegold Carol J. De Vita Laura Wherry <i>The Urban Institute</i> 05-01 Discussion Paper July 2005</p>	<p>local levels, whether and how they have changed the involvement of FBOs, in public programs, and what we know and need to know about the nature of the services FBOs deliver</p>
<p>Unlevel Playing Field: Barriers to Participation by Faith-Based and Community Organization in Federal Social Services Programs The White House August 2001</p>	<p>Landmark report from the White House Office for Faith-Based and Community Initiatives written just six months after Bush taking office. Summarizes the initial findings from the five cabinet Centers on barriers impeding religious and grassroots organizations that seek to serve the common good in collaboration with the Federal Government. The finding said that smaller groups, faith based and secular, receive very little Federal support relative to the size and scope of the social services they provide.</p> <ol style="list-style-type: none"> 1. There exists a widespread bias against faith- and community-based organizations many of the regulations are needlessly burdensome administrative creations. 2. Congress' remedy to barriers to faith-based organizations – the Federal law known as "Charitable Choice" – has been almost entirely ignored by Federal administrators, who have done little to help or require State and local governments to comply with the new rules for involving faith-based providers. 3. Despite these obstacles, some faith-based and community-based service groups receive financial support from the Federal Government, either by winning Federal discretionary grants or gaining a share of Federal formula grants used by State and local governments to deliver social services.
<p>FBOs and Their Relationship with State and Local Governments: Analysis of Recent Initiatives Updated January 23, 2003 Ben Canada Congressional Research Service</p>	<p>Report gives the answer questions about FBOs' working relationship with state and local governments. Based on some adverse impacts of past efforts to incorporate community-based organizations into federally funded services. Some officials are concerned that new charitable choice legislation could disrupt good working relationships between FBOs and state and local governments.</p>
<p>September 2002 CHARITABLE CHOICE Federal Guidance on Statutory Provisions Could Improve Consistency of Implementation GAO-02-887</p>	<p>To obtain a national perspective on charitable choice, GAO analyzed the results of their 50-state survey of TANF contracting, interviewed federal officials who oversee programs with charitable choice provisions, and reviewed federal agency reports on barriers to contracting with FBOs and the implementation of charitable choice provisions. Selected 5 states— Georgia, Indiana, Texas, Virginia, and Washington - to obtain a range in the levels of both state government activities with regard to faith-based initiatives and contracting with FBOs. Found that receive a small proportion of the government funding on TANF, BW-2-W, CSBG, and SAPTBG funds and those who had received them had contracted with the government before charitable choice. TANF programs were the most widely funded.</p>
<p>An Assessment of Need and Willingness to Engage Faith-based and Secular Community-Based Organizations: A National Study of Urban Local Governments Mark Glaser, et. al. 2004 Community Connections Virginia Faith-Based and Community Initiative Office</p>	<p>This research, sponsored by Fairfax County Dept. of Systems Management for Human Services, used input from 140 urban local governments across the county to assess the potential for community engagement and citizen co-production. The analysis used local human services leaders as a guide to better understand the propensity of local government to partner with three types of community-based organizations: secular CBOs, houses of worship, and faith-affiliated nonprofits. The study showed that there was strong support for working with all three CBOs, but there was some reluctance to contract with houses of worship.</p> <p>Technical assistance handbook is a tool made available to organizations interested in partnerships with public agencies. The handbook describes VA's initiative, assesses the community needs and provides helpful advice on organizational capacity, forming community</p>

2007	collaborations, and grant writing.
Memorandum of Understanding Between the City2 and The Salvation Army	Document used to define the parameters of responsibilities for both the City2 and the Salvation Army, as service provider, as it pertains to the operation of the city shelter.
RFP City2 for the Operation of the Community Shelter	Document used to invite potential providers to submit bid on an advertised service.

Elite interviewing assumes that the potential respondent has some in-depth knowledge of the study topic and can contribute to the research by validating findings and guiding future courses of investigation. According to Mannheim & Rich (1995), one of the strongest advantages of elite interviews is that the method obtains insight from first-hand participants of the processes being explored or those who have gathered information about the underlying context and build up to the actions that took place. Elite interviews can also compensate for both the lack and limitations of documentary evidence. This is especially important for my research because of the lack of written materials available about the informal approaches to partnerships taken by local social service agencies. Another advantage of elite interviews is that the participants may have access to new documents and other sources that can corroborate what has been established from face-to-face interviews and document reviews. Using an elite interview format to complete the triangulation of methods, I discussed my research design and preliminary findings with the following:

- Sheila Seuss Kennedy, J.D., Associate Professor
School of Public and Environmental Affairs,
Indiana University-Purdue University Indianapolis
- Jane Brown, Anne-Marie Taranto and Catherine Walker
Office of Faith-Based & Community Initiatives
Virginia Department of Social Services
- Sandra Chisholm, Community Interfaith Liaison,
Fairfax County Department of Systems Management
for Human Services

My first interaction with Professor Kennedy occurred between 2002 and 2003, as I was still constructing possible research questions and determining a study population. Professor

Kennedy and I spoke on two occasions. At the time, she was completing her research about Charitable Choice implementation in Indiana, Massachusetts and North Carolina. Her *Public Administration Review* article, co-authored by Wolfgang Bielefeld, was also published during that period and became a seminal piece of scholarship in the development of my dissertation. Our conversations helped frame the research approach for this study.

I initially contacted Mrs. Brown and her staff (Catherine Walker and Ann-Marie Taranto) at the Virginia Department of Social Services, Office of Faith-Based and Community Initiatives in the spring of 2003 to discuss the scope of partnerships in the state. I made arrangements to visit their offices that summer and again in early 2007. In the interim, Ms. Brown and I met at The Roundtable 2006 Annual Conference in Washington, DC. Through my conversations with Mrs. Brown, I became familiar with the work of Mrs. Chisholm in Fairfax County as Virginia's only full time faith-based liaison in a local government. Mrs. Chisholm and I first met in the fall 2003. Eventually, Mrs. Chisholm and I would become colleagues in Fairfax County Human Services, which allowed me to engage her much more often.

I continued to communicate with each of them periodically to get feedback on my research. After the research design was constructed and the data collection process established, I asked if they would serve as elite interviews to triangulate my methods. Using separate telephone conversations, face-to-face meetings and email communications, I was able to assess their reactions to my preliminary findings and conclusions during the past two years.

Data Collection Errors & Revisions

There were several errors and revisions made to the research design before and during the data collection process that did not affect the integrity of the original research proposal. First, slight modifications were made to the interview guide in order to enhance the flow of

questioning and to secure additional information on the agency and the interview participants after the first interview. I failed to conduct a true pilot interview to gauge the effectiveness of the proposed interview structure and the substance of the questions themselves before first interviews began. Because the substance of the questions did not change, these revisions should not have any adverse affect on the conclusions.

Second, there were false assumptions made regarding the amount of public documents readily available from each jurisdiction. I expected a much larger volume of program materials such as actual contracts, MOUs and program evaluations to be used for data collection and analysis. After several attempts to collect this information, I had to assume that much of this information was not produced or being kept by the study jurisdictions. This assumption was confirmed in conversations with staff from DSS OCFBI in Richmond, Virginia.

Because it was difficult to locate contracts to faith-based providers at the local level, I was uncertain about whether the lack of contracts was a reality across the state or a product of a bad research question. Therefore in February 2007, I proceeded to conduct “point of fact interviews” with five additional localities across Virginia to measure the consistency of the research. Each jurisdiction had complementary characteristics to one of the six in the selected focal group. Public managers in social services were contacted and asked the following four questions about the experience of their agency with FBOs:

1. Does your agency contract with FBOs to provide social services?
2. Does your agency contract with FBOs to provide social services use TANF funds?
3. Does your agency make a conscious effort to reach out to the faith community?
4. Does you agency have people generally responsible for building relationships with FBOs?

Two agency directors, two emergency assistance coordinators and one employment services manager responded to the point of fact interview request. Their responses confirmed my preliminary findings, which is, that while local governments have a strong history of active

engage with FBOs, most of the work being done is through informal collaborations established through years of building relationships.

Finally, the original research question was revised. Preliminary research findings showed that there was a lack of contracts executed for service delivery by local governments to FBOs here in Virginia. Specifically, none of the jurisdictions in the study discussed the practice of contracting for social services using TANF funds. Consequently, the original primary research question was not sufficiently broad enough to capture what the research reveals. The revised research question, “*What approaches do public managers use to facilitate relationships with FBOs for social service delivery at the local level?*” was used for purposes of analysis. In order to fully understand the relationships that are forged between local governments and FBOs, I had to include results that occur outside of direct financial contracts or collaborations. These collaborations can be formal or informal.

Data Analysis

Data analysis consists of examining, categorizing, tabulating or otherwise recombining evidence to address the initial propositions of a study (Yin, 1994, p.102). The analysis process started the first time I transcribed interview notes or organized my thoughts around field observations. All field notes or memos written became part of the data analysis. Yin (1994, p. 103) also indicated that there is not one prescribed method that is the one way to analyze qualitative data. Instead, there are a number of options that are available to choose from when attempting to analyze case studies. Content analysis is used as the means to reduce the thousands of words from the interviews and documents into several logical, shared meanings or themes which are inherently connected to the informal approaches and behaviors of public managers as they facilitate relationships with FBOs.

Content analysis is a method for structuring and analyzing written material in a standardized way so that researchers can make inferences about the given information (Delfico, 1996; Weber, 1990; Krippendorff, 1980). Content analysis allows the researcher to synthesize the text and extract key ideas; categorize and apply to cases. This study used the twelve interview transcripts and supplementary phone and email conversations as the primary data sources. Any additional documents received from the focal jurisdictions or other resources like the state Office of Community and Faith-Based Initiatives were included as secondary resources. Since I was attempted to gather information on the informal approaches used by public managers, I anticipated have to depend on the interview results more than documents. Content analysis eliminates the strict reliance on primary data collection. Although I did not find a large amount of available documents during my data collection, content analysis offered practical applicability, promise, and relevance for research because of its focus on human communication.

After writing up and reviewing the interview responses, I sent the transcripts back to the study participants for verification and/or clarification. The follow-up communication also provided opportunities to ask questions that resurfaced and/or request additional sources. Key ideas or themes were taken from the revised transcripts and coded by themes to reflect the typical actions and behaviors applied by public managers as they work with their faith-based partners. By generating a frequency list, I was able to infer which management practices were most implemented throughout their relationship-building process. The themes were used to describe the informal approaches to FBOs (Chapter 5) and collectively to support conclusions concerning the perceived realities of the faith-based initiative (Chapter 6).

Qualitative researchers today are fortunate to have the use of computer technology to

assist them in their data analysis process. Computer-assisted qualitative data analysis software or CAQDAS makes an accurate and transparent data analysis process possible. CADQDAS also provides an efficient way of counting who said what and when, which in turn, provides a reliable picture of the data (Morison,& Mohr 1998; Richards & Richards, 1994). All the qualitative software products mentioned reduce the time needed to code data without misplacing the rigor of the research. Popular products include Atas TI, EZ-Text, and Nud*ist/Nvivo. All have the ability to do word frequencies, category frequencies, concordances or KWIC (key word in contexts). It is important to note that the use of technology does not preclude the need for manual manipulation to separate out data for analysis.

I initially chose to use the Nvivo 7 software as opposed to solely relying on manual content analysis. Nvivo 7 is the updated version of the Nud*ist software line. According to Welsh (2002), NVivo improves the rigor of the analysis process by validating some of the researcher's own impressions of the data. However, I failed to master the software and did not maximize its utility. Nvivo was helpful for storing my interview transcripts, documents and memos in one project file, but the software did not provide the support that I had hoped for regarding computer-assisted qualitative data analysis.

Limitations of Research

There are two acknowledged limitations to the research in this dissertation. A major limitation may have been the design itself. This dissertation was designed to describe the management realities of six local social service agencies in different environments, which engage and sustain relationships with FBOs. The research was not meant to explore what was going on in all 120 human service agencies across Virginia. Because this study uses a small

research population, the findings may not be generalizable enough to serve as reference for the entire state or other even a reliable indicator for the approaches of other locations with different political cultures and government configurations. Therefore, this collective case study may either exaggerate or oversimplify a situation, leading to incorrect or invalid conclusions about the reality of the case (Lincoln and Guba, 1985).

A second limitation would be for those looking to gather evidence regarding social service contracting other than TANF. The initial research question was constructed to define specific contracts with faith-based providers using TANF funds or for TANF-related services. The research does not investigate all possible contractual opportunities in human services. Data indicated the lack of actual contracts for service to FBOs; as a result, the focus of the study evolved into one whose emphasis became the informal approaches to building relationships with FBOs. This research is process-based and public management-centered and not structured on policy outcomes. The findings cannot be used for empirical evidence of the efficacy of collaboration between FBOs and public agencies. Here, I attempted to describe the inventory of approaches used by public managers and did not assess what were the best practices for relationship building.

CHAPTER FOUR PROFILE OF THE STUDY JURISDICTIONS

Introduction

This chapter introduces the study jurisdictions selected for the research. The information provides a frame for understanding the geographic, socio-economic and organizational environments in which local governments seek partnerships with faith-based service providers.

According to the 2005 American Community Survey, about 7.5 million people live in the Commonwealth of Virginia, making Virginia the twelfth most populous state in the United States. For the purposes of this study, Virginia can be divided into five geographic regions – *Coastal/ Hampton Roads, Central, Mountain, Northern, and the Valley*. (See Appendix D for a state map.) Almost seventy percent of the population resides in the three metropolitan areas of the state- Northern Virginia, Coastal/ Hampton Roads and the Central (which includes Richmond and its suburbs) regions. There are thirty-nine independent cities and ninety-five counties in Virginia. (See Appendix E for a list of Virginia Jurisdictions.) Localities in Virginia, including towns, are located within either a county or an independent city and fall under the purview of that local government. Because of Virginia's unique independent city system, cities and counties are distinct units of government and do not overlap. A county does not have jurisdictional authority over an independent city. Baltimore, Maryland; St. Louis, Missouri; and Carson City, Nevada are the only other independent cities outside of Virginia that share these characteristics.

The Tenth Amendment of the United States Constitution asserts that, "[T]he powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people." This provision limits the powers of the

federal government, while reserving significant power for the states. In contrast, there is no reference to local government authority in the U.S. Constitution. Iowa Supreme Court and federal Circuit Court Judge John F. Dillon wrote a number of decisions concerning states' rights between 1860 and 1870, which provided a guide for state and local governmental relations that still exist in some fashion today. Dillon sanctioned state control over cities and judicial supervision of that control. Virginia adheres to the "Dillon Rule", which confines the power of local governments to those "expressly granted, necessarily or fairly implied, or absolutely indispensable" to the local governments (Gere, 1982, p. 271).

The Dillon Rule states that if there is any reasonable doubt whether a power has been conferred on a local government, then the power has NOT been conferred (Wirt, 1989). According to the Dillon Rule, local governments must seek approval from the state legislature in order to increase its authority. Certainly, the Dillon Rule established a strict relationship, holding municipalities as creatures of the state (Patterson, 1996, p. A3). The Dillon Rule is important to this research because it conveys the constraints that are placed upon local governments in Virginia. For example, the Dillon Rule limits the ability of local policymakers to create new tax revenue streams that could address community challenges. The Dillon Rule also establishes unfunded mandates or requirements that the jurisdictions must implement. As one of the few remaining strong Dillon Rule states, local governments within Virginia must seek creative ways to serve their residents.

One hundred twenty (120) local departments serve residents in Virginia's state-supervised, locally-managed public social services system. Each department is an agency of their respective local governments and is responsible for administering federal, state and local public assistance programs, as well as other mandated child welfare services and ancillary

resources for the well-being of the community. These agencies accomplish their work using a combination of federal, state, and local funding, as well as by securing outside foundation grants. Because social services funding is often limited, local agencies have learned to leverage their resources by collaborating with community and faith-based organizations to delivery services.

The selected jurisdictions include three counties and three independent cities. The jurisdictions account for four of the five recognized regions in the state (Northern, Central, Valley and Coastal/Hampton Roads). The Mountain region was the only region not represented in this study. It is located in the southwestern portion of the state and is the least populated. Three of the jurisdictions are described as being urban settings, two others can be classified as suburban and the remaining jurisdiction is from a rural area. Four are large, sophisticated bureaucracies with significant social service budgets, while the two others are small organizations with limited programming outside of mandated requirements and a network of providers based on traditional connections to the community. Together, the localities offered the potential for contrasting perspectives on how to manage relationships with FBOs given the local social-economic characteristics, traditions, political environments, availability of public and community resources and government structure. Table 3 and Table 4 provide comparisons of the selected jurisdictions.

TABLE 3. Selected Jurisdiction Profile Comparisons *

	Jurisdiction Population	Location	Setting	Area (Sq. mi)	FY 07 Adopted Operating Budget (\$ mil)	FY 07 Local Human Services Allocation (\$ mil)	Human Services Budget as Percent of Total Budget
County1	Less than 50,000	Northern	Rural	More than 350	42.4 (includes Special Revenue Fund for Human Services)	9.6	22.6%
County2	More than 50,000	Coastal	Suburban	More than 125	47.9	1.7	3.5%
County3	More than 250,000	Central	Suburban	More than 400	663.3	78.5	11.8%
City1	More than 75,000	Valley	Urban	More than 40	181.7	19.5	10.7%
City2	Less than 150,000	Northern	Urban	Less than 20	493.7	54.0	10.9%
City3	Less than 150,000	Coastal	Urban	More than 50	203.7	24.1	11.8%

* Data was provided at the time of the interview from September 2006 – March 2007.

TABLE 4. Jurisdictional Profile Comparisons – Selected Socio-Economic Factors*

	% of Black and Hispanic Populations	% of High School Graduation Rates	% of Bachelor Degrees or Higher	Median Household Income (in 2005 inflation-adjusted dollars)	% of families below poverty line	Estimated TANF Caseload #	Human Services Full-Time Employees#
County1	Black -16 Hispanic –6	74	16	45,290	13.0	180	176
County2	Black -13 Hispanic – 2	89	42	66,180	4.1	90	52
County3	Black – 19 Hispanic – 5	90	36	66,659	5.8	999	175
City1	Black -27 Hispanic – 3	82	22	32,432	13.0	1,117	230
City2	Black -20 Hispanic –14	91	59	66,116	6.8	403	290
City3	Black – 47 Hispanic –3	86	25	45,102	7.1	1,261	187

* Data in this table are based on the American Community Survey conducted in 2005.

Data in these two columns was provided by each jurisdiction during the research interview process from September 2006 – March 2007.

County1

County1 is one of the two study jurisdictions in the *Northern Virginia* region. Located in the base of the Blue Ridge Mountains, it has a *rural* character and covers almost 400 square miles. The County’s population has risen 24% since 2000 to almost 50,000 people by 2005. Despite its rapid growth, County1 is the least populated jurisdiction included in this study.

About 76% of the residents are white; 18% are Black; and 3% are Hispanic. The County has lower high school (74%) and college graduation rates (16%) for residents over 25 years old than state averages (82 % and 30%) respectively. The median household income in 2003 was about \$50,000 and about 13% of families in this County had incomes below poverty level. While the median household income was slightly above the state median and the poverty level is above the state average statistics.

County1 operates under the council-manager form of government with an operating budget of about \$42 million for FY07. Members of the seven-person Board of Supervisors are elected to four-year terms from different magisterial districts. The Board appoints a county administrator to direct and supervise the regular operations of all those County departments and agencies not under their direct control. County1 has an engaged human services board, appointed by the Board of Supervisors, to provide policy and administrative oversight for all human services in the County. This is not your typical advisory board. The Human Service Board makes policy decisions, monitors agency activities, exercises discretionary authority over local funding priorities and hires the agency director.

Much of County1 human service programs are not funded through the general funds, but instead using a Special Revenue Fund. These funds allow County1 to run a thrift store and other ancillary programs in addition to the normal mandated services for foster care and adoption, child and adult protective services and self-sufficiency benefits. There were 178 full-time people employees in all of human services. Twelve of them work with TANF or VIEW clients. There were 180 open TANF cases as of the first interview date.

I first met with staff from County1 on September 14, 2006. All totaled including follow up phone conversations and emails, I received input from five interview participants.

However, the abundance of my time was spent interacting with the director of human services and employment services director. Both of them had nearly two decades of experience in their positions and along with the newest member of the team, the director of social services, were largely responsibly for developing the current service delivery system.

The first interview lasted an hour and ten minutes. In addition, I spend time with an outreach worker from the FBO that is co-located within the building. This was the first indication of the tightly-coupled relationship between the public agency and this faith-based partner. I gathered additional comments from the FBO's director of direct services later that week. The second interview with County1 occurred on November 20, 2006 and lasted one hour and forty minutes. The interview was also followed by additional phone and email conversations with the Director of Human Services and Finance Director for further clarification.

County2

County2 is one of a two study jurisdictions located in the *Coastal/Hampton Roads* region of Virginia. However, County2, unlike its counterpart, may be described as a *suburban* environment. This community covers more than 140 square miles on the Virginia Peninsula and has an economy that is based largely on tourism dollars. The population of the county has grown only about 2% since 2000 to an estimated 60,000 in 2005. About 84% of the residents are white; 13% are Black; and 2% are Hispanic. County2 has a very well-educated population, as it exceeds state averages for high school (89%) and college graduation rates (42%).

Subsequently, the median household income in 2003 of over \$62,000 was almost \$20,000 more than the state average. Only 4% of the families in this county had incomes below the poverty level, significantly lower than the state average. Including their school system,

County2's annual operating and capital budget for fiscal year 2007 was approximately \$100 million. The Department of Community Services which includes, social services programs and other agencies (Housing and Community Development, Parks and Recreation, Neighborhood Connections, and Cooperative Extension) was a minimum amount of the overall budget. Their estimated current TANF caseload was about 90 at the time of the interview. A small system, only fifty-two people worked in social services including 15 staff members that specifically handled TANF or VIEW clients.

Because of a myriad of scheduling conflicts, I was not able to travel to County2. Instead, I had several phone conversations with them. Both phone interviews with the social work supervisor occurred on January 4, 2007. The interviewee also doubles as the County's appointed and state liaison to the State Office of Faith-Based and Community Initiatives. We completed the first round of questions in only twenty-seven minutes and moved right into the second round, which took thirty-five minutes. Although I believe the lack of face-to-face contact with this jurisdiction did not have an affect on the overall outcome of the research, I did feel the most disconnected to their jurisdictional data.

County3

County3 is the only study jurisdiction from the *Central region* of Virginia. Situated between the two rivers, its land area totals over 425 square miles and consists of a mix of *suburban* communities. A thriving economy has allowed County3 to have steady, yet moderate increase in population over the past five years. With an estimated 290,000 residents, County3 is the largest jurisdiction in this study and one of the most populous in the state. Minorities are almost a third (29%) of the County residents. African Americans are nearly one in five residents, followed by a rapidly increasing Hispanic community at 5%, while 3% of the

residents are Asian-American. Bolstered by a strong school system and proximity to several colleges and universities, almost 90% of population over 25 years old graduated from high school. More than a third (36%) of the population holds at least bachelor's degrees. Both are well above the state averages. The estimated median household income by 2005 grew to over \$66,000. Only 6 percent of families in this County had incomes below poverty level or less than half the state average.

The jurisdiction's estimated TANF caseload was 999 at the end of FY06. That number has leveled off over the past three years. At one point a decade ago, the caseload was around 1,500 before Welfare Reform. Social services staff totals 175 employees in the agency. County3 social services had been bolstered due to years of strong support and stability from the executive management. However, the County Administrator was recently given a vote of no confidence and let go from a position held for twenty years. This change is a concern to social services leadership. The current county executive has been very supportive of the ability of County3 to partner with the faith community and a change in administration could adversely change the tone of those relationships.

My face-to-face interview with the director of social services occurred on February 26, 2007. The director was in her twelfth year in the position at the time of the interview. Prior to her arrival in County3, she had been the agency director for a much smaller, rural community in another region of the state. This experience brought an invaluable perspective and appreciation for the challenges of operating an agency regardless of it being one with less than twenty staff to one as large as her current agency. Both faced similar community challenges and each still rely on the support of their nonprofit and faith-based communities.

The interview lasted an hour and twenty-five minutes. The return trip to County3 had

to be cancelled, so the second round of questions was addressed in a telephone interview on March 25, 2007. That interview was completed in just less than one fifty-five minutes. I also had several email and telephone conversations with the director for additional insight and clarity during the months following the interviews.

City1

City1 is the only study jurisdiction located in the *Valley* region of the state. It is one of the *urban centers* for industry, retail, finance, health, education and entertainment in the southwestern part of the state. Covering forty-three square miles, the city's estimated population reached 90,000 in 2005. It is the smallest city included in this research. However, City1 has a significant African American population that makes up almost a third of all residents. Asian and Hispanic families living in City1 represent only four percent of the total population. The number of high school graduates is slightly lower than both the state and national averages.

City1 may be depicted as having the most challenges of all the communities in the study. City1 has the highest percentage of families living below the poverty line (13%). There are a significantly lower percentage of college graduates living in City1 than the state and national averages. A full person less in ten has a four-year degree in City1 than could be expected statewide. There is also a higher rate of renter occupied housing as compared to the statewide average there (44% to 32%). The median household income in 2005 fell well short of state averages. This could be a factor of the lower cost of living in the region as much as the economy of southwest Virginia.

The Department of Human & Social Services had 235 employees in the agency and received roughly 14% of the city's \$239.6 million FY07 budget. Forty-eight staff members

were devoted to TANF cases and the jurisdiction had 1,117 clients on the TANF caseload at the time of the first interview.

My first interview with the Director of Human & Social Services was held on September 21, 2006 and lasted forty-five minutes. She had only been in the position for nearly three years at the time and had not been provided a lot of the institutional history of the agency's partnerships with the faith-community outside of existing relationships. I returned to City1 on November 30 for the second interview with the director. That interview lasted one-hour and twenty-eight minutes.

City2

City2 is the second jurisdiction from *Northern Virginia*. About sixteen square miles in size and with over 133,000 residents, it has a densely, urban community. City2 is the most racial diverse of the six jurisdictions as almost four out of every ten residents are an ethnic minority. African Americans make up 20%, Hispanic origin 14% and Asians are about six percent of the population there. One in three residents speaks a language other than English at home. City2 is the most educated jurisdiction in the study with nearly six in ten residents having a college degree. The city also has a very high number of renters (56%) and is the only location with more multi-dwelling units than single-family residences. There are almost fifty percent more apartments and condominiums than single family homes in this jurisdiction. These numbers are indicative of an urban environment with a typically younger demographic, smaller household sizes and high housing costs.

Still, City2 has a strong economy and history of good fiscal management that has resulted in being one of only 18 cities in the United States with a triple bond rating from two of Wall Street's major credit rating agencies. Much of this is based on it being a major business

district. The unemployment rate is just below 3%. City2 is a business center and has a large daytime population due to non-residents commuting in to its limits for their places of employment. The city is also an entertainment center for several communities, which keeps the streets vibrant at night and the tax revenue flowing.

\$54 million of the \$493.7 million in the FY07 general fund budget went to health and welfare services. At the time of my interview the current TANF caseload was 403 clients, which also included VIEW participants. 204 ninety employees worked in the Department of Human Services. There are seventy-six staff members that specifically work on TANF and VIEW. This number includes eligibility workers who may conduct intake.

The first interview occurred on October 12, 2006 and I met with the program managers in charge of their respective offices of Community Services, Eligibility, VIEW programs, and after-school coordination along with two staff members from the Aging and Adult services unit. All of which had varying degrees of relationships with FBOs in the city. However, the three most pertinent participants for this study were the Community Services, Eligibility and the VIEW directors. The Community Services office conduct assessments for the homeless prevention resources, emergency assistance (including food, clothing, medical and rental assistance), utility assistance and offer ex-offender services. The manager of the eligibility office oversees all the public assistance programs in the city, including TANF. She works closely with the VIEW director, who is responsible for a unit that helps clients with employment issues, job training, case management & counseling, transportation and childcare.

The October interview was completed in forty minutes. I completed my second interview with the Community Services and VIEW directors on November 27, 2006 in one hour and twenty-eight minutes. I also held several telephone and email conversations with

them and the eligibility chief in the months after interviews. The conversations produced additional information on the organizational culture and history of service delivery in the community.

City3

The last locality, City3, is also an *urban* community and the second of our study jurisdictions from the *Hampton Roads/Coastal* metropolitan region. Similar to its preceding city partner, this jurisdiction has a 2005 estimated population of approximately 140,000 people. But with a land area on fifty-three square miles, it is not nearly as densely populated as City2. Almost half (47%) of the residents here are African American, making it the jurisdiction with the largest minority population by far. The Asian and Hispanic communities represent only a very small portion of the population. There is also a large military presence in this community with several installations within city limits and in adjacent communities.

The city's socio-economic demographics indicators are about on average with the other communities in our study. The 2005 inflation-adjusted, median household income was \$45,102 per year. The unemployment rate of 4.8 percent is nearly double the state average. High School students here matriculate through at the national rate. An influx of new residents and expanded opportunities has drastically increased the number of degreed residents over the last decade to the national average of 25% after previous being in the low teens despite having nine institutes of higher learning within a thirty-mile radius. Regarding city budget, Human Services received \$24 million or more than ten percent of the \$204 million FY07 budget for City3. The jurisdiction's estimated current TANF, including the VIEW, caseload was 1, 261 on the date of the first interview.

There are 187 staff persons in the Department of Human Services. There are 111

employees just in the self-sufficiency/benefits cluster. Seventy-six of the 111 in the self-sufficiency cluster are eligibility workers who may conduct intake. Eighty-nine persons have some affiliation to the TANF and VIEW programs. The performance support leader reports directly to the agency director in their structure. The other direct report is an assistant director who mainly works with the child welfare system. The performance support leader locally administers the VIEW program and is in charge of homelessness prevention, shelter services and child care contracting. She is also the liaison the state faith-based office and has been involved in the building relationships with faith-based providers for decades. We met for our first interview on October 27, 2006. The interview lasted for exactly one hour. I returned to City3 on December 27, 2006 for the second round of questions. That interview lasted an hour and fifteen minutes.

Summary

Since this study centers on the role of the public manager, it is necessary to discuss a few characteristics of the persons interviewed. None of the public managers interviewed as part of the research population spend their entire workload building relationships with FBOs. The relationship-builder role was given to the agency director or a designate who added that responsibility to the others they may have within the human services system in their jurisdiction. The relevance to their daily duties gave the public managers an interest in working with the faith-based organizations.

All but one of those interviewed recognized the advantage of working with FBOs. The social work supervisor in County2 expressed an initial unwillingly to be assigned the liaison role by his department. Interestingly, while self-selection because daily work duties was a significant appeal for the relationship-building process, no one specifically said their personal

faith was the primary reason for their desire to engage faith-based partners. Still, most of them held either formal or informal ties to faith communities in their respective jurisdictions through their personal lives or the institutional history of the agency. The value of partnering with the FBOs was also recognized in the current environment of increasing demands and decreasing public resources.

The six jurisdictions were selected as a cross section of local governments throughout Virginia. While their populations and geographic locations varied, there were a couple of notable points which can be presented. First, despite the range in jurisdiction size represented in the study, the average number of human service personnel within each agency was closer than expected. Some of the smaller jurisdictions maintained similar sized staffing levels as the larger jurisdictions in the study. Consistency was also seen in the local budget ratios. Only one jurisdiction had a budget with significantly less than ten percent of its resources allocated to human services. That locality, County2, also had the lowest number of families living in poverty and TANF cases assigned to social services.

Secondly, despite differences in geographic locations and settings, a correlation is suggested between educational attainment and income. The two jurisdictions with the lowest high school graduation rates also had the lowest incomes and highest poverty levels. However, both communities are two of the more affordable places to live in the study when compared to the other locations. Education attainment, household income, and cost of housing are all contributing factors in the lack of available resources and opportunities (such as exposure to higher education, professional careers, skill training, etc.) for those families and communities.

CHAPTER FIVE RESEARCH FINDINGS

Introduction

Virginia has traditionally been a politically conservative state. Much of the public policy generated in Richmond, as well as within county administrative buildings and city halls across the state, reflects a conservative perspective. Accordingly, Governor George Allen (R) and a Republican-controlled General Assembly led Virginia's active pursuit of welfare reform and championed the implementation of Charitable Choice-like initiatives during his administration from 1994 to 1998. Virginia was among the first states to establish a specific office to promote community and faith-based social services. The state shared this distinction with Kentucky, North Dakota, and Ohio. Faith-based advocates and welfare reformers recognized Virginia, along with Wisconsin, Illinois, Michigan, and Texas, as a model for Charitable Choice implementation during this period (Sherman, 2000; Kennedy and Bielefeld, 2003).

However, the local political will and administrative responses have not translated into the state drawing down federal funds for faith-based social services. Fiscal Year 2000 saw only three contracts/grants awarded to Virginia FBOs through the federal Compassion Capital Fund for an amount that totaled \$114,568 (GAO, 2002). By 2002 when other states began to see large increases in money dispersed from the Bush Administration, the number of federal contracts had increased to six for \$2.38 million or an average of almost \$400,000 per award (Sherman, 2002). According to the Roundtable, from 2002 to 2004 Virginia consistently ranked below the national average for the number of federal awards and amount of federal funding awarded to FBOs for services in the state (www.religionandsocialpolicy.org/state_representations/state_info.cfm?state=VA).

A review of state funds distributed to FBOs revealed similar results. According to the Virginia Department of Social Services, the state supplied \$19 million in grants from its general funds to thirty-three faith and community-based organizations in FY 2004, the last year data was available. This amount is substantially lower than both neighboring Maryland, with its liberal tradition, and North Carolina, with its more conservative political environment. In fact, interactions between state agencies and FBOs have been intermittent at best and generally pertain to coordinating emergency responses. For example, FBOs were called upon to help coordinate assistance with materials, temporary housing, and volunteer services. The state health department has also attempted to form relationships with Black churches, particularly in urban areas, to help promote HIV/AIDS awareness. Overall, local social service agencies are building and sustaining relationships with FBOs on a more consistent basis.

The original intent of this dissertation was to study how local governments manage contracts with faith-based organizations for social services delivery. The research was to provide an opportunity to examine how the goals of Charitable Choice are met when faith-based providers are used to administer different TANF programs in partnership with the local social service departments. Under Virginia's TANF program, participants are provided with VIEW supportive services to include mentoring, job readiness training, childcare assistance, transportation and other work related activities. Because of Charitable Choice, local governments can now formalize contracts with FBOs and other community-based nonprofits that provide these services.

I anticipated finding formalized contracts between local governments and faith-based providers for support services to TANF clients. I found little formal, direct financial collaboration and none that really use TANF funds. The initial interviews and document

review revealed a minimal number of actual contractual relationships between local governments and FBOs in Virginia. The internal confidence survey that I conducted with five additional jurisdictions validated the earlier responses and preliminary findings; therefore, it is likely that there is not a significant amount of existing contractual relationships between local governments and FBOs in Virginia. Of particular concern was the lack of contracts using TANF funds. The existing contracts with faith-based providers tended to be for shelter operations and emergency assistance services.

This outcome does not mean that local social service agencies across Virginia are not working closely with their faith-based partners. Quite the contrary, public managers in social service agencies throughout the state have established relationships with the faith community. Most of the partnerships are non-financial and relatively informal in nature. The current informal collaborations between local social service agencies and faith-based providers are accomplished through the different approaches that public managers use to facilitate relationships with FBOs at the local level.

Contextual Themes Emerging From Research

Before discussing the approaches used by local governments to facilitate relationships with FBOs, it is important to introduce several contextual themes that emerged from this case study research. The five themes provide information on the local policy, administrative and environmental frameworks where faith-based partnerships take place. The themes address the local social service agencies' experience with FBOs before and after 1996 and the existence of activities from faith-related coalitions and faith-affiliated agencies in the community.

- Local agencies had experience with FBOs prior to welfare reform and other initiatives.
- Local efforts to involve FBOs in social services have not changed much since 1996.
- Faith-related coalitions are the most prevalent partners.
- National faith-affiliated agencies maintain a local presence.
- Faith-based partners seemed to collaborate on emergency relief and youth/children services more than any other service.

After the themes are presented, the main approaches used by public managers to facilitate faith-based partnerships are offered and the perceptions inferred from the data collected are outlined.

Local Agencies Had Experience with FBOs Prior to Welfare Reform and Other Initiatives

Policy advocates anticipated the Charitable Choice era would stimulate collaboration between local social services agencies and FBOs. Prior to welfare reforms in 1996, only one of the agencies studied (City2) acknowledged having any substantial financial contracts with FBOs and those were for operating a shelter. However, all six Virginia jurisdictions in the study indicated positive interactions with individual congregations and faith-based coalitions within their respective communities. While there was a lack of executed contracts and structured relationships with faith-based providers, the jurisdictions confirmed that FBOs make up an important component of the human service network at the local level.

Local efforts to attract and engage FBOs have amplified over time due to the effects of increased financial stress on families causing greater needs, expanding populations creating more demand and the additional burden of mandated responsibilities resulting in fewer available resources. Many local social service agencies were not able to meet their community needs on their own. Therefore, local partnerships with FBOs started more as a result of needs rather than by policy directive. Increasingly, faith communities were used to supply the volunteer base for various social service outreach programs. Most of the interviewees could not

say when their agency began working with congregations and other faith-based service providers. Working with familiar FBOs seemed to be the general way of conducting business and identifying additional resources for families who may not otherwise have access to services. The County3 social service director said that as early as the 1940s and 1950s, their jurisdiction became informally involved with the faith community by setting up meetings with local ministers to discuss social service issues. In City2, one of the urban communities, local congregations have hosted youth and senior programs, operated shelters, recruited foster care parents and assisted city residents financially with their rent, utilities, transportation and prescription drug needs for decades.

Smaller and less affluent jurisdictions used faith-based resources as part of their daily social service network, more because of a lack of public resources as opposed to the scale of their client base like in the larger population centers. For example, neither County1 nor County2 has the funding to provide many of the services as in the larger jurisdictions. As a result they are forced to find creative solutions to their existing social problems. Clients are referred to the churches with a food closet or the temple that provides transportation to and from job interviews. During the 1980s, when the availability of quality childcare became a priority issue, faith leaders in County1 were approached about using space to set up day care facilities to serve more families in the community. These jurisdictions actively sought to engage FBOs in non-financial collaborations well before the implementation of Charitable Choice.

Ongoing efforts to leverage the collective assets of the community resulted in FBOs becoming vital cogs in the support systems for individuals and families in crisis. Engaging the faith community was necessary because of the limited number of secular nonprofit

organizations to select from in several of the jurisdictions. “The faith community was what we had here,” said the County1 director. According to the County3 social services director, “In an informal sense, we have some longstanding relationships.” FBOs secured foster parents, conducted parenting classes and held voluntary prevention programs to help families. The faith community also contributed one-time emergency cash payments, child care and budgeting workshops in City3. In another example, City2 referred clients to FBOs for education and training programs, mentoring/counseling and housing. Faith-based providers also support client with guidance toward self-sufficiency through their long-term case management, job entry or retention activities, transportation assistance and substance abuse treatment programs. Finally, services that promoted family formation and unification were equally important to fulfilling self-sufficiency.

Local Efforts to Involve FBOs in Social Services Have Not Changed Much Since 1996

The majority of the research participants felt that their work with the faith community has not been impacted by faith-based initiatives. Despite the larger policy movements at the federal and state levels, all three cities said that their relationship-building process with local FBOs has remained consistent for more than twenty years. The three cities responded that there is an outstanding commitment to work with the faith community. “We have always looked for partnerships with nonprofits and other community organizations,” a representative from City2 stated, “Honestly, if you can provide services to people I don’t care who you are. That is not one of the criteria.” According to the City1 social service director “[our] efforts to involve the faith community in social services did not start in 1996. In fact, it has not changed in decades. We do get asked a lot more questions based on the state Department of Social Services reports and research like yours. However, we were constantly asking the question, ‘how can we work

together' when we met with the faith community.” Only City1 and County2 representatives felt that they did not go out of their way to specifically engage FBOs any more than they did other nonprofits. Still both agencies understood the benefits of establishing faith-based partnerships.

While the actual federal and state initiatives may have had little influence on the way the local government does business, by bringing FBOs together Virginia Department of Social Services sponsored grant-writing workshops seemed to have helped build some organizational capacity with in a few groups. The United Way Network grew and evolved in County2 during this period. It increased the number of faith-based providers that provide help to the community. According to County2's social work supervisor and faith-based liaison, “the federal and state level workshops and trainings were well attended by community members, yet we were not inundated with more phone calls.” Nevertheless, faith-based providers made connections with each other and the United Way Network created its “Faith In Action” group, which bonding several churches together. “Faith in Action” now works regularly with County2 adult services.

Without much fanfare and funding, local FBOs have willingly contributed to the social services network in various jurisdictions and filled gaps often left by the inability of governments to reach certain populations. For example, the Office of Youth in City1 coordinated with various FBOs to mitigate the rise in teen pregnancies in the 1970s and again in the 1990s around HIV/AIDS prevention programs. In both instances, little to no public funds was used, but the faith-based partners were given the autonomy to define the message, create the outreach plan and apply educational strategies. Faith-based providers in other locations demonstrate their organizational sustainability through established screening

assessments and service plan procedures and the use of evaluation tools despite the lack of public funding. According to City1 social services director, "... we have always worked with churches and other faith-based services going back to forever. An organization may come to us to say that they want to do X or Y. We know which organizations do what kind of things. We are looking for who can and will do the job and we will support. But by support, we don't make direct funding contributions." Instead, like County2, the partnerships may include public resources expended on food for meetings, copying and mailings.

All six jurisdictions explored ways to identify and maximize existing resources and add new resources for their respective communities independent from Charitable Choice. "For the record, our effort to involve FBOs in social services was not through any faith-based initiatives", said the County3 social services director. The director continued, "We have taken the opportunities to work with them as the new welfare reforms are rolled out. But, we have not really engaged new organizations. So, it's not really about new initiatives or partnerships. We already had these established relationships." The new programs that have been generated in coordination with the faith community occur through the ingenuity of the local congregations and coalitions." After-school enrichment programs, job training programs and low-income daycare facilities are a few examples of programs that were created in County3.

Local government had to be flexible enough to allow FBOs the freedom to create programs and services that fit their capacity. Public agencies did not prescribe a specific formula for which the service providers were to adhere. From the faith community's perspective, this ingenuity is an outcome of the trust developed from previous relationships with public agencies. These relationships did not seem to be the result of any workshops, trainings or funding from the federal, state or local level. Instead, the partnerships worked

because the faith community utilized their existing strengths (including space, manpower and a stable commitment by faith coalition members) to support the work.

Faith-Related Coalitions Are the Most Prevalent Partners

At least half of the collaborations that occurred at the local level were with established “faith-related coalitions.” A faith-related coalition is an organization that consists of several local congregations that willingly combine their resources to provide services to the community while maintaining their religious character and values (Smith and Sosin, 2001). Three out of the six jurisdictions in the study maintained close relations with key local faith-related coalitions, who are responsible for coordinating services among various churches. Virginians Involved Ecumenically¹ (VIE) is an example of such a coalition that has maintained a partnership with City2 for over four decades.

VIE is a 501(c)3 nonprofit that was created by volunteers from more 40 religious congregations and members in the community. VIE members work together to help people in need. The organization was founded in 1969, and with its seven programs, has become the largest nonprofit safety net for the needy in City2. VIE provides medical care and critical items such as emergency food and furniture deliveries. VIE does not have a formal contract with the city, but case managers and social workers frequently use the organization as a primary resource for their clients at their discretion.

Another example of a partnership with a faith-based coalition can be found in City3. Faith Communities for Lodging and Provision (FCLP), which celebrated its 25th year of operation in 2007, has worked with their local public agency to provide emergency shelter,

¹ For the purposes of this study, the name of this and subsequent organizations has been changed to protect the name of the community.

transitional housing, and food and financial assistance to families in need. The organization also conducts life-skills training and job placement for the homeless and provides free health care to people without medical coverage. While they do not have any formal contracting with FBOs, City3 does not “have any problems crossing the lines and working with the faith communities,” according to the interviewee. “We have always done it here... and I don’t think changes in federal and state policies to increase faith-based involvement has had anything to do with it.” In an innovative decision, the social services department offered free space for FCLP to operate their programs in the social service building. Residents received more efficient referrals and the relationship between FCLP and City3 has strengthened because of the co-location of services.

County3 also has a long history of faith-based involvement by a coalition that predates Charitable Choice. “Informally, we have probably been reaching out to the faith community as far back as the 1940s and 1950s,” the agency director said. The agency director said that the county has not built new relationships with new organizations during the past years. Instead, they have relied on advancing the relationship they already have with the Metropolitan Alliance of Social Ministries or MASM. This organization is more than twenty years old and includes involvement from most of the churches across the county. MASM represents different denominations and cultures and grew out of a community need to provide food pantries, Thanksgiving baskets, and respond to emergency needs more efficiently.

When the proportion of state funding to local jurisdictions began to decrease, County3 started looking for a more strategic and comprehensive approach to partner with community-based organizations. This is an example of local government actively shaping the faith community’s collective role in social services. County3 had a direct role in increasing the

capacity of the faith-based service providers that made up MASM. “The cuts in funding caused us to look at creative ways for programs to meet the community needs with little money,” the director said. “We began to formalize our work together with the churches.” However, the public agency first had to listen to the FBOs in order to establish partnerships. The faith-based providers remained staff that the constant sharing of information was critical. County1 chose to build-out a space in their new social service office for their faith-based partner as a way to bridge that potential gap in communication.

The importance of sharing information was one of the central reasons why City3 chose to move FCLP into their space, as well. There was an opportunity for clients to receive immediate referrals and regular checks for program updates. The performance support leader in City3 said they had a pretty thorough awareness of service providers, but their knowledge grew as services began to be integrated. “Our knowledge of the churches’ capacity increased and expanded the way we use their services.” Throughout the state, local social service agencies sought to learn more about the FBOs’ interests, delivery process and capacity to serve. The agency also served as advocates to inform the faith community about public programs and services available that could increase referrals and service integration.

The local faith-related coalitions played a leading role in helping the social services staff become familiar with faith-based services in the community. Social service staff connected to coalitions like VIE, FCLP or MASM through myriad phone conversations and face-to-face meetings. The interaction occurred in order to create a better understanding of the services offered, criteria and protocols used to screen clients, and the potential for new projects. Staff and the coalitions often worked together to complete needs assessment and service inventories that were designed to address redundancies and gaps in service delivery.

This information sharing led to more people in the community being served. Each year relationships were solidified as the coalitions and the individual FBOs built their capacity and local social services staff increased their awareness of faith-based programs. Clergy and lay leaders became advocates for services, such as affordable health care clinics, job training centers, shelters and Meals on Wheels programs. In City3 and County3, leadership from the faith community became more involved in the social service decision-making. Other faith leaders and lay volunteers were appointed to respective human service boards and blue ribbon campaigns. By the mid 1990s, partnerships and role definitions were well established.

National Faith –Affiliated Agencies Maintain a Local Presence

In addition to the relationships with local faith-related coalitions, jurisdictions have also used a traditional “faith-affiliated agency” as their primary contact to faith-based service delivery. Faith-affiliated agencies can be described as nonprofit organizations that deliver services without explicitly religious elements despite having a connection to a faith-based organization or religious principles at its core (Unruh and Sider, 2005). Social service staff in County2 relies on a faith-affiliated agency, the United Way Community Network; so much that information about it has been included into new staff orientation. The local United Way Network in County2 has grown from a few volunteers to a highly-developed organization with a computerized database to help connect clients to resources for emergency assistance and basic needs.

The Salvation Army² operates the shelter in City2. The Salvation Army has a local contract that has been re-bid several times since 1989. The city also works with Catholic Charities to provide senior programs. This partnership started at least twenty-five years ago. City2 has contributed almost \$500,000 during the past the decade to Catholic Charities for operational costs. Because the contract was informally renewed for the first several years, the partnership is now going through the formal city's request for proposal process. Lutheran Family Services (LFS) is also active in various parts of the state, including the Valley and in Hampton Roads. In one of their most successful programs, LFS, in conjunction with local social services agencies in City1 and City3, has conducted supervised visitations between foster children and their birth family members.

There still are few indications that welfare reform and various faith-based initiatives have stimulated more of a conscious effort to engage FBOs in social service delivery at the local level. However, national faith-affiliated agencies continued to conduct business as usual and seemed to have maintained their presence in the community without much compliment from new local FBOs. Charitable Choice and subsequent faith-based initiatives may have had a tangential effect on other jurisdictions as public agencies made some engagement efforts around funding FBOs for service delivery. The County2 interviewee revealed that more attention was paid to faith-based groups during the time when Governor George Allen (R) was in office and advancing state welfare reform. By 2001, there were additional attempts to

² The Salvation Army USA, an international movement, is in fact an evangelical part of the universal Christian Church. However, because it is probably best known for their active social service delivery and various missionary works, I have chosen to categorize them as a "faith-affiliated agency" because many in the community may recognize them as such.

include FBOs in training and grant opportunities that coincided with the Bush White House outreach.

Faith-Based Partners Collaborate on Emergency Relief and Youth/Children Services More Than Any Other Services

Faith-based coalitions and faith-affiliated agencies in jurisdictions across the state tend to provide similar programs and services when collaborating with public agencies. Table 4 illustrates the range of programs and services offered by local faith-based partners. While local partnerships across the six jurisdictions may have also included long-term case management, training programs, and treatment services, the more conventional partnerships worked together on short-term emergency relief efforts and on services to children and youth. Faith-based coalitions, such as VIE, FCLP, and MASM, have pooled their existing benevolent funds or missionary offerings together along with their individual food pantries, clothing closets and furniture storehouses to increase the capacity to serve the community as a collective.

The public agencies rely on these FBOs to offer different kinds of financial assistance so community members can meet their basic needs. Basic needs include emergency food, shelter, clothing, furniture and transportation to medical appointments. Local social service agencies and their faith-based partners want to make sure individuals and families can secure stable housing by using financial resources to prevent eviction or foreclosure. The agencies also provide funding for security deposits and pay utility bills to prevent disconnection. Some of the organizations leased apartments as temporary shelters. Faith-based partners participated in emergency relief efforts by assisting community members with purchasing medical prescriptions, new eye glasses and adaptive technology equipment for persons with special needs.

Children and youth services are the second area where faith-based partnerships seem to be common. Services for children and youth often cost less for the faith-based provider, because children and youth services often dovetail with their existing programs. Children and youth services can be as informal as funneling consistent volunteers to after-school reading enhancement programs and tutoring in the school, or as formal as the faith community sponsoring recreational leagues or special events, such as a joint vacation bible school. City2 has used vouchers to obtain slots for VIEW clients at faith-based child-care centers. Faith-affiliated agencies, such as Catholic Charities, Jewish Social Services and Lutheran Social Services have been able to enter schools and community centers to establish mentoring networks, social and emotional support groups and homework clubs. All of these efforts strengthen the protective factors in the community.

Table 5: Local Faith-Based Partnerships with FBOs

Services Provided by various FBOs in the Jurisdiction	Co1	Co2	Co3	Ci1	Ci2	Ci3
Employment Training	*		*		*	*
Job Placement	*					
Children/Youth Services (tutoring, after-school programming, child care, mentoring)	*	*	*	*	*	*
Long-Term Case Management	*				*	*
Transportation Assistance	*			*		*
Adult Mentoring (poverty relief, life skills, social support)	*		*	*		*
Substance Abuse Prevention/Treatment			*			*
Shelter (emergency, transitional)					*	*
Affordable Housing						
Emergency Relief (cash, food, clothing)	*	*	*	*	*	*
Family Formation (pregnancy prevention, fatherhood, marriage)	*		*			*
Mental Health						
Other: Prisoner Re-entry	*					

Table 5 illustrates the range of programs and services offered by the local faith-based

partners. While emergency relief and children/youth services are the most common services, jurisdictions in this study offer other services including employment training, adult mentorship, transportation services and family preservation. There are noticeable gaps in services rendered by the faith-based partners in these six localities. Conversations with County1 staff revealed their work with a local pastor who is interested in assisting men as re-entry the community from the criminal justice system. With staff assistance, the church has created a 24-hour pilot program with case management and referrals. A significant part of this program is mentoring and the potential reunification of families.

Approaches Used to Facilitate Relationships with FBOs at the Local Level

As defined earlier, the term “approaches” refers to the often subtle and informal conduct that organizations and individuals develop when performing a task or confronting a problem. Approaches can include personal styles and organizational behaviors. This section highlights the different approaches described by the public managers during the interviews. In addition to the descriptions given by the public managers, I have relied on the scholarship and my professional experiences to make inferences about the preferred patterns of activities that were used during the relationship-building process. Taken together, the remainder of the chapter demonstrates the actions that shape current collaborations between local social service agencies and the faith community in Virginia. The findings are embedded in the experiences and perspectives of local public managers as they work with their faith-based partners, mostly through non-financial collaborations across four phases of this relationship-building process.

The research addresses approaches used when:

- **Public managers in local social service agencies initiate contact/engagement with FBOs.**
- **Individuals within the agency take responsibility for maintaining relationships.**
- **Public managers have understood the relationship-building process.**

- **Public managers have institutionalized the informal relationship into their daily administrative routine.**

Approaches used when public managers in local social service agencies initiate contact/engagement with FBOs.

Although governmental mandates can initiate the development of partnerships between public managers and FBOs, much of the collaboration between local social service agencies and FBOs began as a response to community needs rather than a specific policy directive. All of the research jurisdictions have initiated some form of partnership with faith-based providers, which include a few structured financial collaborations. The partnership between the local Salvation Army and City2 is an example of a formal purchase-for-service contract. The city reached out to the Salvation Army, which at the local level is also considered a congregation instead of a faith-related agency, because of a need for shelter programs in the community. The Salvation Army developed the program specifics with the assistance of a city purchasing specialist. Since the contract began, “partners meetings” have been to discuss how to incorporate performance measures into the partnership. While there is not an automatic review of this contract, it has been renewed every five years since 1989. More often, however, examples in localities were informal, non-financial collaborations.

Informal, non-financial partnerships are often started because public managers have personal affiliations with individual congregations. Often the connection was someone in the agency who might have been a member of or had extended family who attended a particular church. In County2, these personal connections were very important before the creation of the United Way’s Faith in Action group. Because someone had a relationship, they “knew about some of the programs, initiatives and interest the churches had to serve the community,” said the social work supervisor. The agency director spends time going to meetings with the Faith-

In-Action group to talk about service coordination.

County1 has a history of being very open to working with the faith community; however, after being selected to pilot welfare reforms in the state, the locality increased its aggressive pursuit of new partnerships and the extension of old ones. Similar to an arrangement between City3 and their partner FCLP, County1 invited a local FBO, Faith Assembly, to share office space in the county human services building. Faith Assembly is a ministry of the Women's Missionary Union that mentors women by teaching job skills and self-sufficiency in Christian-centered environment. The county provides Faith Assembly with free office space, copying, telephones, computers and technology support. "We provide a small annual financial contribution [of] \$5,000. Some, but not all of their clients come from our referrals- probably about 25 referrals in all. Most of their caseload comes from the church."

County1 social services are responsible for the intake process, and then the FBO takes the lead in designing, implementing and assessing program outcomes. According to their staff person, the result is that "[Our agency] has become the liaison for almost everything between the clients and county services allow[ing] women to access and be aware of the available programs and resources." Because of proximity, the TANF social workers and case management staff in County1 have daily contact with a faith-based provider and can make immediate referrals to them.

County3 staff initiated conversations with individual congregations about training church members to be mentors to families about ten years ago. A program named *Wings* was the result of those conversations. *Wings* is specifically designed for TANF recipients, but the program has been used as a resource for families throughout the entire central region. Volunteers from different churches came up with the curriculum, made the schedules and

taught the classes. “No formalized partnership was ever established. A handshake, I guess,” said the program director. “The financial investment for the program was 99% theirs.” Public money was only used to purchase food and meeting supplies. The goal was to have the faith-based providers take full control over the *Wings* program. 2006 was the first time that the program was totally self-sustained by the faith community. “The transfer of workload share has happened in almost all of our partnerships,” said the County3 agency director. While the partnerships began as half-and-half at first, they evolve to more of a FBO-owned product.

The success of “Wings” has spurred a new initiative with a local United Methodist Church for a teen mentoring program that is modeled after a program in a neighboring county. However, the MASM executive director has voiced concern about the challenge of increased workloads and federal devolution, mainly TANF reauthorization. The executive director is concerned that these things will diminish their current capacity to delivery services. This is a valid concern and public agency financial support and technology infrastructure may be necessary to ensure continuation in the future.

Findings:

1. Public agencies create a culture of engagement.
2. Public managers must learn about the resources in the community.
3. Public managers leverage personal relations to make connections with FBOs.
4. Public managers established shared interests with religious leaders.

The data revealed by and inferred from the collective case study provides several substantive findings on the informal approaches public managers use to facilitate relationships with their faith-based partners. The approaches outline what seems to be at the core of public managers in local social service agencies’ engagement with FBOs. Agencies that felt the need to start building relationships with FBOs in their community first had to create a culture of engagement within the public agency. By culture of engagement, I am referring to more than

just the ability to conduct outreach efforts that share information, target messaging and promote access to social programs. Outreach is a one-sided encounter based on the premise that the public agencies need only to increase awareness of their programs for the community to respond to available resources. It does not take into consideration any environmental and inherent barriers, such as lack of transportation, child care, language capacity, cultural norms, a history of mistrust or other concerns that may restrict access to services.

A culture of engagement is an internal mindset that guides actions and approaches and seemed to be a pre-requisite for relationship building. Jurisdictions with a culture of engagement do not have the government on a hierarchical imbalance with the public, but sees them as co-facilitators and co-producers of services. A culture of engagement compels public managers to see community and faith-based organizations as vital parts of the human services system. Therefore, public agencies that adopt a culture of engagement are more amenable to change and have a shared realization that the government cannot solve all the problems of the community on its own. Instead, agencies with a culture of engagement recognize the need for a dynamic process that requires the public agency to become better educated about the outcomes and structure of their potential partners. Sequentially, a commitment to a culture of engagement must be in place internally before public managers can begin developing relationships with external partners.

According to the research, the most effective partnerships began with an acknowledgement by the local public agency that collective action with the community is better solution. Such an environment, as exhibited in County1, valued collaboration with outside partners and embraced the possibility of decentralized decision making. County1 appreciated the “flexibility to be innovative” in trying to meet the needs of the community said

the director. Similarly, the public managers in City2 acknowledged their “methodology” was to reach out and partner with faith-based and nonprofit resources. Public agencies with a culture of engagement also have the management capacity to seek out information, the propensity to listen to diverse community perspectives and the elasticity to incorporate promising practices into daily operations. Jurisdictions with the strongest partnerships recognized internally that the public manager has a distinct role in fostering relationships for a more effective service delivery system outside of the typical formal procedures and technical purchasing. Finally, public agencies ensure that these perspectives are sustained through the recruitment of faith community representatives to leadership positions, such as on human services boards.

After a culture of engagement is established, the public agency must make a conscious effort to learn as much as possible about the various resources in the community. The community knows its own assets better than anyone else. The public manager must make themselves knowledgeable of personalities and programs that have historically influenced current situations, often detrimentally, for an agency to gain any trust and community credibility. However, the public manager should have the ability to “see” the potential community strengths beyond what may be visible to everyone else. Too often, governments inhibit their own progress by too quickly relying on standard work models of the past or by commencing community engagement work through needs assessment. An effective public manager has the skill to recognize the natural strengths and opportunities in communities when others cannot.

Charitable Choice is founded upon the notion that the faith community contains significant untapped resources. Therefore, FBOs and their ability to deliver services in local communities to meet the needs of residents there are both community assets and opportunities.

FBOs in all of the jurisdictions studied have actively provided Virginia residents with resources for several decades. Given the magnitude of many the issues addressed in human services, it makes sense for a public agency to want to partner with FBOs in order to leverage the limited amount of public resources available.

The ground work necessary for relationship-building with FBOs is in place once local governments commit to fostering an internal culture of engagement and begin to take an inventory of the strengths available in the community. Secondly, this research appears to affirm that public partnerships with faith-based providers are primarily established through personal connections to certain FBOs. Partnerships typically began with a conversation between an individual within the public agency and a clergyman or lay person. While all the study jurisdictions had a history of some faith-based activity with which to connect, often, it was a colleague, family member or friend who used existing relationships to help the agency begin the conversation with faith community leaders. Once a connection is made, the public manager establishes shared interests and expectations with the religious leaders, usually by explaining community trends or discussing ways the community can access services. After themes and possible key stakeholders are determined, personal meetings, particularly with the agency director, are common. Jurisdictions have also held education forums and trainings for the faith community to become more familiar with local human services issues.

Approaches used when individuals within the agency take responsibility for maintaining relationships

In most cases, certain staff persons have been given the specific task of fostering relationships with faith-based providers. Building relationships with the faith community includes increasing awareness of funding opportunities, facilitating trainings and providing technical assistance and guidance to improve organizational capacity. However, this study

reveals that local public managers (agency directors, division supervisors, program managers, or direct service staff) are more inclined to sustain relationships with their faith-based partners through more informal approaches.

County1 used a top-down approach to engagement with the faith community and emphasized the responsibilities of senior management. The agency director provided the support necessary for the human services system to deliver services throughout the county. “That is kind of the role for our agency director. He maintains the relationships with partners across the human service system including FBOs and the church community,” the employment services director said. County1 did not share concern for separation of church and state issues. Instead, County1 worked to identify anyone who willing provides services to clients. They created flexibility in the processes in order to be innovative enough to meet the growing needs of the community. The county attorney in County1 is closely involved in the informal relationship building with FBOs, and he provided legal guidance throughout the research process. According to the agency director, “He (the county attorney) understands and instead of saying ‘we can’t do that,’ his response is always ‘this is what you need to do for that to happen.’”

For example, City1 communicated weekly with several of their faith-based partners. Senior management regularly attends ministerial association meetings and other faith group gatherings, has lunch with religious leaders, and calls them on the telephone to check in with them. “If we see a need, I may make contact with the faith community to help solve a problem. But, if they see a need, they know that we are there for them and want to provide services,” the agency director said. Recently, FBOs initiated discussions with the agency about their interest in delivering new services to the community.

County1 has built and supported partnerships among the public agencies, nonprofits and FBOs for cross-system coordination. The director's stated goal is to "first support their work, then keep them informed of the issues in the community and provide opportunities for involvement." This process has led to various financial collaborations, although most have been without formal contracts. "My theory is to do it and ask for forgiveness later," the agency director mentioned. "The finance director does have veto power over me. She can overrule if things don't look right. After a conversation with a FBO, I generally send her an email to get the financial piece. We talk if there are additional questions. Most of our agreements are very simple. They are a page or two long, spelling out general requirements, most of which is negotiated between the County and the FBOs. It is definitely about the relationships." Keeping to his informal personality, agreements with the director are completed not by bureaucratic procedure, but by "handshakes and hugs." However, it is his specific role as a public manager that causes some concern across the organization about sustainability. The director will retire soon, and there is a question about whether the next crop of leaders has the relation-building skills necessary to continue the progress made between local government and FBOs.

Much like County1, senior management was also responsible for the majority of the relationship building within County 2 and City3. The local faith-based liaison, who is also the social work supervisor in County2, usually provided "volunteer coordination, which requires screening over the phone" in the past. It was the agency director, deputy director and two unit supervisors who met with groups to establish relationships," the liaison said. The faith-based liaison periodically received and forwarded information to community resources via e-mail. However, this was a monotonous process since most of the FBOs in County 2 already received the information because they may have been present at the state DSS- sponsored workshops

and trainings. “There is really no particular need for them to contact me,” the supervisor said. Instead, the director and deputy sustained the relationships with Faith In Action members by regularly attending their meetings to provide information on key community issues while still having the time to help specific FBOs work through their service plans on a one-on-one basis.

In City3, all formal collaborations have to be approved by the agency director, financial manager and the performance support leader (designated faith-based liaison). Yet, the local agency has developed a creative way to harness the resources of the faith community without spending a lot of money or completing a great deal of paperwork. The twenty-three people on the *Fast Forward* Team in City3 rely on a large informal network of faith-based volunteers. Fast Forward was developed as City3’s VIEW program and job readiness classes. The class sessions are four weeks in length and covered information on housing, domestic violence & substance abuse, libraries, health department, military and a several community partners. Almost twenty-five different community partners, including individual congregations, come together to conduct portions of the class. The performance support leader and her office are mainly responsible for continuing to communicate with these providers. Only the public Community Services Board has a formal Memorandum of Understanding (MOU) for mental health services. “We have established relationships that bring resources to the customers as opposed to vice versa. Everyone donates their time and has for over three years. Community partners represent approximately 75% of the program presenters,” the interviewee said.

The faith community partners have been integrated into the *Fast Forward* program. There is allocated office space in the human services building, replete with computers, copiers and a fax machine for members to use as they coordinate their sessions. The partners can meet clients there and make referrals to public services or other faith-based programs, if necessary.

The community partners also may store materials in the space and have their documents uploaded to the computers, which increase efficiency. The performance support leader said, “Our community partners provide the expertise and the city provides everything else. The city sees our community partners as a resource.” Much of the conversations between the performance support leader, her staff and the FBOs revolve around updating information for new programming, staffing changes, operating hours and intake procedures. Respect is a key issue for City3. “We make sure our agency staff is trained and updated with new information on all the providers. It is important that we don’t send folks over to them when they are closed. We learn their systems and understand their schedules. This makes us more accommodating to them and not vice versa,” she said.

In addition to the Salvation Army-run shelter, local faith-based providers in City2 handle crisis intervention. Frontline intake staff work with a consortium of about forty FBOs through VIE to provide emergency assistance. VIE combines resources to provide immediate basic needs for the community. VIE does not have a contract with the city, but it is used regularly as a resource by case managers and social workers on an individual case basis. While the social workers and case management staff have daily contact with the faith-based providers, monthly meetings are organized to keep everyone abreast of community activities.

Social Services in City1 have a lasting relationship with many of the community churches to utilize faith-based services, such as food delivery and clothing closets. Still, City1 does have a formalized contract for residential foster-care services with Lutheran Social Services (LSS) in addition to informal partnerships with Catholic Charities and the Salvation Army. The contract with LSS is a standard “child-by-child basis” services contract that does not specify certain required amounts or numbers of beds held. The contract depends on the

number of children in the system and the facility's ability to accept and support them. This contract was awarded in a competitive RFP process funded out of city general funds and is open to all nonprofit organizations.

Mainly through the work of joint work of the agency director and designated staff, the social services agency has also assisted a group of churches with after-school programs, community centers and healthy marriage initiatives. Almost thirty organizations have received grants for one year. The grants range from \$1,000 to \$30,000. Requests are made for the specific programs and not the agencies, so an agency is allowed to have more than one program. Several churches are affiliated with this process.

County3 had a consolidated approach to FBO engagement. "Every member of my staff is tasked with doing community outreach and building partnerships," including frontline staff, division supervisors and senior management, announced the agency director. County3 embedded a full-time outreach worker to rotate her schedule between various food pantries and free clinics run by faith-based providers. While a large portion of the outreach worker's time is used to answer questions from residents and take applications for public programs, she is also responsible for providing partners with a better understanding of the role of the social service agency. This is a major part of the plan to sustain relationships with FBOs. "The social work supervisor is responsible for communicating with our partners the most. Her team also talked with them directly as it pertained to cases, and the two assistant agency directors are specifically charged with outreach in the strategic plan." Since County3 does not have formal contracts with faith-based providers, the jurisdiction communicates as often as needed. Several times throughout the year they host large programs and invite the faith community to participate. Once the program is established, the communication from the senior management

is reduced to quarterly communication.

County3's agency director said "future relationships are based on past experiences. We have gotten involved with churches that have a history of solid service delivery, solid internal capacities and resources. Most of our history of partnerships isn't written. It happens over lunch or on a telephone call. I realize how small the contracting process side of the work really is and how much more it is about building relationships. It is the informal networking, growing relationships and sustaining others that make everything else happen. The success of all these programs is based on the years and years of relationships that you continue to work on. Therefore, it is unlikely the agency would work with organizations they had never heard of or did not know [were] doing work in the area. "We don't have a connection. I work with churches that I know and trust," the director said. "We don't really reach out to other churches or those that may be smaller or new. That is still quite a number that we have built relationships with, and we have not reached out to the entire community."

Findings:

1. Public agencies dedicate a primary contact for faith-based partners.
2. Public managers must stay in touch with their faith-based partners.
3. Public managers network and share information with others to expand resources.

The data revealed from the collective case study provides several findings on the informal approaches public managers use to facilitate relationships with their faith-based partners. The approaches below detail the most important features I was able to garner from the discussion on role of the individuals within the local agencies and who are most responsible for working with FBOs. Generally speaking, all staff, regardless of position, should be able to view FBOs as important partners in the human-services system. Each staff person should be comfortable using FBOs to provide services to clients. However, my first finding led me to

believe that agencies select one to three people, or a specific unit, to take responsibility for building and sustaining relationships with the faith community.

This approach may take the form of a top-down approach that uses senior management or a ground-up approach that uses more of the frontline personnel. Having assigned personnel, who serve as contacts for faith-based partners, allows for a more consistent and controlled communication link. There are benefits to both styles. The frontline staff can assist FBOs with specific program knowledge and case management experience for clients that work with the faith-based provider. Relationships with senior management give FBOs a broader picture of the vision and strategic direction of the agency. Regardless of the approach, the public managers must stay in touch and establish their personal comfort levels with the faith-based providers. The primary contact accomplishes this by scheduling regular one-on-one meetings, conducting “touch-base” phone calls and making unannounced visits to the offices and/or church services.

Having consistent primary contacts provides the local government with a better sense of accountability for the relationship-building as an element of their work performance. It can be assumed that the stronger the relationship between the FBOs and public agency, the more likely that faith-based service is integrated into the larger human services system. Finally, public managers continue to foster relationships by networking and sharing information with others. Public managers, regardless of what level in the local agency, provide new resources, link connections and share opportunities for the faith-based leaders and their congregations.

Approaches used when public managers have understood the relationship-building process

While the research indicated various persons at different levels within each jurisdiction were responsible for building relationships with FBOs in the local community, there was no

consistency on what specific knowledge, skills and abilities, if any, were essential for this task. In fact, there was disagreement between the jurisdictions regarding if any different skills were even necessary to develop relationships with FBOs. For example, City1 & County2 did not state any difference in the job responsibilities of the public manager when working with faith-based service providers as opposed to a traditional, secular nonprofit partner. “I would like to think the way you handle a church that is providing a service would be the same as any other non-profit service provider,” the County2 social services supervisor said. For County2, the role of the public manager is more significant when dealing with small organizations and not the fact that it is religiously associated. The smaller an organization’s capacity to provide services, the more likely the public manager will have to employ different skills.

“There is a different rationale and mission with FBOs as opposed to your traditional nonprofit. We do approach them differently,” said the social services director for City2. Engagement requires the ability to communicate with each other and understand each other’s programs and responsibilities. City3 tries to be sensitive to the needs of their partners. The performance support leader said, “We have a lot more structure and resources than they do. We want to make it easy for them to maneuver through the social services system, which can be very arduous. Therefore, we do a lot of sharing of each other as resources.”

One outcome of engagement is mutual ownership of and investment in the designated program. In order to obtain mutual ownership and investment from the faith-based partners, public managers must exhibit the knowledge, skills and abilities to become “facilitators of relationships.” County1’s agency director acknowledged that public managers should have “the ability to communicate with others.” For faith-based partnerships to be successful, he said, “the county and church must have an understanding of each other’s programs and

responsibilities.” Faith-based partnerships worked when the public agency was very familiar with the programs, personalities and capacity of the FBO. Public managers have to be systems thinkers or big picture people. Staff should have an understanding of the growing importance of the cross-system, multi-disciplinary work that has changed the way government operates and an innate ability to recognize how programs and resources fit together. According to the City1 agency director, public managers who facilitate relationships also “need to be able to understand the history and assumptions which were made to get them where they are in the partnership.”

Finally, potential partners value a dependable work relationship. Public managers in successful faith-based partnerships have proven to be consistent in their approach. Consistency is a determining factor for how much trust exists between partners. The issue of trust is particularly important in faith-based partnerships, given the faith communities’ history often tepid relationship with governments.

Local public agencies have established trust by being responsive, responsible and respectful with service providers. Being responsive refers to practicing good customer service standards when dealing with partners. This includes returning phone calls within a reasonable amount of time or providing relevant information upon request. Being responsible refers to taking personal accountability for the partnership and any issues that may arise during the service coordination or program implementation. Responsible public managers “feed forward” information and take the initiative to seek possible alternatives to challenges that may hinder service delivery.

While most of the public managers in the study showed a high level responsiveness and a fair amount of responsibility in facilitating these relationships, some went the “extra

mile” to ensure that showed their respect for their faith-based partners. County1, County3 and City3 seemed to have the strongest affiliation. These public managers spent time on the executive management level to build personal relationships with their service providers.

Findings:

1. Public managers build trust.
2. Public managers show respect for the FBO’s mission.
3. Public managers express interest in learning about their partner’s internal processes.

This section describes what I learned about public managers’ awareness of relationship-building as a necessary process that one has to go through in order to gain the support of faith-based partners. I assumed that there would be some differences in the way government interacts with their faith-based partners and nonprofit providers. In general, FBOs should be seen as in need of more technical assistance and program guidance, in addition to the general communicative functions the public manager normally would use to support the work of any community partner. Surprisingly, the jurisdictional responses did not indicate a significant difference in approaches between faith-based and traditional nonprofits. Nonetheless, it is important to note that in order for this close relationship to occur, several prerequisites must take place.

Strong relationships can take time to build. As I have learned from my professional experience, one of the hardest components of community engagement and partnership development work is managing the expectations of your partners. The data indicated that time spent engaging the faith community may be longer than expected or desired because FBOs may not be as inclined to pursue joint ventures with government. This validates the early research by Bartkowski and Regis, (1999); Chavis, (1999); and Cnaan, Boddie, and Robert Wineburg (1999), for example. Public managers first acknowledge the faith community’s

concerns about their ability to maintain the religious integrity of their programs. Faith-based providers have a history of mistrust and uneasiness with government. Because of the informality of the collaboration, most of the partnerships between the public agency and the faith-based providers are non-financial and without contractual incentives. Therefore, it is essential for public managers to take the relationship-building process seriously and slowly. The public manager must establish trust with the FBO with which they are working in order for these partnerships to succeed.

I define trust as reliance upon a person or organization because of their capability, fortitude and integrity. Trust between two parties occurs when there is a confidence and surety that both sides will fulfill their obligations to each other. This confidence and surety is established over time and through experience. One of the ways public agencies can accumulate a trusting sentiment with their partners is by managing expectations earlier and delivering on “low-lying fruit” objectives. For example, the local governments in non-financial collaborations must be either very specific in what they will offer as support to the service provider, such as referral databases, access to computer technology or shared overhead costs and case worker consultations. Public agencies gain trust by helping FBOs complete some of their short-term goals like the number of referrals met, which stabilizes the organization and possibly puts them in a better position to leverage early results into additional outside funding.

Approaches used when public managers have institutionalized informal relationships into their daily administrative routine

Local social services budgets have not kept up with the challenge of increasing demand for services to residents who need assistance. Therefore, local governments have looked for opportunities to increase access to services in the community, while being competent stewards of the public’s money. Public managers are leveraging community resources by incorporating

the existing and potential work of faith-based providers into the larger human services system. Based on local agency experience with the faith-based service providers in this study, the next step in the relationship-building process is to incorporate the informal approaches use by public managers into the daily work routine of the larger public organization.

It is common place for multiple interactions between local public managers and FBOs to take place during the course of a single day. A frequent scenario could assume that an agency director might stay connected to the current capacity levels of a faith-related coalition through a phone conversation or cup of coffee with the executive director, while simultaneously frontline workers are making referrals and staffing cases with the faith-affiliated agency that offers adult life skills and mentoring. A specific illustration of institutionalized activities involves County1 staff presence at meetings of the local ministerial association. The ministerial association assembles monthly to learn about new initiatives, exchange ideas and discuss the possibility of greater service integration among the organizations. Not coincidentally, the executive assistant for social services in County1 is a member of the ministerial association and helps connect the agency to new resources. This is an example of imbedded networking and communication. Working relationships from meetings like the ministerial alliance are used to stimulated program ideas and direct service plans into communities that most need them.

The County3 Director said, “There really isn’t a particular style for relationship building with FBOs that is any different to any other providers who we work with. We have to remember to accept them for who they are. To be honest, we tend to pick on certain churches more often than others because of their perceived capacity. We tend to work with those who fit with us. Trust and previous good experience are the elements of these informal relationships,

but our faith community is a part of the larger community. We work together and look forward to sharing resources and ways to get involved.”

City1 also did not treat FBOs differently than other nonprofit organizations. FBOs in City1 are an informal, relatively small group. “We don’t have any problems getting them on the phone, getting updates from them or stopping by for a coffee at the service providers’ location. We don’t really set formal meetings with the service providers,” said the director. Staff persons in City3 are constantly trained and updated about local faith-based resources. Their knowledge of faith-based providers starts at a new worker orientation and continues with email regular reminders. “We learn their systems and understand their schedules,” said the program manager in City3. Although other jurisdictions may differ and hold dedicated meetings with FBOs, all the jurisdictions have incorporated portions of their faith-based partnerships into the daily operations of the local social service agencies.

Local social service agencies and FBOs depend on each other to be effective in the community. It is common for social workers in a local public agency to use FBOs as their first referral option for clients in need of services that range from emergency assistance to job training and child care. From networking meetings and client referrals to co-located sites and access to shared databases, examples of informal relationships with FBOs are prevalent throughout the state of Virginia. However, approaches to these relationships are nothing more than superficial if they are only one time occurrences and carried out by only one person within the public agency. While public managers may have seemed to institutionalize informal relationships, these approaches have stirred other perceived issues, problems and opportunities.

County1 aggressively sought faith community representation on their Human Services Board as way of building relationships with FBOs. Three ministers were appointed to serve

four year terms on the nine-member board by the County Board of Supervisors. The Board provides policy guidance and administrative oversight for the human services system. Specifically, Human Services Board responsibilities for County1 include making policy decisions, developing long-range planning for human services programs, monitoring agency activities and having discretion over budget preparation. The Board hires the agency director and deals with the performance of other personnel. Two of ministers are currently board members, which keeps faith-community influence in human service decision-making at the local level. One minister and his congregation are now working with the county on the prison re-entry program. “We are probably more intermingled with the faith community than most places,” the agency director said.

The strategic plan for County1 (2001-2004) illustrates the national shift in human service philosophies and priorities. At the foundation of this plan is the call to cultivate strong community partnerships and operate with the flexibility that allows for unique and critical response systems at the local level. Relationships with FBOs are at the core of these partnerships. The County1 director said, “All of this really got rolling after we were named a pilot for welfare reform in 1995 for the state. We immediately started trying to find partners to tie in. These partnerships were still unofficial and not formal contracts. With welfare reform, we found our biggest issue was with client self-esteem. This was an opportunity to engage the churches. We discussed how to identify and work with the needs of clients. We focused on the product and not the process.”

Findings:

1. Public agencies rarely discuss and document the history of faith-based relationships.
2. Public agencies have not transferred knowledge and introduced others to faith-based for partnership’s sustainability.
3. Public managers must look for innovative projects and ways to advance partnerships.

The findings indicate both the promise and concerns of this research. Allowing faith-based partnerships to organically evolve and not be beholden to contractual bounds accentuates the strengths of relationships. Relationships are based on meaningful connections, mutual interests and respect. Partnerships, when based on a relational model, can be flexible, natural and personal. Public managers in the six jurisdictions fundamentally considered the services delivered by local FBOs as collegial partners in their work rather than just simply contracts to administer. The informal approaches taken by public managers during the relationship-building process have been fairly institutionalized into daily administrative routines, although there remains some uncertainty of the depth of this institutionalization throughout the organization.

This uncertainty about how much knowledge has been shared is an undercurrent in this research. It points toward the challenge of sustaining partnerships with FBOs if the partnerships are made possible only through informal approaches. Can informal relationships really get crafted into established traditions or constructed into the fabric of a large organization? Or do informal relationships become a barrier to sustainability due to a lack of documentation? Because most of the current partnerships described in this research take place outside of contractual collaborations, this section is used to discuss the lessons learned from the applied approaches as they respond to the secondary research question, “*What perceived issues, problems and opportunities occur when local governments partner with faith-based organizations?*”

The reliance on informal approaches to foster relationships presents a problem. Documented information regarding the history of the partnerships between local public agencies and FBOs in the six jurisdictions was either not accessible or nonexistent. Public

agencies have not done a good job of preserving records of the conditions and circumstances that led to the framing of current relationships. The narratives of the precursor events, conversations and underlying approaches may have identified the initial foundation to faith-based partnerships at the local level. Instead, agencies were inclined to depend on the experience of a few veteran public managers, who established relationships and may have been willing to share their knowledge with their peers. Agencies also rely upon newer workers that may be familiar with only selected approaches or a limited number of faith-based providers used in the relationship-building process.

This dependence leaves public agencies vulnerable to losing all of the institutional history on faith-based social services in their jurisdictions if the informed manager(s) leaves the organization. The complete narrative of how the partnerships were initiated and maintained during the infancy stage is missing. Instead, the partnership may be relegated due to current perceptions, biases, and lack of accurate information. Since most of the partnerships revealed in this study were non-financial in nature and centered upon past relationships with FBOs, archival information becomes a necessity for both the public agency and faith-based providers as they go through transition periods.

The research also infers the possibility that experienced public managers have purposefully withheld the transference of knowledge or failed to introduce others to their faith-based contacts in order to keep personal control over the sustainability of existing partnerships. There have not been systematic efforts to pass on the oral history and institutional knowledge about service delivery, community engagement and collaboration related to FBOs in the community. Only in rare occasions did the history of current faith-based partnerships seemed to have been passed down to others in the six jurisdictions. Power maintenance and job

security may be a root cause for this behavior. I believe the lack of formal structures and processes for sharing the nuances of these approaches to the work has a detrimental effect on the public management capacity. Not only is the concern for sustaining the partnership, but the efficiency and effectiveness of service delivery may be hampered, and the lack of information-sharing could cause harm within the public agency due to unnecessary distrust and competition among co-workers. Therefore, I can infer that current examples of public partnerships with faith-based providers may not reach its full potential until there is more of an open conversation about the approaches that are taken to establish faith-based partnerships.

Summary

While the state of Virginia has been applauded throughout the nation for its pioneering efforts to incorporate Charitable Choice policy and faith-based initiatives into social service delivery, this study revealed only a limited amount of actual contracting-for-service have been offered at the local level. The research showed that the typical partnerships with FBOs are the result of informal, non-financial relationships with specific local public managers that existed before welfare reform. Other important contextual themes that appeared to affect overall collaborations included the dependency on local faith-related coalitions instead of individual congregations or national faith-affiliated agencies, and the lack of broad-based services offered to the community. Instead, the most common services provided by local faith-based partners were short-term emergency assistance with basic needs and children/youth programs such as mentoring and childcare.

The research discovered that the experiences and perspectives of local public managers can be traced across four phases of a relationship-building process, starting from initial engagement period through routinization of the partnerships. Each of the jurisdictions

used different informal approaches to facilitating relationships. However, in some jurisdictions there was an indication that the partnerships materialized more as a result of natural occurrence than by the relationships facilitated by public managers. Public managers conceded that some faith-based partnerships may have been a product of the independent efforts of FBOs that drew their attention and not vice versa. If this is the case, community engagement, relationship-building and partnership development would be a reactionary process. Therefore, one can argue that the faith-based service providers are just as responsible for instigating partnerships with local social service agencies as the public managers themselves.

County1, County3 and City3 seemed to invest more energy and resources into creating a culture of engagement, leveraging personal connections, dedicating staff to maintain relationships and understanding the importance of establishing trust with their faith-based partners. These informal approaches are key factors in sustaining non-financial collaborations and their importance must not go overlooked. Still, the reliance of informal relationships rather than formal contracts is cause for concern in the public management field. The approaches used to facilitate faith-based partnerships have not been incorporated across the entire agency responsible for maintaining these relationships. The research showed an exclusionary nature in the approaches used. While the faith-based partners were seen as valued contributors to the local human services system, the primary patterns of relationships centered around one person or a small number of staff members. Every jurisdiction did not set up internal structures to transfer knowledge of the approaches used when and if lead staff left the agency. The lack of this institutionalization could hinder the accountability for service provision and the growth of the partnerships with FBOs in the future.

CHAPTER SIX SUMMARY & CONCLUSIONS

Overview

The purpose of this dissertation was to illustrate the patterns of activities used by local social service agencies as they form and sustain relationships with FBOs in Virginia. The study is warranted because of a perceived imbalance in the current literature toward an emphasis on the role of faith-based social services in service delivery and the impact of the relationship on FBOs. This imbalance left a lack of depth in scholarship on the other side of the faith-based partnership equation: the description of the local government experience developing and sustaining relationships with FBOs. In order to frame my research, I initially asked myself two questions: “which jurisdictions are actively engaged?” and “what types of FBOs partner with local social service agencies?” Before conducting the study, I held several assumptions about the condition of faith-based partnerships in Virginia.

The primary and secondary research questions were used to describe the actual patterns of activities that occur when local social service agencies partner with FBOs. Thus, I asked “What approaches do public managers use to facilitate relationships with FBOs for social service delivery at the local level?” and “What perceived issues, problems and opportunities occur when local governments partner with FBOs?” The study has implications for public management, as it makes a contribution to the emerging public-nonprofit partnership literature that specifically addresses government collaboration with faith-based service providers. Through the perspective of the local public manager, the research exposed contextual themes taken from my assumptions, which frame the partnerships and capture the approaches used during the relationship-building process with FBOs. Taken together, the

themes and approaches provide an opportunity to better understand the environment necessary to partner with FBOs and the personal styles and adopted organizational behaviors used to sustain such relationships.

This chapter summarizes the research conducted by re-establishing the major findings found in the contextual themes and informal approaches that are used during the relationship-building process. The chapter also explains how the study is anchored to an emerging literature and prescribes implications for the field of public management. Finally, the chapter concludes by introducing key opportunities for further research.

Summary of Research Findings

This section describes five major research findings that confronts my initial assumptions and provides insight into the experience of local governments who are engaged with FBOs on a daily basis.

Assumption #1: Local public managers recognize the impact of Charitable Choice and the FBI on their work.

Finding: The Charitable Choice provision and other faith-based initiatives have minimum influence on local governments in Virginia.

Faith-based social services received great attention from welfare reform from the mid to late 1990s through the first years of the George W. Bush “compassionate conservative” agenda. As a policy, proponents of Charitable Choice present three general assumptions:

- The faith community contains significant untapped resources.
- FBOs have been prevented from receiving government funds in the form of contracts, grants and vouchers because of existing administrative barriers.
- FBOs, when given the resources, produce better results than both government agencies and traditional secular nonprofits alone (Sherman, 2000; Kennedy, 2003).

Charitable Choice was enacted to increase the number of partnership opportunities FBOs have with federal and state agencies. Charitable Choice supporters believe the policy removes the unnecessary barriers that may have consciously or subconsciously hindered

potential provider from funding opportunities (Sherman, 2000). An assumption made at the onset of the research was that Charitable Choice and the FBI would have at least a tangential if not significant effect on local government interactions with faith-based providers. However, the research indicates that federal policy and state initiatives have only a minimum amount of impact on local partnerships. Although state lawmakers and DSS officials made several adjustments to state procurement procedures and created an organizational structure within social services to stimulate participation, the data indicated no measurable increase in faith-based relationships within the state since the onset of the federal policy and state initiatives.

The three general Charitable Choice assumptions discussed above were not corroborated in the six jurisdictions. Faith communities in these jurisdictions were not significantly untapped resources. In fact, FBOs were and have been actively involved in service delivery. A minority of FBOs received public dollars through contracts, grants and vouchers to do their work. Others may have deliberately abstained from seeking government money because of their own concerns about infringement on their religious integrity. In fact, faith-based providers were actively committed to assisting the community in big and small ways without direct financial collaboration with government. Finally, there has been no reliable evidence presented to show that FBOs, when given the resources, produce better results than both government agencies and traditional secular nonprofits alone.

The research suggests that local social service agencies had years of experience with FBOs before welfare reform and efforts to involve FBOs in social services have not changed much since 1996. The typical partnerships with FBOs in this study are the result of pre-existing, informal and non-financial relationships that have been fostered and sustained long before welfare reform and/or without the impetus of any faith-based initiatives. For example,

three jurisdictions reported that their process of relationship-building with local FBOs has remained consistent for more than twenty years. Interviewees responded that there is a commitment to work with the faith community and the data confirmed examples of FBOs that work informally with government agencies throughout the state. Faith-based providers have contributed to their communities in various ways including maintaining clothing closets, food pantries and providing financial assistance for rent, utilities, prescriptions, eyeglasses and dental care. FBOs have also worked with ex-offenders and their families, secured emergency and transitional housing, created workforce training, parenting classes and tutoring programs. Most of these arrangements are conducted without the use of public dollars.

Assumption #2: Public managers treat FBOs differently than traditional, secular nonprofit service providers.

Finding: Local public managers do not differentiate between FBOs and other nonprofits.

Another assumption made at the beginning of this research was that public managers would concede differences in the way local governments interact with their faith-based partners as opposed to their relationships with traditional, secular nonprofits. The perception was that public managers would treat FBOs differently by spending additional time recruiting participants and educating them on the partnership opportunities available. Once engaged, additional time would be needed to foster trust with the faith-based service providers. If this hypothetical process is followed, public managers are seen as resources for capacity building and technical assistance that strengthen the faith-based providers. In turn, the providers would be able to tie their services offered to the community's needs and become more efficient and effective in service delivery.

However, this assumption was not evident in the research findings. Of the six jurisdictions, only City2 conceded that they treat FBOs uniquely. According to the Director of

Community Services there, government has to “understand that there is a different rationale and mission with FBOs as opposed to your traditional nonprofit.” City2 handled their faith-based partners differently by attempting to align the social service agency’s mission with that of the partner’s mission. City2 has strong relationships with the Salvation Army. According to City2, the social services and sheltering work that is conducted by the Salvation Army, is an important consideration of their “faith,” but is not as critical to them as the ability to spread the Christian gospel. Consequently, enhanced program oversight and evaluation became a necessary product of accountability for public managers to ensure a “separation” is maintained between their evangelical mission and the delivery of services. City2 was alone in their need to approach FBOs differently.

Five of the jurisdictions responded as if they engage and collaborate with faith-based partners as in the same way that they would their existing relationships with secular, nonprofit partners. According to the jurisdiction representatives, the role of the public manager has been consistent when working with faith-based partners or traditional nonprofits. Coincidentally, most of the jurisdictions still maintain relationships with FBOs that have been operational as long as, or perhaps longer, than the traditional nonprofits who work in the community.

Local public agencies did not cite religious affiliation as cause for differential treatment of partners by local public agencies. Instead, the jurisdictions felt the more significant different in developing relationships is that fact that one is working with smaller, less established organizations. Larger nonprofits are more likely to have experienced professional staff, an advanced internal capacity equipped with internal procedures and technology in place and a broader understanding of the resources available in the human services system. Smaller, newly established, nonprofits are more inclined to focus on service

delivery and may not have been able to integrated internal structures that advance skills, enhance expertise and shared knowledge of community resources. These organizations require more intensive time for guidance, technical assistance and opportunities to share access to available resources.

Assumption #3: The majority of the partnerships will be based on contracts-for-service with various FBOs.

Finding: There is a lack of contractual relationships between local social service agencies and FBOs in Virginia.

I anticipated observing direct financial collaborations (grants and contracts) with individual congregations and interfaith coalitions, as well as contracts with other national organizations, such as Goodwill Industries, The Salvation Army and Catholic Charities. The original research question was designed to help me investigate “what *formal* structures, policies, and processes had been established to manage the faith-based relationships during the initial contact, design, implementation and evaluation stages of *contracts* for service delivery.” As a result, my original study would have concentrated on the formal administering and oversight of contractual partnerships with FBOs by local public managers.

However, the research findings revealed only a minimal number of contractual relationships between local governments and FBOs in Virginia. Although Virginia is generally known as a conservative state and was a leader in welfare reforms during the 1990s, this data corroborated earlier reports from The Roundtable that shows the state consistently ranked below national averages for its share of federal funding that was divided to FBOs for services (Montiel, 2003; Montiel and Ragan, 2006). Despite the Virginia’s Community and Faith-Based Initiative, state agencies actually had very few ongoing relationships with FBOs and an even smaller number of actual partnerships for service delivery. While local social service agencies had a higher level of engagement with FBOs, these arrangements tended to be informal and

non-financial collaborations.

Assumption #4: Individual congregations and small faith-based groups make up the majority of the partnerships.

Finding: Faith-related coalitions are the most prevalent partners with local social service agencies.

Another assumption made at the beginning of the research was that the central partnerships between local social service agencies and FBOs in a community would be with individual congregations and small faith-based groups. Instead, half of the jurisdictions in the study are almost exclusively linked to one key local faith-related coalition in their community. A faith-related coalition is an organization that consists of several local congregations that, while maintaining their religious character and values, willingly combine their resources to provide services to the community (Smith and Sosin, 2001). Often faith-related coalitions are established by the community as a response to or a supplement for services that were seen as insufficient for the particular community. Faith-related coalitions have the ability to work independently and without consistent communication with public agencies.

The local faith-related coalitions in this study serve as central hubs for educating the local social services staff on activities and resources provided by the extended faith community. Faith-related coalitions are influential in getting local social service agencies to become more introspective. In other words, the local public agency must examine their services. Many FBOs, and all of the coalitions, are capable of providing quality services that are often comparable or at least complementary to those that are offered by the public agency. Therefore, the faith-related coalitions have become a “counter balance” that weighs the efficiency and effectiveness of existing public programs.

Local public managers see the benefit of leveraging faith-based resources as opposed to operating duplicate public programs and services. Case managers and social workers

frequently use faith-related coalitions as they become the primary referral for community-based programming. Programs and services made available through faith-related coalitions include emergency shelters, transitional housing, food and financial assistance and programs, such as life-skills training, job placement for the homeless and access to subsidized health care. Concurrently, most of the services rendered by faith-related coalitions do so without having a formal contract with their jurisdictions.

Assumption #5: FBOs are unique and provide a large range of services.

Finding: Faith-based partners collaborate on emergency assistance and youth/children services more than any other services.

I assumed at the beginning of the research that both faith-based coalitions and their faith-affiliated agency counterparts would provide similar programs and services when partnering with public agencies. Local faith-based partners provide services, such as long-term case management, education and training programs, job placement and child care, or mental health therapy and substance abuse treatment across the six jurisdictions. Yet, the two most common services delivered throughout the state by faith-based partners are emergency basic needs assistance and services to children and youth.

FBOs raise money and use individual food pantries, clothing closets and furniture storehouses to increase the capacity to serve the community as a collective. In addition, public agencies have relied on FBOs to offer different kinds of financial assistance so that community members could meet their basic needs. Basic needs cover emergency food, shelter, clothing, furniture and transportation to medical appointments. Local social service agencies and their faith-based partners work together to help individuals and families secure stable housing by using financial resources to prevent eviction or foreclosure. The agencies also assist with security deposits and pay utility bills to prevent disconnection. Some of the organizations also

lease apartments for temporary shelter. Faith-based partners participate in emergency-relief efforts by assisting community members with purchasing prescriptions, new eye glasses and adaptive technological equipment for persons with special needs.

Children and youth services are the second most common area for faith-based partnerships. Children and youth services can be as informal as funneling consistent volunteers to existing after-school reading enhancement programs and tutoring in the school or as formal as the faith community sponsorship of recreational leagues or special events. All of these efforts strengthen the protective factors in the community. City2 has uses vouchers to obtain slots for VIEW clients at faith based child-care centers. Faith-affiliated agencies, such as Catholic Charities, Jewish Social Services and Lutheran Social Services have been able to enter schools and community centers in order to establish mentoring networks, social and emotional support groups and “homework clubs.”

This section offers a multi-faceted answer to the primary research question regarding the approaches public managers use to facilitate relationships with FBOs for social service delivery at the local level. The study documented a relationship-building process, which led to environments conducive to collaboration between local social service agencies and the faith community. The four approaches capture both individual styles of public managers and the collective behaviors of the local social service agencies as an organization to facilitate relationships with their faith-based partners.

- Public managers in local social service agencies initiate contact/engagement with FBOs.
- Individuals within the agencies take responsibility for maintaining relationships.
- Public managers have learned that relationship-building is a process that requires specific skills to sustain it.
- Public managers have institutionalized the informal relationship into their daily administrative routine.

In order for public managers to initiate contact/engagement with FBOs, the research reveals that the local agency must believe that establishing a culture of engagement is a necessary precursor to fostering relationships in their community. A culture of engagement refers to more than conducting outreach efforts that share information and promote access to social programs. Instead, agencies who invest in creating a culture of engagement want a dynamic process that requires the public agency to become better educated about the outcomes and structure of their potential partners.

A culture of engagement exists when government and FBOs take the time to learn from, and collaborate with, the community. The willingness to accept that each community has strengths that can be expanded upon is the natural complement to having established an organizational culture of engagement. Using this approach, public agencies learn about the personalities and programs that are involved in responding to current situations. While a culture of engagement is important, the research affirms that public partnerships with faith-based providers are primarily established through individual, personal connections with certain FBOs. Once a connection has been made, the public manager tends to establish shared interests and expectations with religious leaders through discussing ways to access services and community trends.

Whether a top-down approach that uses senior management or a ground-up approach that uses more of the frontline staff, local social service agencies select one to three people as the primary unit responsible for building and sustaining relationships with the faith community. Consistent and controlled communication between FBOs and agencies was the result. This consistency also allows public managers to establish their personal comfort levels with faith-based providers. Public managers make an effort to stay connected to their partners

through regular one-on-one meetings, phone calls and unscheduled visits to the offices and/or church services. By staying connected, new resources, connections and opportunities are presented to faith-based leaders and their congregations. Public managers continue to develop relationships through networking and information sharing.

While there may be frustration with the lack of immediate outcomes as a result of relationships with FBOs, public managers in each of the jurisdictions had to learn the importance of the relationship-building process. Strong relationships can take time to build and cannot be forced. It is not uncommon for faith-based providers to have a history of mistrust and uneasiness with government. It is important that the relationship process with FBOs is initiated before a specific program is identified or project suggested.

In order to ensure success, the public manager must to establish trust with the FBO before collaborating. Trust is established through consistency. Public managers needed to ensure responsiveness to the request of their faith-based partners. They also have to take responsibility for prior failures and inattention to community concerns. Finally, public managers gain credibility by showing respect for the mission of faith-based providers and expressing interest in learning about the FBO's internal processes. Since most of the collaborations are non-financial and informal in nature, the final phase of the relationship-building process is realized when public managers have institutionalized informal relationships into their daily administrative routine.

Many of the daily operations of local social service agencies are spent examining where and how the existing and potential work of faith-based providers can be incorporated into the larger human services system. Several jurisdictions have new worker orientations and yearly training curricula, which include sections on faith-based resources. Interactions between local

public managers and FBOs are regular occurrences during the course of a day. For example, an agency director may use a phone conversation or cup of coffee with the executive director as an opportunity to stay current on the latest capacity levels in a faith-related coalition. Frontline workers feel comfortable making referrals and staffing cases with the faith-affiliated agency that offers adult life skills and mentoring.

However, institutionalization takes on various meanings because the relationships that drive faith-based partnerships are informal and based on past experiences. Without a monolithic model to draw from, each jurisdiction adapts to the different individual styles, attitudes and behaviors exhibited by the public managers in the social service agency. It is important to reiterate a few shortcomings of partnerships based on personal connections, flexibility and trust as opposed to the order of contractual obligations. “Handshakes and hugs” may be the deliberate act used to foster relationships, but there is concern that those approaches are not sufficient enough to sustain partnerships in the future.

The typical partnerships with FBOs were the result of pre-existing, informal and non-financial relationships that have been fostered and sustained long before welfare reform or without the impetus of any faith-based initiatives. Partnerships based on informal relationships can be exclusionary and based in the past. While national data from studies like Chaves (1999), Chaves and Tsitsos (2001), and Cnaan, et. al (2001) indicate that the majority of local congregations across the country conduct some type of community programming and outreach efforts, only a small number of local congregations and faith-related coalitions are involved in active partnerships with their social service agency. Yet, public managers tend to miss new opportunities to engage others because of their comfort level with existing relationships.

An internal challenge for faith-based partnerships is the fact that patterns of

relationships often form around one individual in the public system and the informal approaches have not been institutionalized across the entire public agency. Regardless of whether that person is at the executive level, in middle management or a frontline worker, relationships based on informal approaches can falter. Similar to the accountability concerns in contracting literature, there is also apprehension about the lack of accountability when personal relationships are so closely tied to service delivery. Just because partnerships are longstanding does not necessarily make them efficient and effective. Lastly, as the public sector prepares for succession planning, veteran managers should be willing to share their knowledge of informal relationships with their peers to increase the likelihood of maintaining faith-based partnerships in the future.

Relevance to the Literature

This dissertation addresses an emerging core literature, which deals specifically with public-nonprofit partnerships and describes the efforts of local social service agencies to engage the faith community in non-financial collaborations. There is current scholarship on the policy environments that has produced faith-based initiatives at the federal and state levels, as well as several studies on the scope and comparative effectiveness of the FBOs that provide services. Research by Bartkowski and Regis (1999), Kennedy and Bielefeld (2001), Gomez (2003), Vanderwoerd (2004) and Sager (2006), among others depict the efforts of individual states to implement Charitable Choice policies. My research serves as both a complement to and extension of the previous research as it re-directs the discussion to the public manager's perspective on the relationship-building process.

Local and state public managers are left to “navigate uncharted waters” without significant direction to aid public managers in their decision making on faith-based policy

implementation (Horne, et.al, 2006, p, 820). In other words, there has been a soft mandate to participate in faith-based partnerships without defining who those partners are, what they are willing to do and how much involvement the local government is going to provide. Lessons from the public-nonprofit partnerships and contracting literatures were adapted to help describe the types of informal relationships local public managers have formed with FBOs for social service delivery in the six jurisdictions. The literature, along with this research, provides a context for the relationship-building process.

Public managers are pivotal to the success of faith-based partnerships for service delivery particularly when there is a lack of contractual agreements and mutual understanding is anticipated by both sides (Goldenkoff, 2001). Gooden (1998) said relationships are developed on reason, understanding, communication, reliability, persuasion and acceptance. Goldenkoff discusses the use of “voluntary incentives” or shared interests as enticements to work with local social service agencies. Kennedy and Bielefeld (2003) remind citizens that attention must be paid to the public managers who, regardless if initiatives are funded or not, are to be held politically accountable to the providers, clients and taxpayers.

Governments from the federal, state and localities, are dealing with a hybrid system that is no longer just public or private service delivery (Kennedy, 2003). My research corroborated the data presented by Glazer (2004) that only a few local governments were uncomfortable working with the FBOs. Faith-based coalitions and faith-affiliated agencies are active in all the jurisdictions and contemporary public managers find themselves constantly learning information from their partners as they facilitate, coordinate and negotiate across blurred boundaries in collaborative networks (O’Leary, et. al, 2006; Arganoff, 2006; McGuire, 2006). As suggested by Wineburg (2001), the six localities exhibited the organizational culture

flexible enough to accommodate the time invested in fostering and sustaining relationships with FBOs, but the localities also made efforts to maintain only limited partnerships. Public managers have the ability to reshape internal processes and perceptions as FBOs become more familiar and seek more responsibility.

It is true that the research serves as both a complement to and extension of the existing public-nonprofit partnerships and contracting literature. I falsely assumed that faith-based partnerships would be different from local government interactions with traditional, secular nonprofits. Lessons can be borrowed from these nonprofit and contracting experiences and applied to informal, non-financial collaborations with faith-based providers. The findings suggests that local public managers would gain from the public management literature directing additional attention toward the approaches necessary for sustainable relationships with partners and not just illustrating the competences needed for contracting.

I agree with Rodal and Mulder (2003) that public agencies need to transition from an implementation and provision strategy to a facilitation and partnership approach. The traditional public management literature is exemplified by an emphasis on transaction-costs and public management capacity in contracting. Public management capacity combines experience, program expertise and the ability to evaluate needs and communicate with outside partners. Yet when discussing partnerships, the literature overcompensates for the hard skills public agencies use to manage contracting and evaluate programs, but undervalues the soft skills needed to sustain the relationships at the core. More attention is paid to management imperatives and familiarities with formalized processes necessary to administer the contract successfully. The same amount of effort is not taken to understand the importance of person styles and organizational behaviors used when partnerships are created.

Yes, the research jurisdictions viewed FBOs similar to traditional secular nonprofits; however local partnerships with faith-based providers tended to be informal, non-financial collaborations based on pre-existing relationships. The relationships are built on reason, understanding, communication, reliability, persuasion and acceptance (Gooden, 1998). The research findings also indicate that the local environment has to first be open to participating in informal partnerships. Funding, technical assistance and/or contract oversight cannot substitute for relationships to flourish through information sharing and the identifying of opportunities for collaboration (Kennedy and Bielefeld, 2003). A more descriptive concept than collaborative public management and networking, the relational coordination model (Gittrell, 2005) can be a useful methodological approach for understanding the development of these arrangements.

The current, dominant perspective for examining public-nonprofit partnerships, principal agent theory, places emphasis on the contractual process and structure. Relational coordination is distinct from traditional contracting literature because of its emphasis on informal relationships as a means to understand a more formalized process (Gittrell, 2005). The research findings show the prevalence of a partnership structure that is negotiated continuously through an internal culture of engagement, the careful exchange of resources and by facilitating trust that is created with responsive, responsible and respectful interactions. FBOs are treated as “co-producers” of service outcomes and not just contracted service providers. Relational coordination is an even more relevant model for understanding the faith-based initiatives at the local level since the history of these relationships actually extend beyond federal prompts and monetary incentives.

Public Management Implications

Because local governments often have limited public resources, public managers must learn how to work creatively with outside resources, such as FBOs. My research is centered upon the critical roles that public managers demonstrate as they build and sustain informal relationships with faith-based providers. The study was an opportunity to address the public management capacity of local governments as it pertains to the relationship-building process. At least three public management implications result from an environment where FBOs and other nonprofit service providers become intertwined with public agencies in our social service delivery system.

First, the principles of devolution and privatization are still relevant in local government as it pertains to faith-based initiatives. At the local level, there is a perception that devolution has shifted more administrative responsibilities from federal and state governments to local authorities; causing tension due to additional management burdens on jurisdictions to deliver services. The shift in responsibility has spurred opportunities to create and build upon existing relationships with local faith-based partners. Privatization stressed the ability of doing more in a streamlined bureaucracy. This was particularly true for social service spending.

Public managers can accomplish the goal of doing more with less by increasing public-nonprofit partnerships. If the trend for more social service responsibilities is continually devolved to the local level, I predict local public managers having to extend efforts to initiate contact with FBOs for both informal and formal service partnerships. As it currently stands, an unintended consequence of this action will increase the likelihood that we reach a capacity threshold for many of our faith-based providers in the future. This represents the second public management implication and is particularly evident if no new FBOs are successfully recruited

into the social services system. County3 indicated that there is a growing concern about potential capacity fatigue with the traditional faith partners; the fatigue is caused by increased demands for participation in human services despite an aging and decreasing number of active congregants. While FBOs would like to help, it is a possibility that they will not be able to match past contribution levels.

More structured partnerships between government and the faith community did not develop from Charitable Choice policies and subsequent faith-based initiatives. FBOs in Virginia have not actively pursued government funds in the form of contracts, grants and vouchers. The lack of contractual relationships between local agencies and service providers means that there are few formal structures, policies and processes set up to manage faith-based relationships. Instead, local social service agencies have established limited, but essential informal partnerships with FBOs to deliver services in the community. The approaches used to partner with FBOs revolve around the personal networks, styles and behaviors of public managers. The informal nature of current relationships presents the final public management implication.

Most of the interaction between the partners in this study was based on informal relationships that were fostered by individuals in an agency. The research showed that the public agencies rarely discussed and documented the history of faith-based relationships in their jurisdictions. While public agencies have institutionalized informal networks into their organizational culture, they have not found consistent mechanisms to transfer knowledge and introduce others to FBOs in order to sustain existing partnerships. Jurisdictions have not documented the history of the partnerships to capture the process used to foster a working relationship. The lack of a shared history and institutional knowledge impacts succession

planning.

The lack of investment is a critical mistake in developing new relationships over time. These issues are important because either side of the partnerships may not have a clear understanding of the roles, responsibilities and prerequisites needed for service delivery. If FBOs continue to express a lukewarm attitude toward applying for public funds, public managers throughout Virginia will have to learn how to sustain partnerships that have been facilitated only through informal approaches to relationships. Public agencies have to be committed to investing the time to establish relationships and build trust. Public managers must also show respect for the mission of faith-based provider they attempt to engage. While each program may not do exactly what the public manager would like it to do, the public manager must respect the faith-based provider's ability to serve the community and achieve stated objectives.

An effective approach is to "stay positive" and commend the FBO for their shared passion in the community and willingness to serve. Public managers should be interested in learning about internal processes and how learning and sharing could be facilitated by providing new resources and access to a larger network. This approach can be implemented by the establishment of continuous communication mechanisms, such as meetings, listservs, Web sites or databases. Progress would not be possible if public managers do not understand that relationship-building is a process that takes time, establishes trust, and respects the provider's mission.

Future Research

This study was not intended to explain how Charitable Choice policy has been formally implemented at the local level or describe the community outcomes from existing faith-based

initiatives. It was not intended to assert a general theory for creating faith-based partnerships using the data from all local social service agencies who have partnered with FBOs in Virginia. Instead, the dissertation describes the experience of six local social service agencies and their faith-based partners. Subsequently, the research presents several opportunities to expand on the research in the future. I have presented three considerations that could contribute to an expansion of research on faith-based partnerships and local public management.

First, an increase in the research population size would be beneficial in enhancing the external validity of the findings. The current research design includes six jurisdictions that were carefully selected and offers differences because of variations in size, geographic location, government organization and involvement with faith-based partners.

The jurisdictions had the potential for contrasting perspectives on how to manage relationships with FBOs, but several common themes and approaches emerged. However, a study expansion to additional locations would allow for further investigation of the impact faith-based partnerships have on the public management capacity of local social service agencies.

I could hypothesize that there would be significant changes in the approaches used to facilitate relationships with faith-based providers in a larger study that includes an increased number of sparsely populated and rural localities. The partnerships in these localities would be more apt to be individual congregations instead of a faith-related coalition or faith-affiliated agency. Such localities are underrepresented in the current study. Expanding the study could also lead to an increased number of direct financial collaborations between local social service agencies and their faith-based partners. I would also expect more formalized approaches to instances of contractual partnerships. Finally, there could be new opportunities to collect quantitative data that measure the impact of local public managers in informal non-financial

collaborations versus formal financial partnerships.

As a contrast to expanding the scope of the study, another potential path for further research would be to narrow the research population and conduct a more detailed case study on one jurisdiction. While I conducted two rounds of face-to-face, semi-structured interviews with relevant staff members that occurred over the about two months apart, a more in-depth case study with one jurisdiction would be beneficial. Using participant-observation strategies in an individual case study may provide a greater familiarity with the organizational culture and the public managers' approaches to relationships with faith-based partners.

If a researcher were given access to observe and interact with staff in a local social service agency for a longer period of time, he would be able to obtain more detailed and accurate information about the people he studies. This is important because the longer the public manager and the researcher spend together, the more likely trust will occur. Observation and interaction over time also allows researchers to discover variance in behaviors and attitudes during real-time scenarios. Single-case studies using participant-observation methods could make valuable contributions to the study of public partnerships with faith-based providers.

In the future, researchers may consider conducting state-to-state comparisons. The long history of faith involvement in social services does not go unnoticed in this research. It is disappointing to know that Virginia is woefully behind its neighbors Maryland and North Carolina concerning the number of contracts and grants that are given to FBOs (Ragan, et al, 2003; Ragan and Wright, 2005). Since states used different methods to modify policies and practices for welfare reform regulations after 1996, it would be interesting to examine the contrasts, if any, between the examples of Virginia jurisdictions partnering informally with

FBOs with local partnerships found in other states. Additional study is needed to answer the questions:

- Do faith-based initiatives in other states affect local jurisdictions more than have been exhibited in Virginia?
- Has there been a stronger response to faith-based engagement at the local level in other states?
- Are there any best practices for relationship building with FBOs that can be shared with other public managers?

This dissertation addresses a gap in public management scholarship by describing the public agency's perspective on faith-based partnerships. While the research findings enhance our understanding of the approaches local public managers use to facilitate relationships with FBOs in Virginia, each of the proposed options would support a more complete assessment of faith-based partnerships in social-service delivery at the local level. A decade after Charitable Choice and the start of faith-based initiatives, local governments in Virginia still rely on pre-existing, informal and non-financial relationships with FBOs. As a public manager in local government, I believe it is imperative that those of us in the public management field in general, and specifically in social services, document our own approaches to collaboration with our faith-based partners and take the time to learn from the experiences of others.

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APPENDICES

Appendix A: What is an "FBO"?

To appreciate where faith-based social service stands today in America, it is important first to understand what defines a faith-based organization -- known as "FBOs" -- and to explore the theories upon which their services are built. FBOs typically have either a current or past affiliation with a religious denomination; the tenets of that faith animate the work of the organization. The managers and staff of these organizations often, but not always, share the same faith and are motivated and trained to provide service in accord with their beliefs. It is likely, though not necessarily the case that FBO services are provided in physical structures used at other times for religious purposes, and which may be imbued by and contain the sounds and symbols of that faith.

For some FBOs, faith is manifest in the act of service itself, conspicuous in the compassion inherent in the way work is performed. For others, there are programmatic elements, which may include prayer, the teaching of religious values, studying religious texts, and worship. These elements may be implied, rather than explicit -- integrated within an FBO's services or segregated --and may either be mandatory or voluntary as part of a given service.

Faith-based organizations can be congregation-based, independent religiously-affiliated nonprofits, large national faith-affiliated social service providers, and coalitions or intermediaries, as defined below. A congregation-based FBO is a house of worship that directly provides social services, without doing so through a distinct and separate organization. A congregation-based FBO may be a church, synagogue, mosque, or other religious institution. The social services offered by congregation-based FBOs are often, though not necessarily, provided at the same location used for religious worship, with direct religious elements within

program activities or the environment (presence of religious symbols, icons, and the like) in which they are conducted. The distinguishing feature of FBOs in this category is that they do not have an institutional/organizational separation between the entity providing the social service and the house of worship itself. That public funding could go via contract or grant to social services provided by such organizations - provided they meet secular goals through secular activities - is a particular and relatively new development. A local religiously-affiliated nonprofit is a social service provider that has incorporated as a nonprofit organization and is related to a religious community. Organizations of this type may at the very least have religious roots in their origin or ideology, although the services they provide may or may not have explicit religious content. A religiously-affiliated nonprofit may be local, if it is affiliated with an individual congregation, for example, or regional in its geographical service area. Religiously-affiliated nonprofit organizations also include groups that number among the largest providers of social services in the nation.

Multi-state or national faith-based service organizations are usually quite secular in their programming, but may have a shared religious ideology visible in their mission statements, hiring decisions, volunteer recruitment, board membership, funding sources or other services (religious) provided. FBOs of this type, especially those providing a variety of social services to a range of clients, tend to be older and have an established history of providing social services with the assistance of government contracts. Examples of large multi-service FBOs are Catholic Charities, Jewish Family Services, Lutheran Social Services, Salvation Army, and Volunteers of America. Comparatively fewer of the large national religiously-affiliated nonprofit organizations provide a singular service to a specific population. Examples include Habitat for Humanity, Prison Fellowship, Teen Challenge and

Youth for Christ. FBOs of this subtype are more likely to contain explicitly religious elements in their activities.

Faith-based coalitions are composed of a number of organizations, some or all of which are faith-based themselves. Such coalitions are usually formed to address a deficit in a service area, and sometimes share core religious traditions but may also be interfaith in nature.

Faith-based intermediaries are organizations that primarily serve to support the work of FBOs; typically, aiding FBOs that are smaller or more local. Aid provided by faith-based intermediaries usually takes the form of training and other technical assistance on operations, finances, and administration. Often, they may serve in an umbrella or fiduciary role, acting as a conduit and intermediary manager between larger, outside sources of financial support and small FBOs operating at the community level.

SOURCE: http://www.religionandsocialpolicy.org/resources/FBO_primer_resources.cfm

Appendix B: Text of the Charitable Choice Provision (P.L. 104-193, Sec. 104)

Public Law 104–193
104th Congress

Aug. 22, 1996

An Act

To provide for reconciliation pursuant to section 201(a)(1) of the concurrent resolution on the budget for fiscal year 1997.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled,

This Act may be cited as the ‘‘Personal Responsibility and Work Opportunity Reconciliation Act of 1996’’.

SEC. 104. SERVICES PROVIDED BY CHARITABLE, RELIGIOUS, OR PRIVATE ORGANIZATIONS.

(a) IN GENERAL.—

(1) STATE OPTIONS.—A State may—

(A) administer and provide services under the programs described in subparagraphs (A)

and (B)(i) of paragraph (2) through contracts with charitable, religious, or private organizations; and

(B) provide beneficiaries of assistance under the programs described in subparagraphs (A)

and (B)(ii) of paragraph (2) with certificates, vouchers, or other forms of disbursement

which are redeemable with such organizations.

(2) PROGRAMS DESCRIBED.—The programs described in this paragraph are the following programs:

(A) A State program funded under part A of title IV of the Social Security Act (as amended

by section 103(a) of this Act).

(B) Any other program established or modified under title I or II of this Act, that—

(i) permits contracts with organizations; or

(ii) permits certificates, vouchers, or other forms of disbursement to be provided to beneficiaries, as a means of providing assistance.

Contracts (b) RELIGIOUS ORGANIZATIONS.—The purpose of this section is to allow States to contract with religious organizations, or to allow religious organizations to accept certificates, vouchers, or other forms of disbursement under any program described in subsection (a)(2), on the same basis as any other nongovernmental provider without impairing the religious character of such organizations, and without diminishing the religious freedom of beneficiaries of assistance funded under such program.

(c) **NONDISCRIMINATION AGAINST RELIGIOUS ORGANIZATIONS.**— In the event a State exercises its authority under subsection (a), religious organizations are eligible, on the same basis as any other private organization, as contractors to provide assistance, or to accept certificates, vouchers, or other forms of disbursement, under any program described in subsection (a)(2) so long as the programs are implemented consistent with the Establishment Clause of the United States Constitution. Except as provided in subsection (k), neither the Federal Government nor a State receiving funds under such programs shall discriminate against an organization which is or applies to be a contractor to provide assistance, or which accepts certificates, vouchers, or other forms of disbursement, on the basis that the organization has a religious character.

(d) **RELIGIOUS CHARACTER AND FREEDOM.**—

(1) **RELIGIOUS ORGANIZATIONS.**—A religious organization with a contract described in subsection (a)(1)(A), or which accepts certificates, vouchers, or other forms of disbursement under subsection (a)(1)(B), 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.

(2) **ADDITIONAL SAFEGUARDS.**—Neither the Federal Government nor a State shall require a religious organization 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, or

to accept certificates, vouchers, or other forms of disbursement, funded under a program described in subsection (a)(2).

(e) **RIGHTS OF BENEFICIARIES OF ASSISTANCE.**—

(1) **IN GENERAL.**—If an individual described in paragraph

(2) has an objection to the religious character of the organization or institution from which the individual receives, or would receive, assistance funded under any program described in subsection (a)(2), the State in which the individual resides shall provide such individual (if otherwise eligible for such assistance)

within a reasonable period of time after the date of such objection with assistance

from an alternative provider that is accessible to the individual and the value of

which is not less than the value of the assistance which the individual would have

received from such organization.

(2) **INDIVIDUAL DESCRIBED.**—An individual described in this paragraph is an individual who receives, applies for, or requests to apply for, assistance under a program described in subsection (a)(2).

(f) **EMPLOYMENT PRACTICES.**—A religious organization's exemption provided under section 702 of the Civil Rights Act of 1964 (42 U.S.C. 2000e–

1a) regarding employment practices shall not be affected by its participation in, or receipt of funds from, programs described in subsection (a)(2).

(g) **NONDISCRIMINATION AGAINST BENEFICIARIES.**—Except as otherwise provided in law, a religious organization shall not discriminate against an individual in regard to rendering assistance funded under any program described in subsection (a)(2) on the basis of religion, a religious belief, or refusal to actively participate in a religious practice.

(h) **FISCAL ACCOUNTABILITY.**—

(1) **IN GENERAL.**—Except as provided in paragraph (2), any religious organization contracting to provide assistance funded under any program described in subsection (a)(2) shall be subject to the same regulations as other contractors to account in accord with generally accepted auditing principles for the use of such funds provided under such programs.

(2) **LIMITED AUDIT.**—If such organization segregates Federal funds provided under such programs into separate accounts, then only the financial assistance provided with such funds shall be subject to audit.

(i) **COMPLIANCE.**—Any party which seeks to enforce its rights under this section may assert a civil action for injunctive relief exclusively in an appropriate State court against the entity or agency that allegedly commits such violation.

(j) **LIMITATIONS ON USE OF FUNDS FOR CERTAIN PURPOSES.**— No funds provided directly to institutions or organizations to provide services and administer programs under subsection (a)(1)(A) shall be expended for sectarian worship, instruction, or proselytization.

(k) **PREEMPTION.**—Nothing in this section shall be construed to preempt any provision of a State constitution or State statute that prohibits or restricts the expenditure of State funds in or by religious organizations.

CODE OF VIRGINIA
CHAPTER 7.1.
FAITH-BASED AND COMMUNITY INITIATIVES.

§ 63.2-703. Faith-based and community initiatives; responsibilities of Department.

A. The General Assembly finds that faith-based, volunteer, private and community organizations make significant contributions to the welfare of our society and constitute

an underutilized and underrepresented reservoir of assistance for social programs, and

special efforts to increase utilization of faith -based, volunteer, private and community organizations will enhance the Commonwealth's ability to carry out human welfare programs. To carry out these initiatives, the Department of Social Services shall have the following responsibilities:

1. Lead and facilitate meetings as necessary, with faith-based, volunteer, private and community organizations for the purpose of sharing information to help carry out human

welfare programs in Virginia;

2. Encourage conferences and meetings at the community level for faith-based, volunteer, private and community organizations, as needed;

3. Provide procurement and funding information to faith-based, volunteer, private and community organizations, as needed;

4. Provide information regarding faith-based and community initiatives and other information the Department may deem appropriate, to faith-based, volunteer, private and community organizations, and other state agencies whose missions may be enhanced by increased awareness of such initiatives and information;

5. Encourage the development and maintenance of a statewide network of local liaisons

to assist in the dissemination of information and assistance;

6. Develop a statewide list of available faith-based, volunteer, private and community organizations. Such statewide list shall be made available to the public through the Department's website;

7. Obtain information concerning faith-based, volunteer, private and community organizations in other states;

8. Conduct a survey of local departments of social services, community action agencies,

and other appropriate entities by July 1, 2004, to collect information on unmet social service needs of Temporary Assistance to Needy Families recipients;

9. Make regular reports to the Governor and General Assembly on the fulfillment of the

Department's responsibilities related to faith-based and community initiatives; and

10. Perform such other duties as the Department deems appropriate.

B. Nothing in this section shall imply or be inferred to mean that additional federal or state funds will be available for these purposes or that contractual preferences will be

*given to such organizations other than past or potential performance standards
utilized
under the Virginia Public Procurement Act (§ 2.2-4300 et seq.).*

Appendix D: Map of the Five Regions in Virginia



Appendix E: List of Virginia's Independent Cities and Counties

Independent Cities (39)

Alexandria	Fairfax	Manassas	Richmond
Bristol	Franklin	Martinsville	Salem
Bedford	Falls Church	Manassas Park	Roanoke
Buena Vista	Fredericksburg	Newport News	Staunton
Charlottesville	Galax	Norfolk	Suffolk
Chesapeake	Hampton	Norton	Virginia Beach
Colonial Heights	Harrisonburg	Petersburg	Waynesboro
Covington	Hopewell	Poquoson	Williamsburg
Danville	Lexington	Portsmouth	Winchester
Emporia	Lynchburg	Radford	

Counties (95)

Accomack County	Chesterfield County	Halifax County	Nelson County	Scott County
Albemarle County	Clarke County	Hanover County	New Kent County	Shenandoah County
Alleghany County	Craig County	Henrico County	Northampton County	Smyth County
Amelia County	Culpeper County	Henry County	Northumberland County	Southampton County
Amherst County	Cumberland County	Highland County	Nottoway County	Spotsylvania County
Appomattox County	Dickenson County	Isle of Wight County	Orange County	Stafford County
Arlington County	Dinwiddie County	James City County	Page County	Surry County
Augusta County	Essex County	King and Queen County	Patrick County	Sussex County
Bath County	Fairfax County	King George County	Pittsylvania County	Tazewell County
Bedford County	Fauquier County	King William County	Powhatan County	Warren County
Bland County	Floyd County	Lancaster County	Prince Edward County	Washington County
Botetourt County	Fluvanna County	Lee County	Prince George County	Westmoreland County
Brunswick County	Franklin County	Loudoun County	Prince William County	Wise County
Buchanan County	Frederick County	Louisa County	Pulaski County	Wythe County
Buckingham County	Giles County	Lunenburg County	Rappahannock County	York County
Campbell County	Gloucester County	Madison County	Richmond County	
Caroline County	Goochland County	Mathews County	Roanoke County	
Carroll County	Grayson County	Mecklenburg County	Rockbridge County	
Charles City County	Greene County	Middlesex County	Rockingham County	
Charlotte County	Greensville County	Montgomery County	Russell County	

Telly C. Whitfield
Virginia Tech

Date: _____

“A Collective Case Study of Local Governments Contracting with Faith-Based Organizations for Social Services in Virginia”

INTERVIEW GUIDE

Introduction

Thank you for taking the time out of your busy schedule to meet with me. I hope this will be a beneficial exercise for both you and for the work that you do. My name is Telly Whitfield. I am a doctoral student at Virginia Tech’s Center for Public Administration and Policy conducting my dissertation research on the contractual relationships between local public agencies and faith-based organizations throughout the state of Virginia. This research is intended to help understand *how local governments are organized to manage faith-based contracts*. Your agency has been selected as one of six local agencies to explore. For the record, I have already received approval from the university’s Institutional Review Board to conduct this research.

Research Study Background

It has been a decade since the Charitable Choice provision, which allows contracting to churches and other specific houses of worship and made it easier to work with faith-based nonprofits, was introduced into welfare reform. In addition, it has been over five years since President George W. Bush established the White House Faith Based & Community Initiative. However, only limited research has been conducted on the implementation of these policies at the local government level. Much more can be learned about the contractual relationships formed by local government agencies and their faith-based service providers. Using a collective case study as the methodology, this research attempts to contribute to the public management scholarship by sharing insight on the management trail that depicts the realities of implementing and administering contracts with faith-based organizations (FBOs). The research design requires collecting data via in-depth, structured interviews with key people in several jurisdictions (both municipalities and counties) throughout Virginia in order to gain a new perspective on this subject matter. *The research will focus on the informal approaches, styles and behaviors, public managers use to facilitate sustainable relationships with FBOs for TANF programs*. I want to examine these relationships by assessing what happens during the initial contact, design, implementation and evaluation stages of the contract.

Instructions

This will be a scripted, structured interview process. I will read the questions as given and take notes to capture your responses. I will be able to get much more accurate information this way than if I just asked you to fill out a questionnaire.

I am not aware of any risks involved for participation in this project. All interviews will be confidential. No real names will be used in this research and everyone interviewed will have the opportunity to review the written text from his or her session to suggest any clarifications and/or additions. After the research is completed, I will mail your agency a summary of my findings.

There are 20 questions for this initial session and I anticipate concluding in approximately an hour. An additional follow-up session may be required for more probing questions regarding your contracting experience. Do you have any questions for me at this time? If not, we will proceed.

PART I:

Jurisdiction and Agency Information

1. What is your current position title?
2. What are the primary duties of your job description?
3. How long have you been in this position?
4. How long have you worked in this agency?
5. How long have you worked with this organization?
6. What is your jurisdiction's estimated current TANF caseload?
7. What is the total number of staff in your agency?
8. How many staff members specifically work on administering TANF or VIEW programs?

(The following questions have been modified from a 2002 General Accounting Office report, GAO-02-661, to provide a baseline for the study.)

Local TANF Contracting

9. Does your jurisdiction currently use TANF funds to contract with any nonprofits to provide services to clients?
10. Does your jurisdiction currently use TANF funds to contract with any faith-based organizations to provide services to clients?
 - a. If so, how many of these TANF contracts are with faith-based organizations?
11. Would you be able to provide information on those contracts?
 - a. If not, who would be the best contact for that information?
12. Would you be able to estimate the total current fiscal year TANF dollar amount of all contracts to provide services?
 - a. If not, who would be the best contact for that information?
13. Would you be able to estimate the total current fiscal year TANF dollar amount of those contracts given to faith-based organizations?

14. Please consider all the current contractors used for services required under TANF. If possible, please list the names of the faith-based organizations whose TANF-funded contracts have the *first, second and third largest total* current fiscal year values.

Contract Specifics

15. Now regarding contracts with faith-based providers, do the majority of these contracts have a commitment of one year or less?
16. Again considering the contracts with faith-based providers, do the majority of these contracts include one-year renewable options after the initial commitment period ends?
17. Would the contracts awarded to faith-based providers be considered:
- a. “Fixed-price contracts”
 - b. “Cost-reimbursement”
 - c. “Incentive or performance-based”
 - d. “Cost-reimbursement plus incentive” or
 - e. Other. Please specify any other types.
18. For this question, please answer for as many categories that apply. Would you briefly describe which types of services are usually provided or general functions performed by faith-based contractors?
- a. Determining eligibility
 - b. Providing monthly cash payments
 - c. Providing emergency (one-time) cash payments
 - d. Imposing sanctions on recipients
 - e. Managing cases
 - f. Providing education and training programs
 - g. Providing job placement
 - h. Providing child care
 - i. Providing other services to facilitate job entry or retention, such as transportation, mentoring, or substance abuse treatment
 - j. Offering pregnancy prevention activities
 - k. Providing services to promote family formation
 - l. Other. Please specify any other types
19. How many people within your organization are generally responsible for maintaining the contract oversight for faith-based service providers?
- a. If possible, can you provide that person or persons’ contact information?
20. How many people within your agency are generally responsible for building relationships with faith-based organizations? (This work could include, but may not be limited to...conducting outreach on funding opportunities, facilitating trainings and providing technical assistance and guidance for sustainable organizational capacity.)

- a. If possible, can you provide that person or persons' contact information?

Wrap up

Would you like to go back to any of the previous questions?

Thank you for your time. As stated early, all interviews will be confidential. Once I have collected all the data from the selected jurisdictions, identifying names will be “scrubbed” from the research. I will type up the notes from this interview over the next few days and return them to everyone who provided information for an opportunity to review the written text to suggest clarifications and additions. After the research is completed, I will mail your agency a final summary of my findings. Do you have any questions or comments about this research methodology or design?

Thank you again and I look forward to contacting you again in the near future.

PART II:

Agency Experience with Faith-Based Organizations (FBOs)

1. To your knowledge, how familiar was your agency with faith-based service providers prior to the mid-1990s?
2. Is there record of any financial contracts with faith-based organizations (FBOs) prior to welfare reform in 1996?
 - a. Was the agency actively seeking to engage FBOs in non-financial collaborations or other relationships?
3. Have efforts to involve FBOs in social services evolved since 1996 and through the subsequent faith-based initiatives at the federal, state and local levels?
 - a. If yes, how?
4. When did the City/County begin to make a conscious effort to reach out to the faith community?
5. Currently, does your agency initiate contact with FBOs for social services delivery?
 - a. If so, how?
6. Are there any “outside” factors that may influence contracting with FBOs in this City/County? For example: political environment, social/cultural norms, traditions, etc.

Contractual Relationships

7. Based on your experiences, please describe the process used to execute contracts for social service delivery with FBOs – from initial contact through contract design, contract implementation and administration to program evaluation.
 - a. Are there any formal structures established? (such as timelines, documentation, performance measures, etc.)
 - b. What are the tasks that are performed at each stage of the contract?
 - c. Who creates these tasks?
 - d. Who is involved in carrying out the specific tasks?
 - e. How well developed is the technology needed to implement these tasks?

8. What knowledge, skills and abilities are essential for public managers to administer contracts for social service delivery?
9. Based on your experiences, are there any key principles and/or values that inherently lead the facilitating of relationships with FBOs?

The Informal Approaches, Styles and Behaviors used to facilitate sustain relationships with FBOs

10. Based on your experiences with the faith-based contracting, are there any specific informal approaches, styles, and behaviors that have become “routine” regarding the contractual process?
11. Based on your experiences with faith-based contracting, what impact has the contractual relationships had on the public management capacity of the agency?
 - a. Have the contracts improved the agency’s ability to respond to service needs more efficiently and effectively?
 - b. How have these faith-based contracts impacted on the specific role of the public manager involved? (Has the role changed, stayed the same and why?)
12. What knowledge, skills and abilities are essential for public managers to sustain relationships with faith-based service providers?
13. Do you perceive any difference in the facilitation of contractual relationships with FBOs as opposed to that with another outside partner, such as a “traditional”, secular nonprofit service provider?
 - a. If so, how is it different?
14. How often does the agency communicate with the faith-based partner throughout the term of the contract?
 - a. Is there any additional communication with faith-based providers as opposed to that with “traditional”, secular nonprofit service providers?
 - b. Who is most responsible for communicating?

Program and Contracting Process Evaluation

15. Has the evaluation of service delivery performance changed since Charitable Choice and other faith-based initiatives?

16. Has the agency decided to discontinue any formal procedures regarding faith-based contracts?
17. Has the agency decided to discontinue any informal practices regarding faith-based contracts?
18. How is the success of the contract evaluated?
19. Based on your experiences, do you have any suggestions to improve the process for contracting with faith-based service providers?
20. Are there any questions that I should have asked?

Wrap up

Would you like to go back to any of the previous questions?

Thank you for your time. As stated early, all interviews will be confidential. Once I have collected all the data from the selected jurisdictions, identifying names will be “scrubbed” from the research. I will type up the notes from this interview over the next few days and return them to everyone who provided information for an opportunity to review the written text to suggest clarifications and additions. After the research is completed, I will mail your agency a final summary of my findings. Do you have any questions or comments about this research methodology or design?

Thank you again. I look forward to contacting you again in the near future.

Telly C. Whitfield
Virginia Tech

Date: _____

“A Collective Case Study of Local Governments Contracting with Faith-Based Organizations for Social Services in Virginia”

Interim Confidence Check

Introduction

My name is Telly Whitfield. I am a doctoral student at Virginia Tech’s Center for Public Administration and Policy conducting my dissertation research on the relationships between local social service agencies and faith-based organizations throughout the state of Virginia. This research is intended to help understand how *local governments are organized to manage faith-based partnerships to deliver social services to the community*. I have already received approval from the university’s Institutional Review Board to conduct this research.

Research Study Background

This research attempts to contribute to the public management scholarship by depicting the realities of implementing and administering contracts with faith-based organizations (FBOs). *The research will focus on the informal approaches, styles and behaviors, public managers use to facilitate sustainable relationships with FBOs for TANF programs*

Instructions

I just have a few questions to gain confidence in the data received from the other jurisdictions studied. Can I take up a few minutes of your time?

Local TANF Contracting

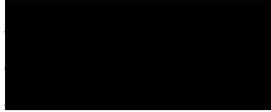
Does your agency...

- a. “contracts with FBOs to provide social services?”
- b. “contracts with FBOs to provide social services use TANF funds?”
- c. “makes a conscious effort to reach out to the faith community?”
- d. “has people generally responsible for building relationships with FBOs?”

Appendix G: Letter to Proposed Research Jurisdictions

Telly C. Whitfield
5440 Braddock Ridge Drive
Centreville, VA 20120

August 4, 2006



Dear 

I am a doctoral student at Virginia Tech's Center for Public Administration and Policy conducting my dissertation research on the contractual relationships between local public agencies and faith-based organizations throughout the state of Virginia. This research is intended to help understand how *local governments are organized to manage faith-based contracts*. Your agency has been selected as one of six local agencies to explore.

This letter serves as a formal request to interview you and additional staff persons, who are engaged in the contracting of social services to faith-based organizations, for this study. Your involvement will require just a few hours of your time over the next three months.

A specific focus will be on assessing the informal approaches, styles and behaviors public managers use to facilitate contractual relationships with faith-based organizations for the provision of TANF programs. I am not aware of any risks involved for participation in this project. All interviews will be confidential. No real names will be used in this research and everyone interviewed will have the opportunity to review written text from their session to suggest clarifications and additions. After the research is completed, I will mail your agency a summary of my findings and the implications of those findings for your work.

I anticipate completing this research in the fall and would appreciate the opportunity to contact you again in the next week to discuss the project at greater length. I intend to make this research productive for your agency by documenting practical information on structures, processes and behaviors exhibited. I sincerely hope your agency will participate in this study. Thank you in advance for your cooperation in this matter.

If you have any questions about this research, please contact me at 703-973-1225 or tewhitfi@vt.edu. Thank you.

Respectfully,

Telly C. Whitfield
Ph.D. Student
Virginia Tech

MEMORANDUM

TO: Jim Wolf, Larkin Dudley, Anne Khademian, Bob Wineberg
FROM: Telly C. Whitfield
DATE: February 10, 2007
SUBJECT: Research Updates on “A Collective Case Study of Local Governments Contracting with Faith-Based Organizations for Social Services in Virginia”

This memo will inform the Committee of the current status of my dissertation project. Since we last convened for my prospectus defense on May 15th of last year, I have made revisions to my prospectus and moved forward in the research based on committee feedback and recommendations received. At the time, the most substantive recommendations were related to the research question, level of analysis and the methodology sections. Under Jim Wolf’s guidance, I have now gone on to secure IRB approval and started collecting data through two rounds of structured face-to-face interviews with staff from six jurisdictions across Virginia. This process is nearing completion and before I can begin analysis and make conclusions, several points must be clarified.

2. After the defense, it was made clear that this research should concentrate on discovering the realities of contract implementation at the local level. However, **preliminary research findings are not showing many contractual relationships between local governments and faith-based organizations (FBOs) here in Virginia.** Specifically, none of the jurisdictions in the study have discussed the practice of contracting for social services using TANF funds. Nevertheless, the dissertation continues to be a qualitative study to describe, how the relationship unfolds. **In order to fully appreciate the relationships forged between local governments and FBOs, it was realized that I must capture the results that are occurring outside of direct financial contracts or collaborations.**
3. Given the preliminary findings, the **original primary research question was not sufficiently broad enough** to capture what the research is revealing. The revised research question follows.

What approaches, styles and behaviors do public managers use to facilitate relationships with FBOs for social service delivery at the local level?

These approaches can be formal or informal, as well as based on contracts and other kinds of mechanisms.

4. In order to gain confidence in the consistency of the preliminary findings, Dr. Wolf has suggested that I **contact five additional localities across Virginia as a point of fact**. Public managers in the appropriate social service divisions will be asked if their agency...
 - a. “contracts with FBOs to provide social services?”
 - b. “contracts with FBOs to provide social services use TANF funds?”
 - c. “makes a conscious effort to reach out to the faith community?”
 - d. “has people generally responsible for building relationships with FBOs?”
5. **Content Analysis of interview data will be the methodology** used to identify the themes found in the informal approaches, styles, behaviors of public managers as they facilitate relationships.
6. Currently, my core literature is focused on the administrative responses to contracting with faith-based social services. However, the aforementioned changes will also **expand my core literature review to include additional relevant work on public – faith community relationships work**, which may be subset of the public-nonprofit relations scholarship.
7. **The interview guide was revised** to provide additional information about the public managers being interviewed, as well as contract specifics after the initial interview session with [REDACTED]. This change occurred due to feedback from members of the Committee. I asked the new questions when I returned to [REDACTED] for the second interview and during subsequent follow-up conversations. I do believe there has been any ill effect on the data results. However, I will make note of the issue in the methodology section.
8. [REDACTED] was initially listed as one of the six focal jurisdictions [REDACTED] did not respond to my request to participate in this study after being contacted via letter, telephone and email. [REDACTED] **has been replaced by** [REDACTED]. Although it is located in another geographic area of the state, [REDACTED] has comparable demographic and environmental features. Chesterfield now provides the study with a jurisdiction in Virginia’s central region. This replacement and justification for the selection will be discussed in the Methodology (Chapter Three) and Jurisdiction Profiles (Chapter Four) sections of the dissertation.

Please let me know if you have questions or additional comments about this memo. I look forward to your continued guidance as we progress through this research.

Appendix I: Abridged Directory of Registered Faith-Based and Community Groups in Virginia as of December 2007

The full, updated Virginia Department of Social Services Faith-Based and Community Initiatives Directory can be found at http://www.dss.virginia.gov/community/faith_directory.cgi.

*The purpose of abridged directory is to **highlight some of the existing** FBOs across the state that provide services and are working in some way with other nonprofit and government agencies. The organizations included have submitted a written request in order to appear. Inclusion of information regarding any program, institution, organization or individual providing services is in no way an endorsement by the Virginia Department of Social Services of that program, institution, organization, or individual. The Virginia Department of Social Services does not guarantee the accuracy of this information.*

FBO	Location	Services Offered
7 Helpers Outreach	Virginia Beach	Homelessness
Abundant Life Church of Christ	Hanover County	Child Day Care Food Youth
Abyssinia Baptist Church	Norfolk	Transportation Youth Other
Action in Community Through Service of Prince William, Inc. (ACTS)	Prince William County	Child Day Care Crisis Intervention/Emergency Assistance Domestic Violence Homelessness Housing Job Readiness/Placement Parenting Transportation
A More Excellent Way Worship Center	Norfolk	Clothing Food Mentoring Migrant and Refugee Youth
An-Nissaa Social Research and Development Program	Chesterfield County	Counseling or Mediation Education: Literacy/Tutoring Ex-Offender/Re-Entry Health Education Money Management Parenting
Antioch Improvement Ministries (AIM)	Hampton	Literacy/Tutoring

FBOs	Location	Services Offered
Arlingtonians Ministering to Emergency Needs, Inc. (AMEN)	Arlington County	Emergency Assistance
BALM Center	Sussex County	Counseling or Mediation Education: Literacy/Tutoring Family Preservation Housing Job Readiness/Placement Mentoring Money Management Parenting Senior Center Other
Bayview Baptist Church	Norfolk	Child Day Care Emergency Assistance Foster Care
Baptist Community Center	Roanoke	Child Day Care Counseling or Mediation Education: Literacy/Tutoring Emergency Assistance Other
Believers Center of the Future Academy	Hampton	Child Day Care Education: Literacy/Tutoring Family Preservation Health Education Mentoring Parenting Senior Center Youth Other
Bethany Christian Services	Fairfax City	Adoption Counseling or Mediation Crisis Intervention Foster Care Parenting
B.E.T.H.E.L Ministries	Farmville	Clothing Crisis Intervention Domestic Violence Food Legal Assistance Money Management Parenting Other

FBO	Location	Services Offered
Boaz and Ruth, Inc	Richmond	Community Development Counseling or Mediation Education: Literacy/Tutoring Employment Ex-Offender/Re-Entry Family Preservation Healthy Marriage Initiative Homelessness Housing Job Readiness/Placement Mentoring Money Management Other
Carver Memorial Presbyterian Church	Newport News	Counseling or Mediation Crisis Intervention Education: Literacy/Tutoring Emergency Assistance Family Preservation Homelessness Job Readiness/Placement Mentoring Parenting Transportation
Catholic Charities of Hampton Roads, Inc.	Virginia Beach	Adoption Counseling or Mediation Crisis Intervention Domestic Violence Emergency Assistance Family Preservation Foster Care Housing Money Management Parenting Parish Nurse Senior Center Transportation Other
Centerville Chapel AME Church	Chesapeake	Emergency Assistance
Church of the Incarnation	Charlottesville	Emergency Assistance Mentoring
Community Resource Network	Chesapeake	Crisis Intervention Emergency Assistance Homelessness Housing Mentoring Other

FBOs	Location	Services Offered
Cooperative Ministry	Franklin	Emergency Assistance Other
Cooperative Spirit Workforce Training Solutions	Norfolk	Employment Ex-Offender/Re-Entry Job Readiness/Placement Youth
Cornerstone Assembly of God	Hampton	Child Day Care Community Development Counseling or Mediation Domestic Violence Education: Literacy/Tutoring Emergency Assistance Family Preservation Health Education Homelessness Housing Job Readiness/Placement Legal Assistance Mentoring Money Management Parenting Other
Covenant Daughter's Ministry Inc	Richmond	Clothing Education: Literacy/Tutoring Family Preservation Health Care/Health Education Healthy Marriage Initiative Money Management Parenting Parish Nurse
Divine Covering Reentry Ministries	Richmond	Child Day Care Community Development Ex-Offender/Re-Entry Healthy Marriage Initiative Housing Legal Assistance Mentoring Parenting Transportation Youth
Echo Community Helping Others	Springfield	Emergency Assistance Money Management Other

FBOs	Location	Services Offered
Ecumenical Faith In Action	Abingdon	Crisis Intervention Emergency Assistance Homelessness Job Readiness/Placement Mentoring Transportation
Elshaddai Ministries	Norfolk	Homelessness Transportation
Engrafted Word Ministries	Portsmouth	Community Development Counseling or Mediation Education: Literacy/Tutoring Mentoring Money Management Parenting Youth Other
FACETS	Fairfax County	Crisis Intervention Homelessness Other
Faithful Interventions	Richmond	Counseling or Mediation Health Education Youth
Fountain of Deliverance Outreach Ministries	Richmond	Child Day Care Counseling or Mediation Crisis Intervention Domestic Violence Emergency Assistance Family Preservation Health Education Homelessness Housing Mentoring Money Management Parenting Senior Center Transportation Other
God Squad	Norfolk	Counseling or Mediation Ex-Offender/Re-Entry Family Preservation Healthy Marriage Initiative Job Readiness/Placement Mentoring Youth

FBOs	Location	Services Offered
Grace Network of Martinsville and Henry County, Inc	Martinsville	Emergency Assistance Food Money Management
Hope Aglow Christian Center	Prince William County	Child Care Day Care Crisis Intervention Education: Literacy/Tutoring Job Readiness/Placement Mentoring Money Management Parish Nurse
Hope Builders	Botetourt County	Counseling or Mediation Domestic Violence Education: Literacy/Tutoring Health Education Housing Job Readiness/Placement Mentoring Money Management Parenting Parish Nurse Other
Horizons Unlimited Ministries	Newport News	Counseling or Mediation Crisis Intervention Education: Literacy/Tutoring Family Preservation Parenting Other
Kingdom Bound Ministries	Newport News	Child Day Care Counseling or Mediation Domestic Violence Employment Homelessness Job Readiness/Placement Legal Assistance Mentoring Money Management Transportation Youth Other
Leesburg Church of the Nazarene	Loudoun County	Counseling or Mediation Crisis Intervention Education: Literacy/Tutoring Emergency Assistance Money Management Parenting Parish Nurse Other

FBOs	Location	Services Offered
Light House Outreach, Inc	Hampton	Domestic Violence Education: Literacy/Tutoring Food Healthy Marriage Initiative Interpreters/Translators Mentoring Money Management Youth
Loudoun Volunteer Caregivers, A Faith in Action Program	Loudoun County	Money Management Transportation Other
Menchville House Ministries	Newport News	Child Day Care Counseling or Mediation Education: Literacy/Tutoring Emergency Assistance Ex-Offender/Re-Entry Family Preservation Homelessness Housing Job Readiness/Placement Mentoring Money Management Parenting Transportation Other
Mercy House, Inc	Harrisonburg	Clothing Domestic Violence Education: Literacy/Tutoring Employment English as a 2nd language Food Homelessness Job Readiness/Placement Mentoring Money Management Youth
Mount Gilead Baptist Church	Williamsburg	Child Day Care Counseling or Mediation Education: Literacy/Tutoring Emergency Assistance Family Preservation Housing Money Management Parenting

FBOs	Location	Services Offered
New Beginning Deliverance Outreach Ministries	Virginia Beach	Child Day Care Counseling or Mediation Crisis Intervention Domestic Violence Education: Literacy/Tutoring Emergency Assistance Employment Ex-Offender/Re-Entry Family Preservation Healthy Marriage Initiative Homelessness Housing Job Readiness/Placement Legal Assistance Mentoring Money Management Parenting Senior Center Transportation Youth
Our Savior's Way Lutheran Church	Loudoun County	Child Day Care Counseling or Mediation Emergency Assistance Health Education Parenting Parish Nurse
Petersburg Urban Ministries	Petersburg	Community Development Counseling or Mediation Education: Literacy/Tutoring Health Education Housing Job Readiness/Placement Money Management Other
Reston Interfaith, Inc.	Fairfax County	Child Day Care Community Development Crisis Intervention Domestic Violence Education: Literacy/Tutoring Family Preservation Homelessness Housing Job Readiness/Placement Mentoring Money Management Parenting Other

FBOs	Location	Services Offered
River of Love Ministries	Chesterfield County	Child Day Care Counseling or Mediation Crisis Intervention Employment Housing Mentoring Youth
Sanctuary of Hope Urban Outreach Center	Portsmouth	Community Development Crisis Intervention Education: Literacy/Tutoring Employment Ex-Offender/Re-Entry Family Preservation Food Health Education Housing Job Readiness/Placement Mentoring Migrant and Refugee Money Management Parish Nurse Senior Center Youth Other
Stephens City United Methodist Church	Frederick County	Child Day Care Community Development Education: Literacy/Tutoring Emergency Assistance Family Preservation Housing Mentoring Parenting Parish Nurse
The Good Shepherd Alliance	Loudoun County	Clothing Community Development Counseling or Mediation Crisis Intervention/Emergency Assistance Domestic Violence Education: Literacy/Tutoring Ex-Offender/Re-Entry Family Preservation Food Homelessness/Housing Job Readiness/Placement Mentoring
Western Fairfax Christian Ministries	Fairfax County	Emergency Assistance Food Transportation