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# Analysis of Faith-based and Government-based Adult Education Programs in Western West Virginia

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# ANALYSIS OF FAITH-BASED AND GOVERNMENT-BASED ADULT EDUCATION PROGRAMS IN WESTERN WEST VIRGINIA

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**by**

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## ABSTRACT

**"Analysis of Faith-based and Government-based Adult Education Programs in Western West Virginia"**

**By Chad M. Trepinski**

Faith-based and government-based organizations can provide meaningful adult education programs and services to strengthen a community. Organizations that offer adult education programs are vital partners in community development. This research identifies current adult programs and services offered by seven faith-based and six government-based organizations in Huntington, West Virginia. Using a survey of eighty-one potential services or programs, data collected from thirteen community organizations determined what types and how many adult programs are available in Huntington, West Virginia. After identifying current adult programs, interviews with each of the thirteen organizations revealed current faith-based and government-based partnerships; questionnaires with faith-based organizations uncovered sources of government funding. This study demonstrates the capacity of government-based and faith-based organizations to host adult programs, and the importance of partnerships to leverage resources, and minimize duplication of adult programs in a community.

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# CHAPTER I

## Introduction

Communities share a sense of place, roots, history, tradition, identity, and uniqueness. In a true community, individual lives are fulfilled through shared experiences with others—via rituals, common norms and practices, and celebrations (Benest, 1999). Benest (1999) recalls that in the past, families settled in a place and worked with their neighbors and others over the long haul to improve community life. Benest (1999) explains, "Times have changed, when a family is faced with a communal problem such as crime, poor schools, or lack of parks, they move out of town or down the highway a few exits to the next community."

Neighborhoods should be a place where people make friends and develop supportive relationships, enjoy leisure time, work together, play together, and address community problems cooperatively. Communities are much like relationships—they require dialogue or reciprocation before they can grow and become whole. The citizens of a community—including residents, businesses, schools, and churches—influence the greater community. A community thrives when groups and individuals are willing to help each other (Benest, 1999).

In many American communities, there are both government agencies and faith-based organizations, which provide services. Government offers the community a sense of order, control, safety, and management, and an endless array of services and benefits. Religious or faith-based organizations provide a community and its individuals with a feeling of kinship, alliance, guidance, and enrichment. Government-based and faith-based organizations are more alike than they are dissimilar. Government and faith-based

organizations both extend a sense of acceptance and belonging to adults in the community, especially for adults lacking a familial group.

United States Congress passed monumental reforms during the past decade hoping to strengthen communities, encourage partnerships, reduce duplicity in adult programs, and leverage local resources. In 1996, the Personal Responsibility and Work Opportunity Reconciliation Act (PRWORA) (P.L. 104-193) opened the door for faith-based organizations to receive federal tax dollars, host adult programs, while maintaining their religious identity. The PRWORA allows faith-based organizations to host adult and social service programs, employ discriminative hiring practices by hiring individuals of only one, particular religion as protected by the Civil Rights Act of 1964 (P.L. 88-352).

Huntington, West Virginia, a small- to medium-size city lying in the foothills of The Appalachian Mountains, has the normal assortment of government and faith-based organizations. Household income, however, is less than average. West Virginia faces the lowest median household income in the nation—lower than all forty-nine states and the District of Columbia. Hence, adult programs that empower the adult learner—workforce development, occupational training, literacy classes, parenting and life skills, continuing education—should be the focal point of adult programming services in Huntington, West Virginia. Examining government agencies and faith-based organizations to determine which sector hosts more adult programs and services, and to what extent these adult programs are effective, may in fact improve the community, while helping people within the community. Research may suggest additional community coordination and partnerships are necessary to improve current service delivery, initiate new adult programs, and/or fill gaps in services.

Statement of the Problem

Most people assume that universities, community colleges, vocational or technical schools, registered apprenticeships or career training programs are the only true outlets for adult education in America. The contributions from government-based and faith-based organizations are overlooked by much of the community. Government and faith-based organizations do much more than provide public service, strengthen families, and build communities. These organizations host an array of adult programs and services, but receive little recognition for their efforts. This study presents government-based and faith-based organizations as valuable resources for adults in the community.

Purpose of the study

This research aimed to consider the contributions of two, alternative types of adult education in the community: church and state. The primary purpose of this study was to identify whether government agencies and/or faith-based organizations are proactively investing in adult programs within the community. The researcher surveyed thirteen organizations to identify specific adult programs, frequency of programs, and funding sources for adult programs and services.

Significance of the study

The significance of this study was to determine what, where, how many, source of funding, and types of programs that are available for adults in Huntington, West Virginia. If evidence presents that certain adult programs are available in Huntington by both government agencies and faith-based organizations, this should initiate future collaborations between public agencies and faith-based organizations. Policy makers could use this data to reduce program duplicity, or create new, needed adult programs and

services. It is also significant to note identical programs, and/or identify gaps in services for adults. Perhaps a few programs are outdated, while others face a period of dawning. Politicians, city planners, and the community at-large may view varying adult programs differently.

Participation, retention, and best practices are equally significant indicators of adult programming in the community. This study can serve as a tool for community activists, who may be able to better lobby certain adult programs, and secure future funding for successful programs. Through this study, all adult programs are equally exposed, those that receive tax dollars compared with those that do not.

Definition of Terms

Terms used throughout this study are operationally defined as follows:

**Faith-based organizations**—church, temple, synagogue, parish, congregation, or fellowship whose members express shared religious beliefs.

**Adult programs**—learning experience aimed at improving adults in the community.

**Government agency**—county, city, state or federal association, exempt from taxation, and may or may not host adult programs in the community.

**Participant**—an adult involved in a community-driven service or program within the community.

**Educational program**—a service for an adult where transfer of learning occurs, and/or individual knowledge or experience is the means and outcome.

**Community**—neighbors that share life experiences with family, friends, and others, via rituals, celebrations, norms, and common practices (see Benest, 1999).

**Individual development**—personal growth, or improving the quality of life.

## Research Questions

The following research questions guided this study:

1. What specific adult education programs are provided by government agencies or faith-based organizations in Huntington, West Virginia?
2. What is the average length of time that an individual or group participates in an adult program?
3. Do government-based organizations provide more programs and services for the adult population?
4. Are faith-based organizations currently collaborating with government-based organizations to provide adult programs and services?
5. Are faith-based organizations being encouraged to apply for government funding for the adult programs they offer or intend to offer?

## Assumptions and Limitations

This research assumed the following limitations:

1. Individuals with no income or below-poverty level income customarily participate in government, faith-based, or grassroots adult programs.
2. Organizations were purposely surveyed, which affects selection bias.
3. Some adults may receive services from one or more government and faith-based organization, simultaneously.
4. Adult programs and service are exclusive to Huntington, West Virginia; participant location and consumers of adult programs in Huntington, West Virginia were not controlled.

5. Providers of adult programs and services were selected based on past history and assumption to host programs for the adult population.
6. Faith-based organizations were randomly selected—no organization with less than 100 members were surveyed.
7. Educational programs for adults were surveyed; programs that offered monetary or temporary financial gains for adults were disregarded.
8. Due to the sample being local, and organizationally specific, the researcher recognizes that biases may be inherent in the findings.
9. No research is value free or bias-free (Denzin & Lincoln, 1994, pp. 212)

# CHAPTER II

## Review of Literature

Robert Putnam argues in his book *Bowling Alone* (1995; cited in Benest, 1999), as people become more isolated, they withdraw from the public realm and passively rely more and more on government to take care of their problems. With this in mind, adults are responsible for informing themselves about the issues and working with other adults and with their local government to address common problems (Benest, 1999).

Citizen participation is an important method for improving the quality of the environment and social conditions (Chavis & Wandersman, 1990). Perhaps if everyone focused on those basic lessons which are learned at an early age—giving, sharing and cooperation—[everyone] would see more clearly the ways in which we can improve our schools, care for seniors and make West Virginia an even better place to live (Capito, 2002). Representative Capito believes that it takes cooperation between government and charity, school and businesses, churches and clubs to make a real improvement in our communities, our state and our country. Lowe and Reisch (1998) note that service learning, in partnership with community agencies, plays a critical role in developing common ground for students, faculty members, and community residents to work together to address community problems. The public health industry supports the same ideology: building on community-identified concerns facilitates mobilization efforts and may strengthen community capacity to solve public health problems (Steuart, 1993). Gardner (1994) agrees "Community problem-solving activities build community" (p. 19). City of Detroit officials state that the public-private sector partnerships developed and/or strengthened during the anti-arson campaign [Devil's Night Task Force] have facilitated

the efforts of task forces established to address other city problems (Maciak, Moore, Leviton, & Guinan, 1998).

Individual or social enrichment can extend beyond the community: increased involvement of communities in matters pertaining to their own health and well being is recognized as a key force shaping public health (Stoto, Abel, & Dievler, 1996). Maciak et al. (1998) found that partnerships among public health agencies, and government agencies (e.g., police and fire), community-based organizations, and the private sector were critical for effective planning and coordination for public health educators engaging in community inventions.

Universities and colleges are continuing to recognize the linkages to their surrounding communities (Lowe & Reisch, 1998). An increasing number of colleges and universities have developed academically based undergraduate service-learning programs (Barber & Battistoni, 1993; Checkoway, 1996; Harkavy & Puckett 1993; Jacoby, 1996; Kahne & Westheimer, 1996; cited in Lowe and Reisch, 1998). These programs allow students to engage in structured experiential activities that address human and community needs, promote student learning and development, and provide opportunities for conscious reflection, critical analysis, and reciprocity (Honnet & Poulsen, 1989; Jacoby 1996; Kendall, 1990; cited in Lowe & Reisch, 1998).

Benest (1999) notes that because of the growing gap between citizens and their local governments, it is wise for public agencies to work with so-called mediating institutions. These nonprofit often community-based groups serve an information liaison function between the individual and government. People take personal responsibility for common problems through PTAs, scouting organizations, church groups, and youth

sports clubs (Benest 1999). Benest (1999) reminds us that the mission of local government is to enhance a community's quality of life by solving common problems, especially those not readily addressed by the private marketplace.

Murty (1999) notes that human service providers must be able to identify the organizations that are involved in community service networks. Murty explains that once this is done [human service providers] can work with these organizations to plan services, improve coordination and service delivery, and develop new programs to fill gaps in services. It is important to note that informal organizations also become involved in providing a variety of services (Murty, 1999). In a 1998 study that assessed the preparedness of a community at the county-level, active local and regional organizations were not working together in planning disaster services for the county (Murty, 1998); instead, they were pursuing separate planning processes at the local and regional level and there was only limited communication between the two groups. It is important to avoid using city and county administrative boundaries to set the boundary of a service network. It is also important to include the full range of organizations from formal to informal in setting the network boundary.

Benest (1999) notes that government is hesitant to support religious groups, although partnerships with all kinds of faith-based groups make sense in respect to building community. Faith-based organizations do public work, they foster strong traditions, and they promote a sense of acceptance and belonging, especially for mobile and rootless families no longer living close to relatives (Cnaan & Boddie, 2002). In a speech in Indianapolis, Indiana, on July 22, 1999, President George W. Bush addressed an audience on the *Front Porch Alliance*, a coalition of congregations that worked with

the city to tackle social problems. President Bush emphasized, "the goal of these faith-based groups is not just to provide services, it is to change lives" (cited in Cnaan & Boddie, 2002). One classic example of a faith-based organization doing public work—Habitat for Humanity, which partners low-income people with businesses, churches, community groups, and local governments in "raising homes" out of love for God and community (Cnaan & Boddie, 2002). Benest (1999) cites that mediating organizations [i.e., local government] can provide seed grants, land, facilities, equipment, training, and other forms of technical assistance; but beyond that, local government can promote community by helping neighborhoods and other groups take responsibility for their own services.

Enacted in 1996 as part of the Temporary Assistance for Needy Families (TANF) program, Charitable Choice applies to Food Stamps, Medicaid, Supplemental Security Income, and a wide array of services that help TANF recipients become self-sufficient (cited in Cnann & Boddie, 2002). Cnaan and Boddie state that faith-based organizations can offer states or counties many services, including the following:

- Food (subsidized meals, food pantry, nutrition education, food, budgeting counseling, and soup kitchens);
- Work (job search, job-skills training, job-readiness training, vocational education, GED preparation, English as a Second Language);
- Community services;
- Domestic violence counseling;
- Medical and health services (abstinence education, drug and alcohol treatment centers, health clinics, wellness centers, and immunizations programs);

- Maternity homes, residential care, second-chance homes, and supervised community housing.

Charitable Choice provisions intend to ensure that religious organizations can apply to participate in federally funded social services programs on the same basis as any other non-governmental provider (Charitable Choice, 2002). Furthermore, religious organizations can provide services without abandoning their religious character or infringing on the religious freedom of recipients (Charitable Choice, 2002). The major provisions of Charitable Choice include the following:

1. Protecting the Religious Character of the Organization.
    - Religious organizations that receive public funds remain independent of government and retain control over the definition, development, practice, and expression of their religious beliefs.
    - Government may not require such organizations to change their form of internal governance or to remove religious art and other symbols as a condition of participation.
    - Religious organizations that receive Federal funds may discriminate on religious grounds in their employment practices as allowed under Title VII of the Civil Rights Act of 1964.
2. Protecting the Religious Freedom of Recipients.
    - A religious organization cannot discriminate against a beneficiary or potential beneficiary based on religion or religious belief.

- Charitable choice also requires that an alternate and accessible provider be made available to a recipient who objects to the religious character of a given provider.
- Participation by beneficiaries in any religious activity offered by a provider that receives direct governmental assistance be voluntary.

3. Protecting the Constitutionality of Charitable Choice.

- Charitable choice bans religious organizations from using direct government aid for sectarian worship, instruction, or proselytism.

In 2000, the 106th Congress adopted two measures adding Charitable Choice to the substance abuse treatment and prevention services provided under both the block grant, and discretionary grant provision of the Titles V and XIX of the Public Health Services Act (cited in Charitable Choice, 2002).

The primary civil rights issue of Charitable Choice has been whether the religious exemption in Title VII of the Civil Rights Act of 1964, which allows religious organizations to discriminate on religious grounds in their employment practices, should apply to religious organizations that receive public funds under the funding of Charitable Choice (Charitable Choice, 2002). Charitable Choice allows religious organizations that receive public funds to discriminate on religious grounds with respect to their employees, to display religious symbols on the premises, and to practice and express their religious beliefs independent of any government restrictions (Charitable Choice, 2002). On the other hand, proponents worry people will feel forced into faith-based services; but as Loconte and John (2001) rebut, "how is the religious liberty of a person compromised when required to participate fully in a program he himself has chosen?"

Performance-based contracts [with the federal government] and the voucher system present financial challenges to [faith-based] organizations that may not have the capital to invest in a program for an extended period without government payment and guaranteed number of participants (Cnaan & Boddie, 2002). Cnaan and Boddie (2002) described how three studies showed that some faith-based providers lost their religious edge and became more secular after receiving public funds (Campbell, 2002; Chambre, 2001; Smith & Sosin, 2001). Another pitfall of Charitable Choice is the increased competition for funding among nonprofit organizations. Wineburg (2000) cites that although some congregations have business savvy to obtain public funds, other non-profits and congregations will be casualties among the new competitors for public funds (cited in Cnaan & Boddie, 2002). In this survival of the fittest scenario, we should remember that congregations can survive without public funds, but nonprofit organizations cannot (Wineburg, 2000). Hence, Charitable Choice will have a major effect on the ecology of nonprofit organizations throughout the United States (Cnaan & Boddie, 2002).

The limited work on the effects of Charitable Choice can be divided into two categories: (1) awareness of congregations about Charitable Choice and their interest in forming partnerships with the public sector to provide social services; and (2) assessment of the scope and nature of contracting relationships between faith-based organizations and the public sector (Cnaan & Boddie, 2002).

Cnaan and Boddie (2002) surveyed 1,376 congregations and discovered that only 107 members of the clergy (7.8 percent) reported being familiar with Charitable Choice, and a smaller number reported discussing the possibility of applying for public funds (2.8

percent). Cnaan and Boddie (2002) asked, "If not actively involved with Charitable Choice, would your congregation consider applying for government funds under the provisions of Charitable Choice?" Of the 1,376 congregations interviewed, 841 clergy member (61.1 percent) answered affirmatively. Chaves (1999) conducted a similar study, which included 1,236 members of the clergy. Chaves discovered that seventy-six percent of the congregations were unfamiliar with Charitable Choice. Sherman (2000) researched 125 collaborations between state and faith-based social service providers. It was discovered that collaborations focused on mentoring (46), job training (34), life skills (19), programs for people with alcohol or drug addictions (7), and other programs such as mental health and counseling and emergency housing (32). Owens (2000) reanalyzed Sherman's findings and noted that states spent only .03 percent of their TANF funds on Charitable Choice collaborations (cited in Cnaan & Boddie, 2002). With the exception of Chaves' (1999) research, recent Charitable Choice studies found that 9 out of 10 congregations provided at least one social services program that benefited people in the community who were not members of the congregation (Cnaan & Boddie, 2002).

The Congressional Report (Charitable Choice, 2002) points out that on January 29, 2001, President George W. Bush issued Executive Order 13198, creating Centers for Faith-Based and Community Initiatives in five Cabinet departments – Health and Human Services (HHS), Housing and Urban Development (HUD), Education (ED), Labor (DOL), and Justice (DOJ). This Executive Order required department-wide audits to identify existing barriers to the participation of faith-based and other community organizations in the delivery of social services, including but not limited to regulations, rules, orders, procurement, and other internal policies and practices. Executive Order

13198 included outreach activities that either discriminated against or otherwise discouraged the participation of faith-based and other community organizations in Federal programs (Charitable Choice, 2002). Executive Order 13198 concluded the following findings:

1. A funding gap exists between the government and the grassroots.
2. Smaller groups, faith-based and secular, receive very little Federal support relative to the size and scope of the social services they provide.
3. There exists a widespread bias against faith- and community-based organizations in Federal social service programs restricting some religious organizations from applying for funding, burdening small organizations with cumbersome regulations and requirements.

The Office of Justice Programs at DOJ estimates that in FY 2001, faith-based organizations received 0.3 percent of total discretionary grant funds and 7.5 percent awarded to community-based providers. At the Department of Education, in 2000, faith- or community-based organizations received about 2 percent of the grants awarded. At the Department of Labor, 2 percent of the grant applications received for competitive welfare-to-work funding were from faith-based organizations (Charitable Choice, 2002).

Summary

Research suggests a need for faith-based and government-based organizations to form partnerships to provide adult programs and services in the community. Often, adult programs hosted by government-based and faith-based organizations are overlooked, although, politicians are beginning to recognize the value of such programs within the community.

The past decade has presented faith-based organizations with increased opportunities to receive government funding for adult programs. The concept of separate church and state is clear; but the idea of church and state working together to help adults in the community is growing. Government and faith-based organizations should be encouraged to collaborate with one another. Together, church and state could frame the future of adult programming through community partnerships.

# CHAPTER III

## Methods

Participants

The sample included seven faith-based organizations, randomly selected from the local telephone directory, and six government agencies, purposely selected based on a history of adult education programs or services in the community. Organizations were investigated to compare past, present, and future adult programming in Huntington, West Virginia. Organizations that offer services or programs exclusively outside of Huntington, West Virginia, and organizations that display *for-profit* agenda(s) were excluded from the study.

The researcher randomly selected eight faith-based organizations, which resulted in a sample of seven faith-based organizations willing to participate. The researcher used non-random, quota sampling to survey six government-based organizations. Quota sampling is a type of stratified sampling in which selection within the strata is non-random. The researcher identified the stratums and their proportions as they were represented in the population. One advantage of quota sampling was that government-based organizations that declined to participate were ignored, and the researcher was able to ask the next government-based organization to participate at no loss of time or cost. Initially, the researcher contacted eight government-based organizations until a proportionate number from the population were represented. The researcher contacted enough government agencies until reaching a sample willing to participate comparable to that of faith-based organizations.

Seven faith-based organizations and six government-based organizations participated fully in the survey and questionnaire process. At least one representative from each of the thirteen organizations participated voluntarily, and did not receive financial compensation for their participation. It is important to note that faith-based and government-based organizations were included in sampling procedures regardless of the size of organization or number of employees.

Instrument

One survey was created to measure a variety of potential adult programs and/or services (see Appendix A). The survey originated from a Community Services Directory for Huntington, West Virginia. The researcher selected specific adult programs and services, and formatted content to meet the research objectives. Including programs that improve or expand adult awareness, knowledge, or personal development were desired goals during the instrument design process. Participants identified if their organization offer a specific adult program or service from a list of eighty-one possible selections. Participants were then asked to estimate the average length of time (in hours, days, weeks, or months per year) that one adult spends in each marked program or service.

After completing the survey, government-based organizations received an open ended, follow-up questionnaire that posed two questions: (1) Does your organization have any current partnerships with faith-based organizations; and (2) Does your organization offer any additional adult programs or services, not listed on the survey. Similarly, a member of every faith-based organization received the same follow-up questionnaire, but in reverse: (1) Does your organization have any current partnerships with government-based organizations; and (2) Does your organization offer any

additional adult programs or services, not listed on the survey. Each faith-based organization was asked two additional questions: (3) Does your organization receive state or federal funding to support the adult programs and services offered by your organization; and (4) Would your organization be interested in applying for government funding or participating in additional partnerships with government-based organizations. The follow-up interview provided additional information, and allowed the researcher to collect data regarding other adult programs or services offered in the community not listed in the survey.

Design and Procedure

The researcher mailed or hand-delivered, whenever possible, letters to participate in research to eight non-profit or government-based organizations (see Appendix B). The researcher mailed or hand-delivered the same letter to eight faith-based organizations. Each letter provided an overview of the research and purpose for the study. The researcher asked that each organization participate voluntarily.

The researcher purposely selected eight government-based organizations with a history of providing adult programs or services. The researcher used judgment sampling and the Internet to review State of West Virginia web pages for selecting the eight government-based organizations. Eight faith-based organizations were randomly selected using a local telephone directory. The researcher scheduled appointments with thirteen organizations, surveyed each organization, and collected data. Each organization completed the survey; in addition, every government-based and faith-based organization was interviewed to collect additional data. The researcher ensured that each organization received the research results, upon request, after data analysis was completed.

Data Collection and Analysis

Data was collected from six government-based organizations and seven faith-based organizations to compare adult programs and services offered throughout the community. Each organization participated in an open-ended, follow-up questionnaire, which presented the researcher with vast qualitative data and a variety of descriptive statistics. Data collected from the participant survey yielded the most frequent adult programs and services, organizations that offer the greatest and least number of programs and services, and the amount of time that an adult spends in a particular adult program or service.

# CHAPTER IV

## RESULTS

Only two government-based organizations (33%) reported current collaborations with faith-based organizations, while the remaining four [government-based] organizations (66%) cited no faith-based partnerships (see Figure 1).

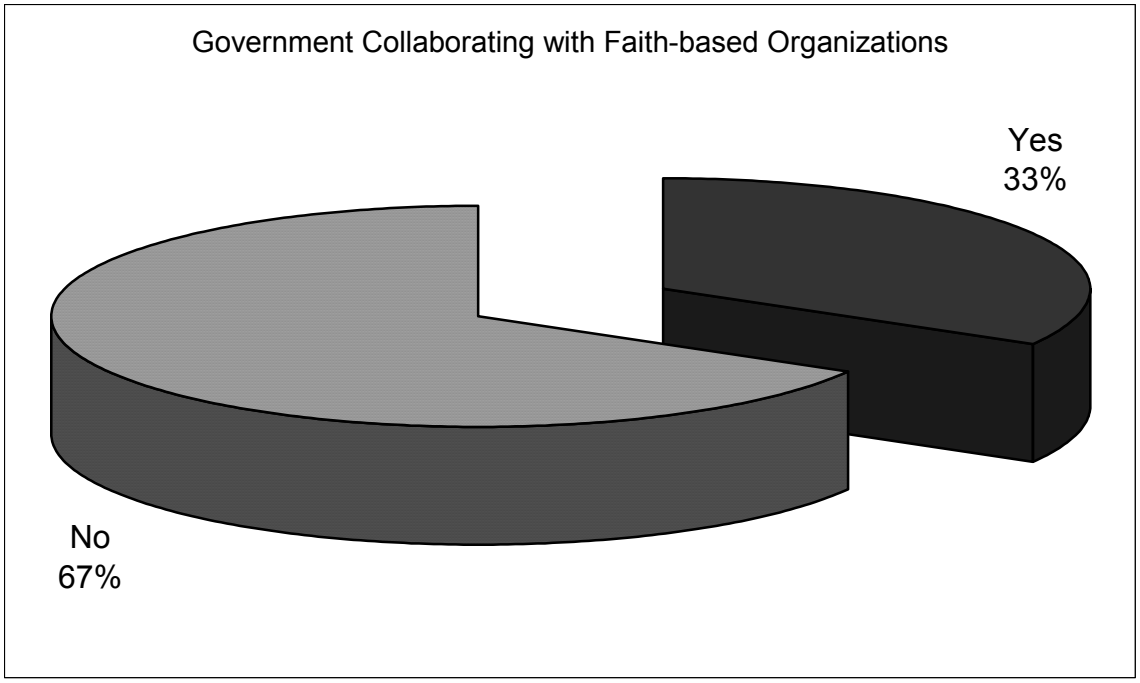


Figure 1. Government agencies that report partnerships with faith-based organizations.

One government-based organization is currently collaborating with a faith-based organization to host an after-school enrichment program, and occasionally provides volunteers to serve food at faith-based events. Another government-based organization collaborates by way of distributing church-donated clothing and coats to its homeless population. Four government-based organizations reported to have partnerships in-place with community-based organizations, including Cabell County Public Library, Workforce Investment Board, domestic abuse shelter, for-profit mental health center, Cabell County Health Department, and WV Health and Human Resources grant funds.

Three faith-based organizations (43%) reported partnerships with non-profit, government-based, or community-based organizations; four faith-based organizations (57%) reported no current collaborations with any government-based organizations (see Figure 2).

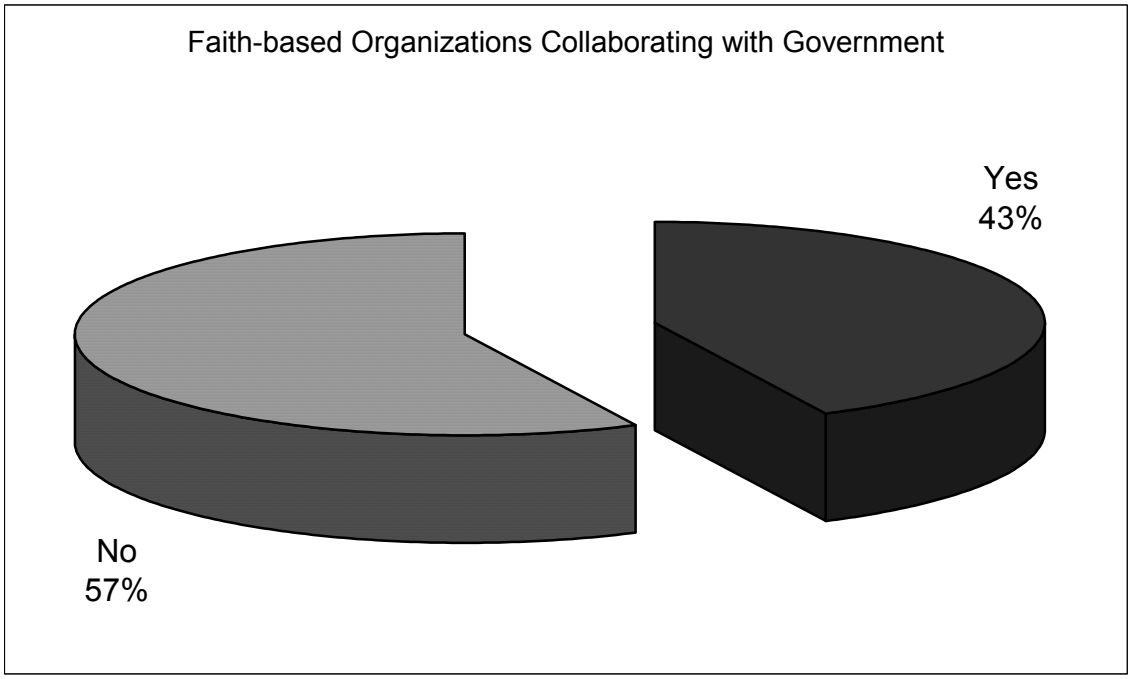


Figure 2. Faith-based organizations that report partnerships with government-based organizations.

Three faith-based organizations have no intention nor were [they] interested in government partnerships, and cited religious or organizational reasons for non-collaboration. One faith-based organization reported an insufficient number of volunteers to participate fully in government-based partnerships, including difficulty recruiting volunteers, fixed abilities of individual volunteers—specifically age, physical limitations, and availability. Two faith-based organizations plan to continue their current partnerships with government-based, non-profit, or community-based organizations, which include Habitat for Humanity, United Way, and Huntington City Mission. Another faith-based organization intended to continue their government-based food

program, which is possible through government food commodities and additional church-purchased food. One faith-based organization explained, "Many church members help facilitate adult programs and services in the community, but do so 'without strings', and unattached to the church." Another faith-based organization described their 'Partners in Mission' program, which provides financial contributions, revolving volunteers, and off-site community development assisting members of the congregation build a home once every three years. One faith-based organization expressed interest in learning about available government funding, and hopes to offer additional programs and services for the community in the near future. Three faith-based organizations reported that they are not actively pursuing government-based partnerships, but at the same time, are not opposed to government partnerships. One faith-based organization stated, "[I am] interested in learning more about available adult programs and services hosted by government-based organizations, and would consider additional collaborations with government in the future, depending on the philosophy of [each] government-based organization."

Data collected relating to eighty-one potential adult services and adult programs (see Appendix A) revealed a combined total of adult services offered by six government-based and seven faith-based organizations equal to 206 (M = 15.85). The total number of adult programs offered by six government-based and seven faith-based organizations equaled 142 (M = 10.92). The combined total of every available adult service and adult program from both government-based and faith-based organizations was 348 (M = 13.38). The median of every adult service and program was 10.50.

Adult services and adult programs hosted by six government-based and seven faith-based organizations showed significant differences. Faith-based organizations reported an adult services' median equal to 10.93 (M = 9.86), while government-based organizations' adult services median was 17.50 (M = 22.83) (See Figure 3).

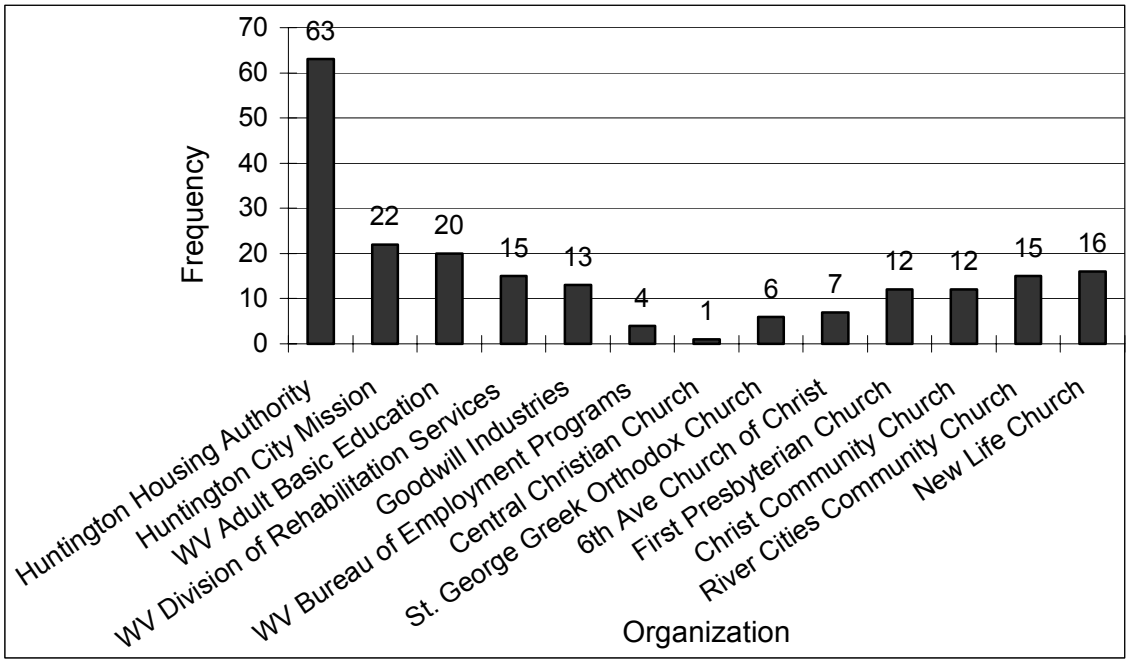


Figure 3. Adult services reported by government-based and faith-based organizations.

The medians of adult programs comparing faith-based organizations to government-based organizations demonstrated an even greater disparity, 2.50 (M = 3.00), and 23 (M = 20.17), respectively (see Figure 4).

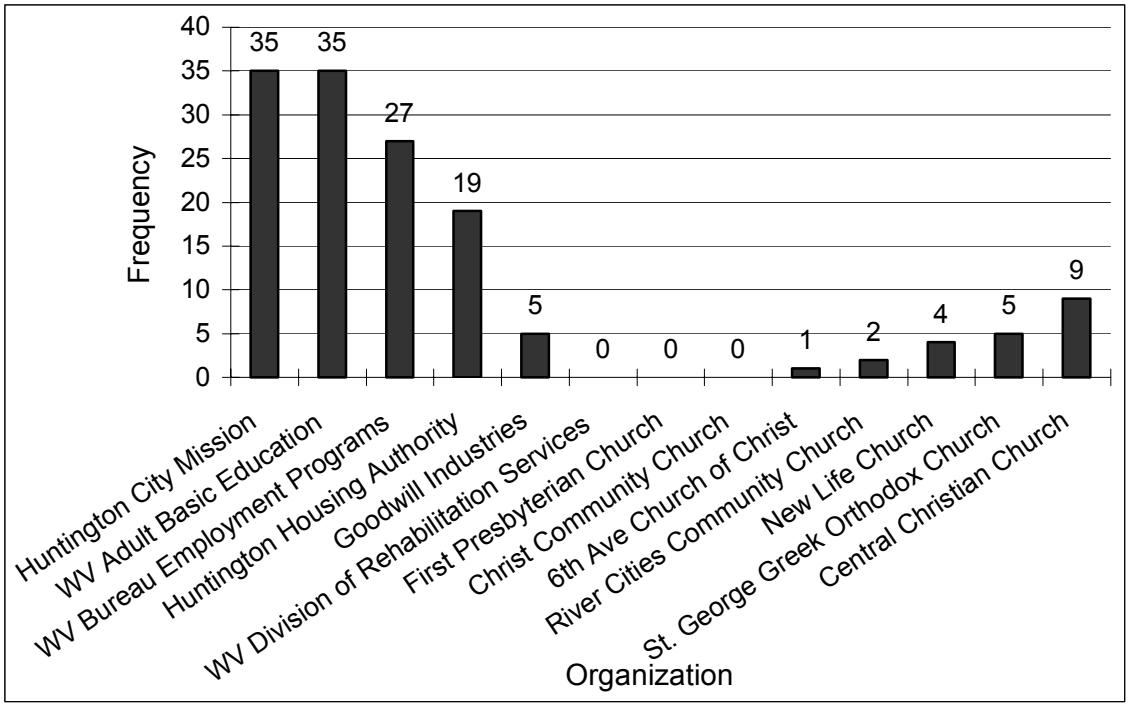


Figure 4. Adult programs reported by government-based and faith-based organizations.

At the time of data collection, some participants expressed uncertainty and indecisiveness in choosing adult service, adult program, or both for the eighty-one category titles. For each adult service or program title, (e.g., *Immunization*), each participant had the option of scoring that specific category one of three ways—adult service, adult program, or both. Although the researcher attempted to explain differences between an adult service and adult program, some categories were difficult to assign exclusively as 'adult service' or 'adult program'. Resulting from participant ambiguity, the researcher merged the results of adult services and programs from the six government-based organizations and seven faith-based organizations (See Figure 5).

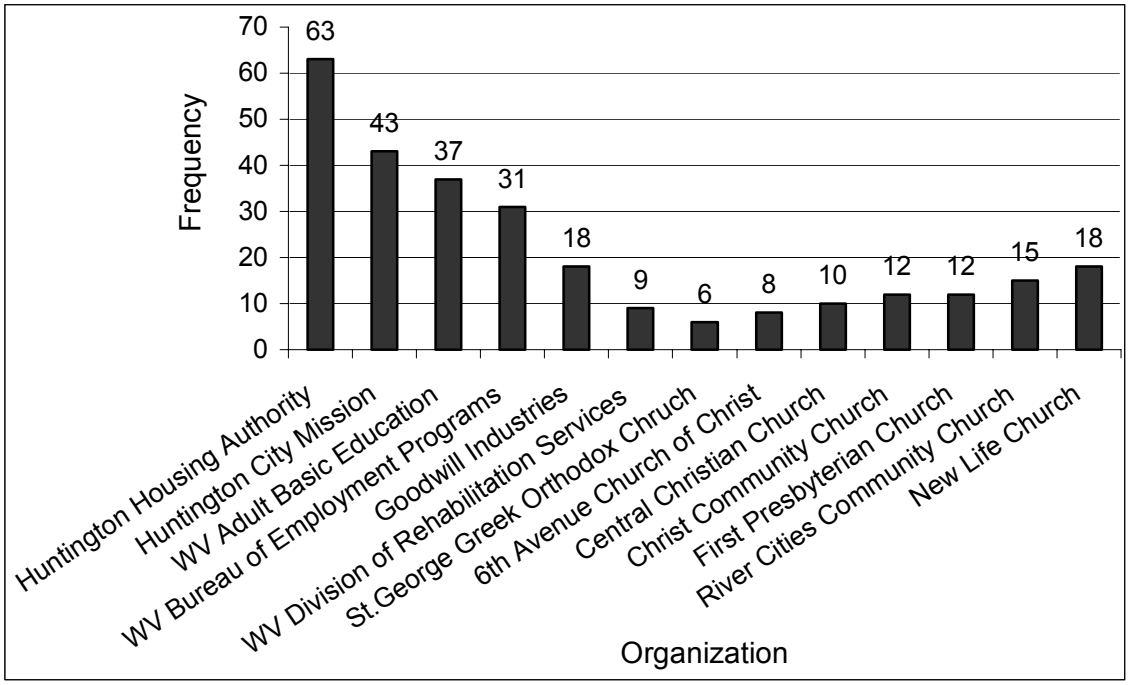


Figure 5. Adult services and adult programs merged.

For example, if a participant answered "Yes" to offering *Immunization* as an adult service, and also "Yes" to *Immunization* as an adult program, the researcher combined the two scores and assigned a nominal value not greater than 1 for *Immunization*. Likewise, if a participant answered "No" to offering *Immunization* as an adult service, but answered "Yes" to *Immunization* as an adult program, the researcher combined the two scores and assigned a nominal value equal to 1 for the *Immunization* category. After combining adult services and adult programs into one categorical answer, government-based organizations again revealed significantly higher mean and median scores (M = 33.50, median = 34), compared with faith-based organizations (M = 11.57, median = 12). Similarly, the mode for the eighty-one category titles was significantly different. Government-based organizations reported a mode equal to three, while faith-based organizations mode was zero.

The most frequent or common adult programs and services—Clothing (14), Emotional Abuse (10), Domestic Abuse (9), Loss and Grieving Counseling (9), Attention Deficit Hyperactivity Disorder (9), Food Pantry (9), Budget and Credit Counseling (9), Utility Assistance (9), Volunteerism (9), Crisis Intervention (8), Employment and Job Readiness (8), and Parenting Skills (8)—were obtained by combining services plus programs. These accounted for 5.27 percent of all adult services and programs surveyed (see Figure 6).

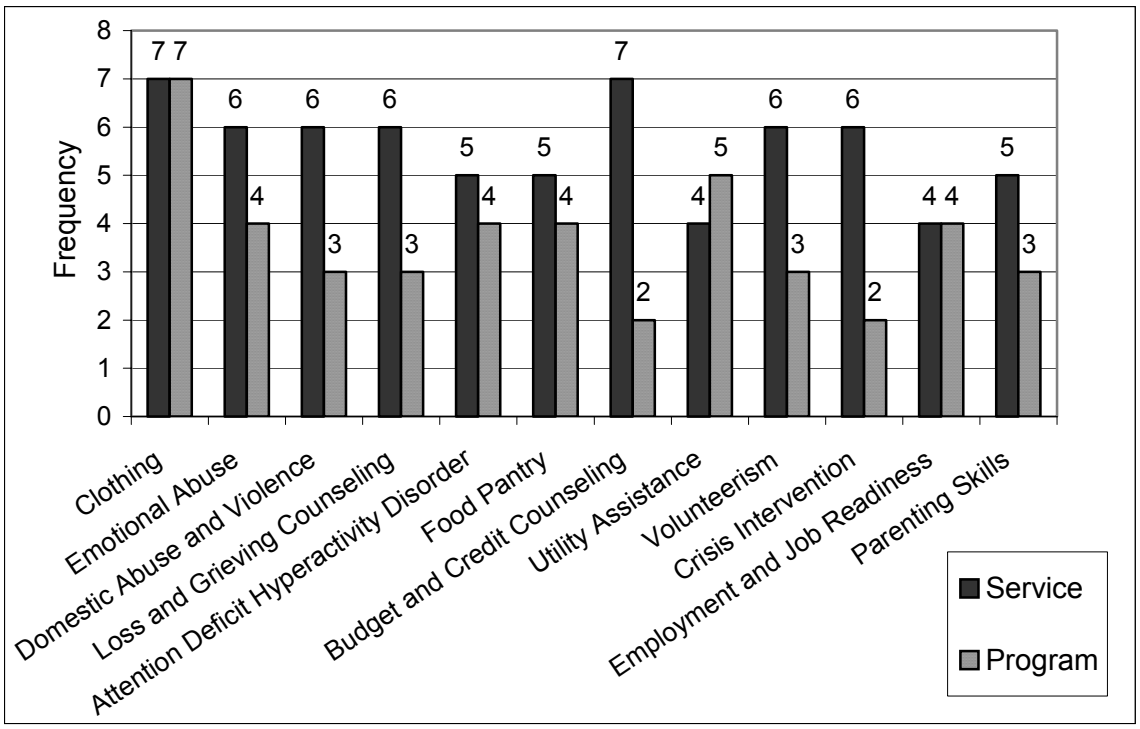


Figure 6. Most frequently reported adult services and adult programs.

Seven adult services and adult programs (8.64%)—Disease and Cancer, Midwifery, Adoption, School Meals, Foster Care, Corrections and Justice, and Taxes—were identified as not being offered by any government-based organization, nor faith-based organization.

Three government-based organizations (50%) reported offering additional adult services and programs not listed on survey instrument. These services and programs included vocational counseling, mental restoration services, permanent housing and homeownership, computer literacy instruction, and an 'Even Start' program. The latter, 'Even Start' program, is an adult program that stresses the complete home environment, reading to children, and the developmental needs of single-mothers (with dependent children) actively pursuing a GED. Likewise, three faith-based organizations (43%) identified several adult services or adult programs not listed on survey instrument, including anxiety & depression, marriage building, divorce care, infertility, homosexuality, career planning, and pastoral counseling.

Of a possible 2,106 adult services and programs listed on the survey instrument, seven faith-based organizations and six government-based organizations were able to categorize 136 adult services and programs (6.45%), nominally, in a value of time (hours, days, weeks, months, and years). There were an additional 144 adult programs and services (6.83%) categorized by faith-based and government-based organizations as 'as needed', 'ongoing', or impossible to estimate in a value of time. One organization explained, "Estimating specific adult programs or services as a value of time was impractical [and useless]." It is important to note that many organizations offer specific adult services or adult programs twenty-four hours per day, seven days a week. For example, Huntington City Mission's homeless shelter services, Goodwill Industries' clothing program, and Huntington Housing Authority's rental assistance programs are perpetual. River Cities Community Church expressed difficulty defining a specific length of time that adults spend in its Crisis Intervention or Emotional Abuse programs

because, “Most adults enter a particular program or service with a varying degree of therapy history.”

# CHAPTER V

## CONCLUSIONS AND RECOMMENDATIONS

Results clearly showed that government-based organizations, compared with faith-based organizations, offer more services and programs to the adult population (see Figure 5). Not surprising, many social services' programs and government-based organizations exist to provide education and enrichment programs to the adults in the community. Residents of Huntington, West Virginia could benefit from this research, knowing that faith-based organizations rarely receive funding for specific adult programs and services, and yet [they] provide comparable programs and services, and at no expense to the taxpayer.

The researcher commends the abundance of adult programs and services offered by multiple government-based and faith-based organizations. The researcher, however, recommends local policymakers consider increased emphasis on informing and educating adults of available resources in the community. It is not enough to highlight the dynamics of several specific programs and services and expect the adult learner to decide which program(s) is best for him or her. Faith-based and government-based organizations should work together to build partnerships, disseminate information, and spotlight the plethora of adult programs and services available within the community. Local policymakers could also appoint community liaisons to ensure that faith-based and government-based organizations are collaborating with one another to offer meaningful adult programs to meet the needs of the community. Faith-based and government-based organizations in Huntington, West Virginia seem willing to accept change and partnerships, especially if these collaborations will improve individuals' lives and

strengthen the community. Unfortunately, many organizations lack the time and resources necessary to assemble effective partnerships to meet adult programming needs.

The researcher recommends that any adult program and service not offered by one of the thirteen organizations surveyed, and especially 'Taxes' and 'Adoption', be considered for upcoming adult programming. Taxation is an issue that every adult faces, and the researcher was surprised to discover that not one organization out of thirteen surveyed offered a tax program or service(s).

One research question—the average length of time that an individual spends in a particular adult program—remains unanswered by this research. During data collection, the researcher discovered that both faith-based and government-based organizations had great difficulty speculating the average length of time that individuals spend in specific adult programs and services. More than half (51%) or 144 adult programs and services reported were categorized as "on-going", "as needed", or the participant [organization] was unable to define in a specific length of time. This raises questions of program and service accountability. The researcher acknowledges that adults who participate in these programs or services have varied educational, economic, and personal backgrounds; nevertheless, this is an indication of poor record keeping, which should be a warning signal, especially for the six government-based organizations.

The follow-up interview and questionnaire provided the researcher with insight relating to President Bush's Faith-based Initiative. When mentioned, all seven faith-based organizations expressed awareness, but only one out of seven reacted, positively, asking the researcher questions, such as, "What kinds of programs can my organization offer?" and "How can I learn about available government funding?" This same faith-

based organization explained that in the past, members of their congregation worried about hosting government-funded programs, citing complicated [bureaucratic] reports or having to remove religious symbols. These questions and assumptions were both alarming and enlightening to the researcher. The researcher attempted to dispel [negative] assumptions, and recommended they contact Center for Faith-based and Community Initiatives in Washington, DC. Interviews with seven faith-based organizations mirrored Executive Order 13198, which showed widespread bias against faith- and community-based organizations in Federal social service programs restricting some religious organizations from applying for funding (see Charitable Choice, 2000). The researcher recommends improved outreach efforts by local and State government agencies in recruiting faith-based partnerships. The researcher believes that many rural, faith-based organizations have limited knowledge of Charitable Choice, perhaps never receiving basic information from (local, state, or federal) government and/or (regional or national) religious associations outlining Charitable Choice and faith-based initiatives.

The researcher acknowledges that further research needs to be completed relating to programming success, best practices, and retention rates of adult programs or services. Additional research that focuses on the satisfaction of the participant in government-based and faith-based adult programs and services needs to be completed. The researcher recommends techniques for enhancing the distribution of Notices of Funding Availability [NOFA] or Federal Register so that rural, community- and faith-based organizations receive greater access and remain well informed of government funding opportunities.

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APPENDIX A

**Identifying Adult Programs and Services**

STEP 1: Please mark all services and/or programs offered through your organization.

| **EXAMPLE #1** | **Adult Service** | **Adult Program** |
|---|---|---|
| AIDS | | X |

| **EXAMPLE #2** | **Adult Service** | **Adult Program** |
|---|---|---|
| Pregnancy | X | |

| **Health Care** | **Adult Service** | **Adult Program** |
|---|---|---|
| AIDS | | |
| Smoking Cessation | | |
| Immunization | | |
| Disease and Cancer | | |
| Eating Disorders | | |
| Emotional Abuse | | |
| Domestic Abuse and Violence | | |
| Diet and Exercise | | |
| Weight Control and Nutrition | | |

| **Mental Health** | **Adult Service** | **Adult Program** |
|---|---|---|
| Suicide and Prevention | | |
| Crisis Intervention | | |
| Alcoholism and Drug Abuse | | |
| Learning Disabilities | | |
| Loss and Grieving Counseling | | |
| Alzheimer's Disease | | |
| Autism | | |
| Attention Deficit Hyperactivity Disorder | | |

Please mark all services and/or programs offered.

| **Health Care** | **Adult Service** | **Adult Program** | **Women's Health Care** | **Adult Service** | **Adult Program** |
|---|---|---|---|---|---|
| Disabled and Incapacitated | | | Pregnancy | | |
| In-home Care | | | Pro-Life | | |
| Physical Rehabilitation | | | Planned Parenthood/ Birth Control | | |
| Terminal Care | | | Pre-Natal Care | | |
| Hearing Aids | | | Maternity & Childbirth | | |
| Speech Pathology | | | Midwifery | | |
| Speech Therapy | | | Lamaze | | |
| Sign Language | | | Abortion | | |
| Guide Dogs | | | Adoption | | |
| Glasses and Contacts | | | Child Support | | |
| Dental | | | Domestic Abuse and Violence | | |

Please mark all services and/or programs offered.

| Family & Other | Adult Service | Adult Program | Civics | Adult Service | Adult Program |
|---|---|---|---|---|---|
| Burial and Funerals | | | Bankruptcy | | |
| Clothing | | | Budget and Credit Counseling | | |
| CPR and First Aid | | | Civil Rights and Discrimination | | |
| Fire Safety | | | English as a Second Language | | |
| Independent and Assisted Living | | | Disaster Relief | | |
| Group Homes | | | Employment and Job Readiness | | |
| Furniture and Household | | | GED | | |
| Food Pantry | | | Adult Literacy | | |
| Free Meals and Soup Kitchens | | | Vocational Education | | |
| Low Cost Meals/ Meals-on-wheels | | | Legal Aid | | |

Please mark all services and/or programs offered.

| Family & Other | Adult Service | Adult Program | Civics | Adult Service | Adult Program |
|---|---|---|---|---|---|
| Homeless shelter | | | Consumer Information | | |
| Abuse shelter | | | Corrections and Justice | | |
| Public Housing/ Rental Assistance | | | Civics and Democracy | | |
| Utility Assistance | | | Immigration and Naturalization | | |
| School Meals | | | Environmental Conservation | | |
| Foster Care | | | Taxes | | |
| Day Care | | | Transportation | | |
| Parenting Skills | | | Unemployment Benefits | | |
| Protective Services | | | Veterans and Military | | |
| Victim's Support | | | Occupational Rehabilitation | | |
| Jail Ministry | | | Volunteerism | | |

## Identifying Adult Programs and Services

STEP 2: Estimate the average length (in time) that an adult spends in a service or program.
***Note: estimate time in ***hours***, ***days***, ***or weeks only*** per year.

| **EXAMPLE #1** | **Adult Service** | **Adult Program** |
|---|---|---|
| Free Meals or Soup Kitchens | 2.5 hours | |

| **EXAMPLE #2** | **Adult Service** | **Adult Program** |
|---|---|---|
| Adult Literacy | | 10 weeks |

| **Health Care** | **Adult Service** | **Adult Program** |
|---|---|---|
| AIDS | | |
| Smoking Cessation | | |
| Immunization | | |
| Disease and Cancer | | |
| Eating Disorders | | |
| Emotional Abuse | | |
| Domestic Abuse and Violence | | |
| Diet and Exercise | | |
| Weight Control and Nutrition | | |

| **Mental Health** | **Adult Service** | **Adult Program** |
|---|---|---|
| Suicide and Prevention | | |
| Crisis Intervention | | |
| Alcoholism and Drug Abuse | | |
| Learning Disabilities | | |
| Loss and Grieving Counseling | | |
| Alzheimer's Disease | | |
| Autism | | |
| Attention Deficit Hyperactivity Disorder | | |

Please estimate time in ***hours***, ***days***, ***or weeks only*** per year.

| **Health Care** | **Adult Service** | **Adult Program** | **Women's Health Care** | **Adult Service** | **Adult Program** |
|---|---|---|---|---|---|
| Disabled and Incapacitated | | | Pregnancy | | |
| In-home Care | | | Pro-Life | | |
| Physical Rehabilitation | | | Planned Parenthood/ Birth Control | | |
| Terminal Care | | | Pre-Natal Care | | |
| Hearing Aids | | | Maternity & Childbirth | | |
| Speech Pathology | | | Midwifery | | |
| Speech Therapy | | | Lamaze | | |
| Sign Language | | | Abortion | | |
| Guide Dogs | | | Adoption | | |
| Glasses and Contacts | | | Child Support | | |
| Dental | | | Domestic Abuse and Violence | | |

Please estimate time in ***hours***, ***days***, ***or weeks only*** per year.

| **Family & Other** | **Adult Service** | **Adult Program** | **Civics** | **Adult Service** | **Adult Program** |
|---|---|---|---|---|---|
| Burial and Funerals | | | Bankruptcy | | |
| Clothing | | | Budget and Credit Counseling | | |
| CPR and First Aid | | | Civil Rights and Discrimination | | |
| Fire Safety | | | English as a Second Language | | |
| Independent and Assisted Living | | | Disaster Relief | | |
| Group Homes | | | Employment and Job Readiness | | |
| Furniture and Household | | | GED | | |
| Food Pantry | | | Adult Literacy | | |
| Free Meals and Soup Kitchens | | | Vocational Education | | |
| Low Cost Meals/ Meals-on-wheels | | | Legal Aid | | |

Please estimate time in ***hours***, ***days***, ***or weeks only*** per year.

| **Family & Other** | **Adult Service** | **Adult Program** | **Civics** | **Adult Service** | **Adult Program** |
|---|---|---|---|---|---|
| Homeless shelter | | | Consumer Information | | |
| Abuse shelter | | | Corrections and Justice | | |
| Public Housing/ Rental Assistance | | | Civics and Democracy | | |
| Utility Assistance | | | Immigration and Naturalization | | |
| School Meals | | | Environmental Conservation | | |
| Foster Care | | | Taxes | | |
| Day Care | | | Transportation | | |
| Parenting Skills | | | Unemployment Benefits | | |
| Protective Services | | | Veterans and Military | | |
| Victim's Support | | | Occupational Rehabilitation | | |
| Jail Ministry | | | Volunteerism | | |

# APPENDIX B

| **Government-based Organizations** | **Faith-based Organizations** |
|---|---|
| 1. Huntington City Mission | 1. Central Christian Church |
| 2. West Virginia Division of Rehabilitation Service | 2. Christ Community Church |
| 3. Goodwill Industries | 3. First Presbyterian Church |
| 4. Huntington West Virginia Housing Authority | 4. New Life Church |
| 5. West Virginia Adult Basic Education | 5. River Cities Community Church |
| 6. West Virginia Bureau of Employment Programs | 6. Sixth Avenue Church of Christ |
| | 7. St. George Greek Orthodox |

The Adult Basic Education Program (ABE) of the West Virginia Department of Education provides adults with the opportunity to acquire and improve functional skills necessary to enhance the quality of their lives as workers, family members, and citizens. Through the Adult Basic Education Program adults gain speaking, listening, reading, writing, thinking, and math skills needed to acquire or advance in a job, study to pass the General Education Development (GED) test, acquire computer skills, prepare for the citizenship test, or learn English as a Second Language.

Goodwill Industries is a nonprofit organization that helps people overcome barriers to employment. The sale of donated goods in retail stores helps fund education, training and employment. Goodwill returns millions of dollars to local communities by putting people to work and through its recycling efforts.

The Huntington City Mission offers help and hope to tens of thousands of homeless, hungry individuals. The Huntington City Mission provides a safe place to sleep for the night, hot shower, clean clothes, and help for adults seeking shelter from the streets.

The Huntington West Virginia Housing Authority is a partner with the local community to create and sustain affordable, quality, accessible housing and supportive services. The Huntington West Virginia Housing Authority focuses on the special needs of individuals and families as they strive for self-sufficiency and improving their quality of life.

The WV Bureau of Employment Programs matches job seekers with employers, and disseminates labor market information. General services include outreach, interviewing, testing, counseling, and referrals to job placement, training and other services designed to prepare individuals for employment. Middle-aged and older workers may also receive specialized job placement, occupational testing, counseling, and referral to training and employment programs.

The West Virginia Division of Rehabilitation Services enables and empowers individuals with disabilities to work and to live independently. WV Division of Rehabilitation Services serves as an advocate for individuals with disabilities, and maintains and enhances the partnership with the State Rehabilitation Advisory Council and the Statewide Independent Living Council.