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THE ROLE OF THE COMMUNITY CAPITAL FRAMEWORK AND CHRISTIAN FAITH-
BASED COMMUNITY DEVELOPMENT ORGANIZATIONS IN KENTUCKY

THESIS

A thesis submitted in partial fulfillment of the
requirements for the degree of Master of Science in
Community and Leadership Development in the
College of Agriculture, Food and Environment at the
University of Kentucky

By

Samson S. Tarpeh

Lexington, Kentucky

Director: Dr. Ronald J. Hustedde, Extension Professor of Community and Leadership
Development.

Lexington, Kentucky

2017

ABSTRACT OF THESIS

THE ROLE OF THE COMMUNITY CAPITAL FRAMEWORK AND CHRISTIAN FAITH-BASED COMMUNITY DEVELOPMENT ORGANIZATIONS IN KENTUCKY

The purpose of this study is to investigate the work of Christian faith-based organizations (FBO) doing community development work in Kentucky and to learn about how they might be using community development concepts and system approaches as articulated in the Community Capitals Framework (CCF) and to critically examine those findings. The CCF is comprised of seven capitals including Natural, Cultural, Human, Social, Political, Financial, and Built. Emery and Flora (2006) assert that the “CCF offers a way to analyze community and economic development efforts from a systems perspective by identifying the assets in each capital (stock), the types of capital investment (flow), the interaction among the capitals, and the resulting impacts across capitals” (p.20). This study will explore and test how faith-based organizations are deliberately incorporating a systems approach through the application of the seven capitals in their planning; how they are emphasizing or de-emphasizing certain kinds of capital; and, how a particular-capital might be influencing people and communities. While many FBO’s are using some community development approaches in Kentucky, there is limited understanding about how they may or may not be using systems theory as manifested in the community capitals context. This study contains a critical analysis that might be helpful for government and private sector policy development. It provides insights about the applicability and limitations of the CCF in doing faith-based community development. I hope to use the knowledge gained from this study to further explore faith-based community development in my home country, Liberia.

Keywords: Community Capital Framework, Community Development, Christian Faith Based Organizations, Kentucky Faith-Based Organization, Christian Organizations; Systems Theory; Holistic Development

Samson Tarpeh
May 2017

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Chapter One

Introduction

Communities can be places with vibrant activities, where people thrive, enjoy each other and grow together. Communities can also be places where there are negative influences that tear down the very fabric that holds them together. Kentuckians are relatively homogenous in terms of ethnic backgrounds. With a population of more than four million people, 87.8 percent are White, 7.8 percent are Black and 6 percent are from other backgrounds (U.S. Census Bureau, 2010). Kentucky communities have changed over the years from what once was farmland and mountains, to commerce, horse farms and coal mining. Many Kentucky communities struggle with economic disparities. Kentucky is ranked 45th in terms of people living in poverty. Compared to the rest of the United States, Kentucky has 18.5 percent of people living below the poverty line (U.S. Census Bureau, 2010).

Since the decline in the housing market and the impact on the financial system and the economy starting in 2007 (Financial Crisis Inquiry Commission, 2011), and the decline of the production of coal in Kentucky (McIlmoil & Hansen, 2010), many small rural communities face issues associated with poverty: including a lack of resources, funding, and infrastructure. There is also a high level of drug use throughout many of these communities. Kentucky has the third highest drug overdose mortality rate in the United States (Levi, Segal, & St Laurent, 2015).

While resources from the government are limited, other entities have jumped in to help provide for people in need. For example, Faith-Based organizations (FBOs)

generally function independently from government influence with two distinctive characteristics; they are motivated by their faith and they have specific goals, which include the values of stimulating financial independence, human dignity, helping people, building stronger communities, and sharing other values and beliefs with the people they encounter (Ferris, 2005). There are also faith-based organizations that cooperate or challenge federal, state and local government regarding community wellbeing. For example, “Building a United Interfaith Lexington through Direct-Action (BUILD)”, is a Lexington, Kentucky Christian faith-based organization which challenges local government policies to respond to community needs.

Historically, FBOs have been particularly prominent in providing food, clothing, and shelter to people in need (Ferris, 2005). However, the extent to which FBOs have undertaken social service, community development, and housing programs within a community development context is not well understood. There has been limited research about FBOs and their community development approaches and what their impacts are. However, FBOs are viable organizations doing important work and well-positioned to do even more (Vidal, 2001).

The Community Capitals Framework (CCF) has captivated the attention of community developers during the past decade because it is a way to approach systems or holistic thinking rather than a fragmented focus on issues such as housing or the economy. It is comprised of seven capitals including Natural, Cultural, Human, Social, Political, Financial, and Built. It provides a way to analyze community and economic development efforts from a systems perspective by identifying the assets in each capital (stock), the types of capital investment (flow), the interaction among the capitals, and the

resulting impacts across capitals (Emery & Flora, 2006). Flora, Flora, & Fey (2004) assert that all seven capitals must be used for a community or organization to be most successful in supporting a healthy, sustainable, and economic environment.

This study concentrates on faith-based community development organizations in Kentucky. It provides a better understanding about these organizations; whether they situate their work in the context of community development, how they are implementing community development work, and if their work can be measured using the CCF. The study explores how FBOs are employing the community development concepts of solidarity, agency, and systems approaches as in the context of the CCF. It contains critical analysis on the applicability and limitations of the seven capitals in doing faith-based community development that can be helpful for government and private sector development organizations. Many faith-based organizations are working in Kentucky communities addressing social and economic issues in regions with persistent poverty, including Appalachia or inner city or rural contexts. However, it is important to know what kind of work they are doing and how they may or may not be using systems approaches as in the context of the CCF. We focus exclusively on Christian-based organizations because they tend to share a common language and framework about development.

Based on the outcomes of this study, recommendations will be offered about the applicability or limitations of the CCF model for their designs for quality, sustainable development of communities in Kentucky.

Research Purpose

The purpose of this study is to explore how Kentucky Christian faith-based organizations are doing community development; whether they situate their work within the context of community development, how they are implementing community development work, and if their work can be measured using the CCF. The study explores how these organizations are employing the community development concepts of solidarity, agency, and systems approaches as in the context of the CCF.

According to The Urban Institute (Vidal, 2001), there has been more acceptance and value given to the contributions of faith-based organizations (FBO) in providing social services. Studies also show that many FBOs have expanded their involvement in communities and are now active in workforce training, housing initiatives, economic development, microloan funds, credit unions, and real estate development. (West, Kraeger, & Dahlstrom, 2015).

The importance of FBO's in communities is underlined by the Bush Administration's creation of the Office of Faith-Based Activities in 2001. (The Urban Institute Avis C. Vidal, 2001). Not only have FBOs been involved in the development of housing projects, they are addressing social and economic issues in neighborhoods and regions with persistent poverty such as Appalachia. (Vidal, 2001). I am interested in learning about the actual work of FBOs in socially and economically marginalized communities in Kentucky, and the applicability and limitations of the CCF.

The study population for this study are Christian faith-based organizations that self-identify as Baptist, Methodist, Episcopal, Catholic, Evangelical, Mennonite,

Presbyterian, Lutheran, the Society of Friends (Quaker), Church of Christ, Pentecostal, and other non-denominational Christian-based organizations. I chose to work with Christian faith-based organizations because they claim to share similar beliefs and values, and many of them have strong community development missions in Kentucky.

Based on the outcomes of the study, recommendations will be made regarding the strengths, limitations and applicability of the CCF approach for faith-based organizations.

Chapter Two

Literature Review

What is Community?

Community can be defined as a place or location in which members of a group interact with one another to enhance the quality of life (Flora, Flora, and Fey, 2004, p. 7). A community can also be defined as a social system through which people of different organizations or groups meet their needs or interests. It can also be defined as a shared sense of identity held by a group of people who may or may not share the same geographic space. Community is often based on shared sense of place which involves relationship with people, cultures, and environments, both natural and built, that is associated with a particular-area. (Flora, Flora, and Fey, 2004 p.7).

Communities of place typically provide a space in which people interact with others and the environment, attend to their daily lives including living, working, schooling, worshiping, shopping, banking and socializing. According to Flora, Flora, and Fey (2004), there are three separate elements of community including location, social system, and common identity. They assert that social institutions such as schools, churches, governments, and businesses provide a way in which people meet their needs and share a sense of identity, and location, provides a geographical defined place where people interact, while common identity, provides a sense of community for those who share common values, and interests not from those living in the same town. For example, a group of cancer survivors are united by their health issues and function as a community

of interest. That common interest could be their concern for advance treatment and care for those affected by the disease.

For purposes of this study, I am concentrating on community of place in which FBOs and communities can work together collectively in producing a caring society.

What is Community Development?

When focusing on communities that are in need or are struggling to maintain itself, it is important to understand what is meant by community development because by doing so, it can enable communities to design ways to solve their own problems and help improve their social and economic situations. I see community development as the processes in which local organizations, community groups, and individuals come together to work collectively on a shared goal toward improving their lives and environments. Community development is a process in which group of people in a locality initiate an agreed social action toward changing their economic, social, cultural, and environmental situation (Bhattacharyya, 2004).

Due to the context of this study, it is important for Kentucky FBOs to understand the meaning and fundamentals of community development, this will help them make broader impact on communities in which they work. There are many FBOs currently working in many Kentucky communities addressing social and economic issues. By better understanding what community development is, and the processes in implementing it, FBOs would be better equipped and prepared to foster sustainable development in Kentucky.

Although it sounds simple, there are many communities and organizations that are struggling to survive and maintain themselves due to lack of understanding in the field. West, Kraeger and Dahlstrom (2015), assert that community development is about “organizing people and resources to accomplish common goals”. (p.167). This is rooted in the values of self-determination, a clear sense of purpose, and participation, through which people learn about taking ownership of their situation to implement a plan of action toward improving their communities. Community development is about people inspiring people to pool their knowledge wealth, values, talents, aspiration and political will toward the sustainable wellbeing of their community or place (Littrell, Littrell & Murphy, 2006).

One of the key purposes of community development is to promote solidarity and agency (Bhattacharyya, 2004). Solidarity is about building links with people and feeling a concern from a practical perspective. It implies a willingness of people to engage in a collective effort to create and sustain a caring society. “Agency means freedom from unnecessary restraints and access to resources that makes affirmation of the human will possible.” (p.14). It is about the ability of people to be themselves without being defined by others, and live according to their own meaning and arrangements (Bhattacharyya, 2004).

It is important for Kentucky FBOs to have a clear understanding of what community development is, what are its concepts, principles, and approaches, and how to incorporate and apply those concepts in their work. By doing so, FBOs can enhance their work in Kentucky communities and foster sustainable development.

Systems Approach to Community Development?

One of the more recent trends in community development is the application of systems theory. System theory in context of this study looks at how things impact each other for the benefit of the whole. It involves a body of tools and knowledge that help community developers better understand the full pattern of complex problems, issues, and situations that communities face (Gruidl & Hustedde, 2003).

It is important for Kentucky FBOs to have a clear understanding of what Systems theory is, its purpose in community development, and how it can be applied toward addressing social and economic issues. Given the fact that today's communities are faced with many complex issues, systems theory can provide Kentucky FBOs with a comprehensive conceptual understanding of community development approaches.

A systems approach to community development seeks to provide the supports, infrastructure, and resources at a much broader level than at an individual level. It includes doing an exploration and assessment before acting and at the same time building relationships within the community (Jones and Silva, 1991). Community developers often use a systems approach for analyzing problems and developing change strategies. The biggest impact on a community is to focus on a system wide approach that can help whole communities develop and sustain themselves over time (Gutierrez-Montes, Emery, & Fernandez-Baca, 2009).

The Community Capital framework as a System Approach to Community

Development

For purposes of this study, I argue that the Community Capitals Framework (CCF), is a system approach. It provides a tool for analyzing community development work holistically. The CCF offers a way in which community developers can identify the assets and resources that exist in a community, the type of capital investment, and ways to coordinate the interactions among the capitals for resulting impacts across capitals (Emery & Flora, 2006). The CCF is built on a notion that all communities have resources or assets; which can be lost, unused, preserved or invested to create new resources and opportunities for communities. The CCF is comprised of seven capitals including Human, Social, Natural, Financial, Cultural, Political, and Built. Emery & Flora, (2006) assert that these capitals support and complement each other, and that communities or organizations that invest in all seven capitals, shall find success in supporting a vital economy, economic security, social inclusion, and a healthy eco-system.

From my perspective, is important for Kentucky FBOs to learn and understand the important role of the CCF in community development. They should incorporate the CCF in their planning and development strategies for broader impact of Kentucky communities. The CCF can serve as a useful framework for holistic community development in Kentucky. It can also provide a way for Kentucky FBOs to identify the resources and assets that exist in the communities in which they work, a way to invest in those assets and resources to provide more opportunities. The CCF can serve as a language in which FBOs can explain the nature, processes and reasons for their work in Kentucky communities. In essence, it can provide Kentucky FBOs with tools and

strategies for effective community development practice. Below are definitions and description of the seven capitals:

1. Human Capital

Human capital includes those attributes people possessed that contribute to their ability to earn a living, support their families, be productive citizens in their communities, contribute to community organizations, and their self-improvements (Flora, Flora, & Fey, 2004). Those attributes can include leadership capabilities, knowledge, wisdom, information, formal education, health, potential, and skills in the community (Flora, Flora, & Gasteyer, 2016, p.110). Human capital can also include “labor market skills, leadership skills, general education background, artistic development and appreciation, health, and other skills and experiences” (Green & Haines, 2008, p.85).

A Focus on Community Leadership Education Programs and Human Capital

Human capital is an essential community asset. Human capital as a community capital is the combined assets of human skills, education, and abilities invested in the community interests. Human capital in the community is about how individual’s knowledge and skills are used to benefit the community. Human capital investments include the investment in the healthcare of people in the workforce of communities.

Human capital deals with the education of people, capacity building, and skilled workforce (Green., & Haines, 2008). Human capital is more than jobs. It is essential for the quality of life in a community. Most communities engage in human capital through the traditional approach to human development such as educational, training and

workforce programs. (Green & Haines, 2008). However, there are the skills and knowledge associated with navigating civic life including an understanding of government and public deliberation about difficult issues.

Communities that invest in human capital stands a better chance of contributing toward building and enhancing the human resource development of communities. There are several elements of human capital that can affect community change significantly. One of these elements include community leadership education programs that can enhance the individual and community capacity building for action.

Community leadership programs can contribute to grassroots and other local organizations through training, supporting and facilitating young people as they prepare for leadership positions in developing plans and solutions that can positively impact their communities (Apaliyah, Martin, Gasteyer, Keating, & Pigg, 2012).

2. Social capital

Social capital at the community level is an expression of the relationships between people and organizations in the community. Social capital is often associated with networking but it is more pervasive. Social capital involves trust and group-oriented reciprocity among actors for the networking to be effective and enduring (Flora, Flora, & Gasteyer, 2016). It includes the close bonds between and among family and friends. It also includes the connection to people and organizations, such as government entities (Flora, Flora, & Fey 2004, & Emery, & Flora, 2006). There are two kinds of social capital, bonding-interactions

within a specific group of community, and bridging-interactions among social groups. Both are important when applied to community development.

Social capital in community is about the connections between people and organizations that yield to better opportunities for a community. To foster sustainable social capital in communities, people and organizations must engage in strengthening relationships and communications. They must encourage community initiatives, responsibility, accountability, and adaptability.

Turning the Tides on Poverty: A Focus on Social and Human Capital

Social capital and the Human capital are closely related as reflected in an initiative, Turning the Tide on Poverty. “Tide” was structured to kick-start a long-term project on community engagement in rural communities in southern United States. Sustainability was shown to be evident through the positive community climate, the improvement of race relations, positive perceptions of leaders, and the development of leadership in the community. The effect of the above-mentioned factors appeared to be most related to the Social Capital and Human Capital components of the CCF (Monroe, Tyler-Mackey, Dyk, Welborn, Worthy, Lowe, & Pickett, 2016).

Monroe, Tyler-Mackey, Dyk, Welborn, Worthy, Lowe, and Pickett (2016) go onto say that Turning the Tides on Poverty is not the process, nor the solution, but rather it has brought community activities and organizations together. It was a way to help the community grow in a positive way to become more engaged. This process did not address all the needs, but what it did do was to build capacity, connect people, change how they see each other, and redefine issues. The application of human and social

capitals was shown to be sustainable at the community level in that community because of the building of relationships, connections among people, and the knowledge people gained through training workshops.

3. Natural capital

Natural capital is represented by the natural resources and assets that exist in a community that can be invested to produce additional assets or opportunities. Those assets may include the soil, water, nature's beauty, air, landscape, minerals, and vegetation that surround and provide both possibilities and limits to community sustainability (Flora, Flora, & Gasteyer, 2016). Natural capital also includes the biodiversity of both plants and animals. It forms the basis of all the other capitals and can influence or be influenced by the other capitals (Flora, Flora, & Gasteyer, 2016).

One of the ways of improving communities is by investing in its natural resources. This includes identifying community assets and investing in them, and the CCF provides a tool to do that. In the CCF, natural capital combined with other approaches, managed landscapes, provides the community a better understanding of its resources, especially when it comes to land use, and the planning of its use with local community members (Gutierrez-Montez, Siles, Bartol, & Imbach, 2009, Nikolakis, & Grafton, 2015).

Data gathered on some projects in a low-income community shows that when the community preserves and manages natural capital, it can be a source of wealth (Lyman, Grimm, & Evans, 2014). The authors describe how natural capital "is preserved by stabilizing the ownership, preventing fragmentation, and protecting the conservation

values of the forestland” (p. 485-486). The authors go on to say that it is important to include partnerships with outside organizations for capital creation. These partnerships bring new resources that help with the other components of the CCF in the community.

Green and Haines (2008) add that natural capital is important and may produce a variety of values to communities therefore, it is important that communities consider the best ways to utilize it for the long-term viability of a community. They mapped several potential reasons about why communities need to be concerned about the use of natural capital for sustainability.

They assert that communities need to be concerned about the environmental functions that natural capital plays in communities including flood control, water catchment, and waste assimilation. They also talk about the direct use of natural capital that can be marketed to improve communities such as timber, crops, renewable energy, and land.

Green and Haines (2008) further add that natural capital may play a key role in enhancing the quality of life in many communities, depending on where the community is located. They argue how many communities rely on natural capital for beauty, tourism, industry, economic resources, and recreation.

4. Financial capital:

Financial capital is defined as resources that are translated into monetary instruments that can be converted into other assets for the benefit of a community, or money that is used for investment rather than consumption. Financial capital includes resources related to money and access to funding, such as savings, loans,

fee, credit, grants, tax revenue, gifts and philanthropy, tax exemption, and various other resources in a community. It can be assessed by changes in poverty, employment, access to opportunity, or increased assets (Flora., Flora., & Gasteyer, 2016).

Financial capital is an important capital because it is often the median of exchange and valuation of other capitals for investment and development. For example, human capital will need financial resources to foot the cost of training, education, leadership development and and/or healthcare. Built capital will need financial resources to invest in building infrastructures such as schools, hospitals, community centers, and sport centers (Flora, Flora., & Gasteyer, 2016). Financial capital in this sense is geared more toward investment that will benefit a community in return, rather than consumption. For example, if somebody buys a bus for personal use, the bus is not considered a financial capital. But if that person buys a bus to run services in a community, the bus becomes a means for generating income because it produces other resources (Flora, Flora, & Gasteyer, 2016).

Public financial capital refers to resources that are invested by people living in a community for the benefit of that community. For example, government can tax people in communities and use the money to build roads, national parks, maintain public places and buildings, among others (Flora, Flora, & Gasteyer, 2016).

Financial capital can also be mobile in that investment of businesses and can move to a different location with a goal of earning higher returns. “Wealth created in New Hampshire can end up as an investment in California or Malaysia as savings

deposits in the local bank become financial capital attracted to wherever the money can earn the highest rate of interest” (Flora, Flora, & Gasteyer, 2016, p.227).

Green and Haines (2008) assert that financial capital is the lifeblood of communities and it has a strong relationship between the other forms of capital. They contend that most of the other capitals rely on financial capital in terms of funding to meet their goals. For example, built capital relies on developing financial mechanisms to provide housing, hospitals, and bridges, among others.

Human capital relies on the financial capital to implement debt and equity strategies to help new businesses start to grow to be self-employed. Natural capital relies heavily on the financial capital to develop pool of capitals to purchase land, and other forms of natural resources. Social capital is often intimately tied to access to financial capital in many communities (Green, & Haines, 2008).

Green and Haines (2008) learned that many economically distressed and low income communities have existing resources that are underused. They assert that many family savings are deposited in institutions outside the area that is not beneficial to the community. They claim that those assets need to be mobilized and re-invested in the community to promote development, and balance between economic and social objectives of investing. They assert that to reduce the variety of issues related to credit that community’s face, financial institutions should not discriminate against minorities, women, and small businesses.

Green and Haines (2008) assert that community credit institutions, such as Community Development Credit Unions (CDCU), can be organized by neighborhood

residents to address credit needs and provide micro loan opportunities for people in the community that do not qualify for loans at the major financial institutions (Green, & Haines, 2008). They assert that CDCU's are non-profit organizations and has its own board of directors like any other banks, and is owned and controlled by the people of the community.

5. Built capital

Built capital assets are typically associated with buildings and infrastructure. Built capital assets provide a supporting foundation that facilitates human activity. Assets may include the permanent physical structures and infrastructures that support productive activities in a community, including access to services and markets. It includes roads, streets and bridges, airports and railroads, schools, hospitals and other public commercial buildings, police and fire-protection facilities, playgrounds and soccer fields, and electric and natural gas utility systems, among other various forms of access to a community. Built capital enables individuals and businesses to be more productive in communities (Flora, Flora., & Gasteyer, 2016).

Although built capital cannot ensure economic health and well-being, communities can use built capital in productive ways that will contribute to the quality of life in a community. For example, buildings in communities enable factories to make products that can be sold to residents in a community. Road, bridges, and railroads, can be used to transport raw materials to a facility for production, or can be used to take goods to markets in a community. Power plants

can provide electricity that can be converted into light and energy for a variety of business and domestic functions in communities (Flora, Flora, & Gasteyer, 2016).

Flora, Flora, & Gasteyer (2016) assert that built capital provides a supporting foundation that facilitates human activity in a community. They argue that how rural communities function in everyday life will depend on the type of structures and infrastructures available to them. They also discuss two aspects of built capital in terms of scopes, and consumption; they argue that any goods and/or services where people have free access to them any time are considered inclusive, while, exclusive access built capital is when people can be denied access. For most people, they get their water from the city and must be hooked up to built capital to have access to it. Built capital is not considered free.

6. Cultural capital

Culture capital is associated with the way we view the world around us and what we value. It gives identity to who we are, what we think is right and what's need to be changed. It tells us how to act appropriately and what is unacceptable. Culture defines our traditional ways of doing and being—our habits and attitudes. It includes dances, stories, ethnic festivals, food, traditions, what heritage we value, and our connections to the spirit. It is the social and economic factors that contribute to young people through their families (Flora, Flora., & Gasteyer, 2016).

Culture capital in community looks at the ways in which people live their lives, the way they transmit values through different medium of communication,

the legacy parents leave for the youth, the daily rituals people observe, and the way people view their communities (Flora, Flora, & Fey, 2004).

Cultural capital is also about people and is closely related to social capital. Stofferahn (2012) discusses how a community devastated by a tornado recovered through the application of the CCF. He observed that after massive community destruction, it takes all the components of the CCF to recover. It is the cultural capital that facilitates the mobilization of the other community capitals as the residents in this community relied on their faith, work ethic, and pride in ethnic heritage to be able to start and complete the rebuilding of their community. The social solidarity was demonstrated through their standing together, drawing on the strength of their relationships, experiencing the love and compassion from people within and outside of Northwood, and caring for others, especially the vulnerable.

7. Political capital

Political capital includes our ability to transform a community's norms and values into standards, rules and regulations that determine, among other things, the distribution of and access to all the other capitals. It is associated with power and the connections to the people who have power. For example, political capital is drawn upon when people unite to solve a controversial issue. We build political capital by making connections with political and community leaders both inside and outside our community. When there is conflict over resources, often heightened by climate change or other issues, political capital can be used by communities or groups to maintain access. (Flora, Flora, & Gasteyer, 2016).

Faith-Based Community Development

Faith-based community development is the practice by organizations from the faith sector that produce services that increase the assets of poor neighborhoods and expand the socioeconomic opportunities for disadvantaged people (DeFilippis & Saegert, 2012, p. 141). Some Faith-Based Organizations (FBO) are legal non-profit organizations, while others are grassroots organizations with informal structures (West, Kraeger, & Dahlstrom, 2015). Some are doing work that meet the needs of many communities in which they work; such as providing formal education and leadership skills, providing affordable housing, and/or providing basic healthcare for low-income residents (West, Kraeger, & Dahlstrom, 2015).

Owens (2012), assert that Faith-based community development is a process composed of four elements, including crisis relief, services and counseling, economic and social advocacy, and market intervention. He argues that FBOs initiate these elements by carrying out several projects in communities, such as sheltering victims of domestic abuse, providing ministry training programs to assist youth make moral decisions, providing physical improvements in communities such as housing, hospitals, commercial enterprise such as owning retail properties, and community organizing such as fostering neighborhood associations and lobbying for policy change (Owens, 2012). Owens went on to say that many FBOs, seek to help residents of disadvantaged communities overcome afflictions and addictions that prevent them from achieving economic self-sufficiency, and to sponsor programs that will change the personal situations and environmental conditions of these people (Owens, 2012).

One of the main purposes of FBOs is that their missions are grounded in the belief that they have a religious obligation to help the poor and disadvantaged to become more self-reliant. Many are noted for providing food, clothing, and shelter (West, Kraeger, & Dahlstrom, 2015). In another study of FBOs, Owens (2012), asserts that most Christian congregations have two preferred approaches: to donate cash or in-kind goods, or provide small groups of volunteers to conduct activities. He further states that although they may not see themselves as having the capacity to make long-term impact, or be directly involved in community development values such as capacity building, self-help, self-determination or community ownership and participation, they may see the need and may often provide resources to assist with the issue.

Data suggest that faith based organizations need more support in terms of organizational capacity to transform neighborhoods and strengthen communities, and the application of community development principles to the needs being addressed (DeFilippis & Saegert 2012). Faith based organizations tend to do a better job of addressing the homelessness and hunger in a community as compared to implementing community development concepts for long-term impacts. DeFilippis & Saegert (2012), assert that although congregations may lack the capacity to move beyond the charitable model to do community development, they can excel in areas such as networking and social welfare. They also went on to say that when asked about applying for public funds, three quarters of the congregations asked claimed they would need assistance.

Faith Based Organizations are experienced in responding to humanitarian disasters. In an analysis by the Desmond Tutu Peace Foundation (2015), researchers concluded that 90 percent of post-war relief was through the help of religious agencies.

Critiques of Faith-based Organizations

Although many have welcomed FBOs contributions to community development, some critics remain cautious (Balchin, 2011). Balchin (2011) and Tomalin (2011) assert that these critics believe FBOs should be more appropriately assessed to determine their effectiveness in accomplishing their objectives in development. The authors further stated that these critics argue that there is a push to get FBOs involved without giving time to process important considerations as to whether it will work or not (Tomalin, 2011). West, Kraeger, & Dahlstrom (2015) also argued that FBOs can only be successful when they hire the services of professional community development practitioners or non-faith-based partners.

When implementing community health initiatives, Faith based organizations have also been criticized because, while qualified, they lack the scale of impact to accomplish broad community change (Freudenberg & Tsui, 2017). Notwithstanding, there is evidence that FBOs in Africa are involved in about 50% of development efforts including education, economic development, health, finance and other issues (Clarke, Jennings & Shaw, 2007).

According to West, Kraeger, & Dahlstrom (2015), many FBOs have expanded their involvement in communities and are now active in workforce training, housing initiatives, economic development, microloan funds, credit unions, and real estate development. They also argued that FBOs have several advantages such as access to volunteers, financial and other types of resources that are attainable from residents from within their congregations which enhances their development goals

Chapter Three

Methodology

Research Problem:

In Kentucky, many communities are affected by a variety of issues: poverty, limited opportunities for jobs, access to education and safe and affordable housing. When faith-based organizations go into communities to help, what are they doing? What methods and approaches are they using, and do they see their work as incorporating the community development values of self-help, self-determination, community ownership and participation? Can the CCF model be used to better understand their work? Are they emphasizing or de-emphasizing any of the seven capitals in their work? What does it mean in a community development context? My research questions are:

1. How do faith-based organizations in Kentucky describe the purpose and outcomes of their work in Kentucky communities within the context of Bhattacharyya's concepts of solidarity and agency building?
2. To what extent is an understanding of the Community Capitals Framework integrated into the community work of faith-based organizations, and what might be barriers to this?

Methodology

To pursue my research questions, I used qualitative methods to gather information. Qualitative approaches were best suited for this research because I wanted to get a better understanding directly from FBOs about their own reasons and rationales for implementing the work they are doing. Also, the information gathered was mostly

narrative, requiring methods of inquiry and discovery. The most appropriate method to collect the type of data needed was to assess through survey, interviews, and documents from FBOs. This type of study calls for talking with people, communicating with them, interacting with them, and asking how they go about solving problems and why they do the work that they do. Because there are different types of FBOs doing different types of work in communities, the process of gathering data allows for data collection from additional related sources. Another reason for which a qualitative approach is best is that the nature of the topic is that there are problems and issues that exist in many communities, which are real world problems that need to be studied. Creswell (2013) detailed the times when a qualitative study is most appropriate, and this study aligns with those criteria.

In order to gain a better understanding of the current research and evidence on effective community development strategies, I compiled research on community development. In response to the criticism that FBO's were only capable of limited impact in community development, my research began with exploration on the scale of community development approaches necessary to be seen as sustainable. I identified the trend towards more holistic approaches to the field rather than focusing on a single societal problem or issue. There are many ways to define a system based approach or holistic development. However, I have chosen to use the community capitals framework as a type of measurement that is frequently used. This conceptual theoretical analysis is providing an in-depth look at the seven components of the CCF, including natural, human, social, financial, cultural, political and built capital. The literature review included peer-reviewed scholarly journal articles, and technical reports.

Criteria for Choosing Research Subjects

Next, I began a search of FBOs in Kentucky. This was accomplished through a simple search of the Internet to identify highly visible faith-based organizations in Kentucky. I focused on Christian-based organizations because they tend to have a shared language and concerns about community development. Through google search, I came across the Faith-Based Coalition Initiative on the Kentucky Cabinet for Health and Family Services' website (CHFS). However, this website was limited; many FBOs were missing from the lists. Therefore, I did a web-based search through google search engine to categorize Christian faith-based community development organizations in Kentucky. I conducted a search by using key words to search Christian, community development, Kentucky, and denominational names.

Following the web-based search, I identified twenty-one Kentucky Christian faith-based organizations. Nine of the twenty-one faith-based organizations were eliminated from the study because they did not meet the criteria. I visited each organization website and looked at their mission statements and programs of services to determine if they meet the criteria to take part in the study.

This study focused on FBOs with a community development orientation. I used several criteria to determine if each organization employed the community development principles of self-help, felt needs and active participation (Bhattacharyya, 2004; Community Development Society Principles of Good Practice, 2017).

I looked on each FBOs website for community development values that were expressed in the mission and vision statements in words such as empower, train, education, self-help, participate, and self-determination. If an organizations' websites

indicated they were moving their clients towards independence or self-sufficiency and used words such as training, education, or empower, this was viewed as evidence of supporting the principles of community development. However, if an organization's websites did not use such language and used frequent phrases such as we provide services, we help or charity were frequently used, it indicated that those organizations were not using community development criteria. In employing this criterion, twelve FBOs were selected as best suited for the study while nine were eliminated for their lack of evidence of community development work as defined for this study. Admittedly, organizational websites may not tell the full story of organizational intentions and missions and the criteria for selection was subjective.

Measuring the Conceptual Framework

After identifying the twelve faith based organizations that appear to be employing key community development values and principles through their mission and vision statements, I moved towards measuring the conceptual framework for this study.

Bhattacharyya (2004) argues that the purpose of community development is building solidarity and agency through the principles of self-help, felt-needs, and participation. He defined solidarity as building a deep sense of shared identity and a code of conduct that passionately affect community members and organizations to act on a common purpose. He asserts that it is that solidarity that motivate and enable community members and organizations to work collectively in addressing community problems. Solidarity may occur in the context of a community of place, such as a neighborhood, city or town, or in a context of a community of interest, for people who share common values and interests but do not live in the same geographical place.

Bhattacharyya (2004) defines agency as giving people the capacity to order their world, creating the freedom for them to act on their own will, make their own decisions, and live according to their own meaning systems. Agency in community development is about building people's capacity and empowering them to become independent and self-sufficient in solving their own problems. Community developers build agency when they teach people new skills, knowledge, advise them on how to develop vision, and goals toward sustaining themselves, and initiating community reflection on lessons they learned through their actions (Hustedde, 2015).

Bhattacharyya (2004) argues that self-help, felt-needs, and participation are appropriate methods for community development practice and are consistent with the goals of solidarity and agency because they facilitate effective participation. He asserts that self-help is based on the notion that people when healthy, can take care of themselves and be productive, felt-needs implies that development should respond to the needs of people when they see them, and participation is about including community members in the process of addressing community problems, and allowing them to have a say in the decision-making process.

For purposes of this study, solidarity is defined as building links, or partnerships with organizations and people to work together collectively in producing a caring society. Agency is defined as creating the freedom for people to act on their own will, make their own decisions about their communities, and to empower people to become independent and self-sufficient in solving their own problems.

To determine how FBOs are building community capacity through the seven capitals, I searched for evidence of how each of the seven capitals were integrated into

the programs and services the organization offered. For example, for human capital, I sought evidence of programs/activities such as training, counseling, workshop, education, and healthcare. For built capital, I looked for evidence of buildings and infrastructures, ownership of buildings, home repairs, training on maintaining homes, and provision of housing for disadvantaged residents. A similar method was used to find evidence for each of the community capitals.

The table below contains theoretical and operational definitions of solidarity, agency and each of the seven community capitals and a way to measure those concepts.

Table One: Measuring Concepts of Solidarity, Agency, and the Seven Capitals			
Community Development Concepts	Theoretical Definition	Operationalization: what it means in the real world	Measurement: what words indicate presence
Solidarity	Creating common purpose and identity within the organization, and links between organizations and individuals to work together collectively in addressing community problems.	community members working together; organizations working together	Partnerships collaborations organizing
Agency	Creating freedom for people to act on their own will, and empowering them to be self-sufficient.	People initiating action on their own; not being dependent or reliant	Teach, develop, empower, nurture, capacity building
Built Capital	Physical human infrastructure including buildings	building investments for organization and individuals. May include housing, water, sewer, utilities, or physical resource support	Build, repair, lease/rent, advocate for housing, teach to maintain homes

Table One, Continued

Table One: Measuring Concepts of Solidarity, Agency, and the Seven Capitals			
Human Capital	Attributes people possessed that contribute to their ability to earn a living, support their families, and be productive citizens in their communities,	Formal education, technical skills, leadership skills, talents,	teach, train, develop, empower, capacity building, investment in healthcare
Social Capital	Improved capacity in networking, relationships between people and organizations, trust	Organizations working together; people and organizations working together	Partnerships, joint efforts, collaboration, team building,
Natural Capital	Represented by the natural resources and assets that exist in a community that can be invested to produce additional assets or opportunities.	Landscape, soil, water, nature's beauty, air, minerals, vegetation	Gardening, engaging in environmental advocacy and eco-spirituality, providing clean and fresh water, addressing pollution and global warming,
Financial Capital	Resources that are translated into monetary instruments that can be converted into other assets for the benefit of a community,	Resources for investment, savings, loans, fee, credit, grants, tax revenue, gifts and philanthropy, tax exemption,	Teach people to manage or secure funds, investment that benefits community, investment for development
Cultural Capital	Associated with the way we view the world around us and what we value. It gives identity to who we are, what we think is right and what's need to be changed.	Habits and attitudes, dances, stories, ethnic festivals, food, traditions, what heritage we value, and our connections to the spirit.	Promoting dominant and minority cultures and arts, community heritage, collective narratives, culture studies, instilling certain values and traditions

Table One, Continued

Table One: Measuring Concepts of Solidarity, Agency, and the Seven Capitals			
Political Capital	Ability to transform a community's norms and values into standards, rules and regulations that benefit a community	Solving controversial issue, making connections with political and community leaders	Engaging elected leaders and local professionals to solve issues, partnering with government, advocating for change

After identifying the twelve faith-based organizations that had a general community development orientation and clear community development values, I explored each of the twelve organizations' websites to determine the key leader or spokesperson (director, executive director, president, director of outreach) to contact. After identifying the key leader, I made a telephone call to inquire and confirm the legitimacy of the organization by talking to the key leaders, inquiring about the programs and services they offer and the methods they use. After determining the key leader of each organization, I began initial contact with them by way of a standardized email which was approved by the University of Kentucky Institutional Review Board (IRB) (Appendix A & B). The email contained details of the study, the research objectives, a request to fill out a survey, and a request for an interview, as well as an attached consent form (Appendix C), which explained the interview process, the volunteers' rights throughout the research process, and that no harm should be anticipated from participation in the study.

The leaders of the 12 faith-based organizations were given one week to respond to the initial email. If no response was received, I sent a second email including the same information and waited one week, again, for contact. If there wasn't a response after the

second email, I sent a third and final email request. If no response was received a week after the third email, I attempted to contact the leaders by phone. If the leaders could not be reached after three emails, and three phone calls, they were eliminated from the study.

The 12 identified Christian-based organizations were:

- Building a United Interfaith Lexington through Direct-Action (BUILD)
- Christian Appalachian Project
- Habitat for Humanity
- Kentucky Council of Churches
- Red Bird Mission
- Canaan Community Development Corporation
- Project One, Inc.
- Catholic Charities of Louisville
- Catholic Charities of Lexington
- Kentucky Refugees Ministries
- Lexington Rescue Mission
- Louisville Rescue Mission

I created a survey based on the ideas and concepts of the CCF. I first wanted to find out their organization, mission and vision, and the outcomes they hoped to achieve within the community development concepts of solidarity and agency. I also wanted to ask open ended questions that addressed human, social, political, financial, natural, cultural, and built capitals. I sought advice from my thesis committee chair about the

survey. I administered the survey to the 12 Kentucky Christian faith-based organizations. The survey was sent through email with a web-link to each contact person.

I received responses to the survey from nine FBOs, while three FBOs did not respond. I send three follow-up emails followed by three phone calls to the three FBOs that did not respond, but without success. Hence, those three FBOs were omitted from the study. I later received a call from one of the remaining nine FBOs leaders who opted out of the study, resulting in eight FBOs participating in the study. Therefore, a total of eight interviews were conducted with eight FBOs leaders; four females and four males. Those leaders included:

1. Director of Human Services, Christian Appalachian Project,
2. Director of Outreach Services, Lexington Rescue Mission
3. Development Director, Red Bird Mission
4. Vice President, Building a United Interfaith Lexington through Direct Action
5. Chief Executive Officer, Project One, Inc
6. Capacity and Outreach Coordinator, Migration and Refugees Services,
Catholic Charities of Louisville
7. Executive Director, Louisville Rescue Mission
8. Executive Director, Kentucky Council of Churches

The responses generated by these FBOs leaders assisted in drawing conclusions to help answer the key research questions. My research questions were built on the existing empirical literature. They served as working guidelines in a study. Research questions “may be directed toward generating a theory of some process,” or be used in a case study to “address a description of the case or themes that emerge from studying it” (Creswell,

2014, pg.140). Again, my research questions inquire how Kentucky FBOs describe the purpose and outcomes of their work in Kentucky communities within the context of Bhattacharyya's concepts of solidarity and agency building, and to what extent is an understanding of the Community Capitals Framework integrated into the community work of these organizations, and what might be barriers?

Hypotheses

The research questions could be framed into TWO major hypotheses:

1. Faith-based organizations do not use community development principles of solidarity and agency in their self-reports on how they function.
2. Faith-based organizations do not use a systems-based approach of the community capitals framework in their work.

Interview process

After contacting each leader of the eight faith-based organizations who desired to participate in the research, they were asked to sign and return the consent form. After the consent form was received by the researcher, an interview was arranged for a convenient time for that leader. Every interview was conducted in person and recorded by an electronic audio device. All interviews were conducted in February and March of 2017. Appendix D contains nine questions for the survey and another eleven questions for the interview. The questions were approved by UK-IRB.

In addition to audio recording the interview, I took notes to highlight important quotes and enable quick reference points to avoid referring to the recording during the

interview. Each interview lasted for one hour or less. After interviewing the eight FBOs leaders, I gathered, analyzed, and interpreted the data.

Data Analysis

To analyze the data, I transcribed the interviews, collected surveys, documents given to me by FBOs leaders, and documents from FBOs websites. I read the information carefully, wrote down relevant phrases and sentences within the concepts of solidarity, agency, and the seven capitals. I reflected on the information holistically, organized the information into categories, analyzed the data for themes, and made an interpretation about the findings. I interpreted my results and transformed them into writing.

Validity and Reliability

To verify the accuracy of my data, I employed the following procedures:

I checked and documented themes and patterns in the data from the different participants during transcription. I did member checking by sending the summary of the findings from the study to each of the eight FBOs leaders I interviewed to verify if the information was accurate. Interview subjects were directors/coordinators of FBOs who are in positions of legitimate authority.

To improve study transparency, sample letters are included in the appendix.

Implications of the study

In carrying out this study, I sought to understand the ways in which faith-based organizations are using the community development principles of solidarity and agency and the values of self-help, self-determination and participation in Kentucky

communities, and whether their work could be interpreted using the community capitals framework. I hoped to understand how faith-based organizations are emphasizing or de-emphasizing certain kinds of capital, and how a particular capital is influencing people and communities. Many FBO's are using some community development approaches in Kentucky. However, it is important to know to what extent the programs they are using and the approach they take to know what is needed in the community. After gathering these findings, I analyzed, interpreted, and made recommendations.

This research initiative is significant for two reasons. First, it is important to understand how each of the faith-based organizations define community development and what they need to produce to assure their funders they are doing what they expect. Many of these organizations have a board, council or other groups to accomplish their goals and carry out their values.

Secondly, it is important to understand how faith-based organizations are defining their work in communities as it relates to the CCF. For example, social capital may be integral to their mission and to help reach the goals of the community. Some faith-based groups might view natural capital as a link to their quest for social and economic justice.

It is also possible that some organizations may be inconsistently applying certain aspects of the CCF model and they may not consciously integrate them into their community development efforts.

Chapter Four

Research Findings

Organization by Organization Analysis

Introduction

The results from this study include the eight FBOs in Kentucky. Data was collected through one-on-one interviews, surveys, documents given to me by FBOs leaders during the interviews (hard copies, and via emails), and other information from the 8 FBOs websites. The data provides a better understanding about how FBOs are incorporating the community development perspectives of solidarity and agency, and how they are building community capacity through the seven capitals. Each of the organizations studied are included in this study by organization analysis, followed by a synthesis of the overall themes that have emerged from the analysis. The eight organizations are:

1. Building a United Interfaith Lexington Through Direct Action
(B.U.I.L.D.)
2. Louisville Rescue Mission
3. Christian Appalachian Project
4. Kentucky Council of Churches
5. Lexington Rescue Mission
6. Project One, Inc.
7. Red Bird Mission
8. Catholic Charities of Louisville

The table below contains survey results of the 8 FBOs.

Table Two: Survey Results of 8 Christian Faith-Based Organizations in Kentucky								
Question	B.U.I.L.L. D	Christian Appalachian Project	Lexington Rescue Mission	Red Bird Mission	Project One	Migration and Refugee Services	Kentucky Council of Churches	Louisville Rescue Mission
County(ies) of operation								
Fayette	X		X					
Bell				X				
Lesley				X				
Clay				X				
Eastern KY		X						
Louisville, KY					X	X		
Metro Louisville/Southern Indiana								X
Type of Faith Based Organization								
Christian-based	X	X	X	X	X	X	X	X
<i>Operating in Kentucky ONLY</i>	X	X	X	X	X		X	X
Single denomination, one church								
Single denomination, multiple churches			X	X				
Multiple denominations	X	X					X	
<i>Operating Nationally</i>						X		
Single denomination, one church								
Single denomination, multiple churches						X		
Multiple denominations								
Single denomination, multiple churches								
Multiple denominations								
Types of Programs								
Transportation	X							

Table Two, Continued

Table Two: Survey Results of 8 Christian Faith-Based Organizations in Kentucky								
Environment, Water, Food		X	X	X				X
Housing	X	X	X	X				X
Financial literacy						X		
Workforce training	X	X	X	X	X	X		X
General education		X		X	X	X		
Social Justice and Advocacy	X					X	X	
Healthcare	X		X	X				X
Focus of Programs								
Individuals only								
Individuals in a community system		X	X	X	X			X
Organizations							X	
Systems	X						X	
Refugees						X		
Building Community Capacity	X		X	X	X	X	X	X
Partnerships	CLOUT in Louisville.	Unknown	Unknown	United Methodist Women, United Methodist Committee on Relief, Good Samaritan Foundation, and more.	YMCA, Urban League, Faith Communities, Public Schools.	Heuser Hearing Institute, St Ignatius, University of Louisville, and more.	Kentucky for Responsible Lending, Kentucky Together, Kentucky Smart on Crime.	Louisville Coalition for the Homeless, churches/associations of churches in the greater Louisville area.

Organization One: B.U.I.L.D.

Building a United Interfaith Lexington through Direct-Action (B.U.I.L.D.) is an interracially diverse, grassroots, and multi-issue Faith-Based Organization (FBO), comprised of 26 religious congregations located in Lexington, Kentucky. The goal of B.U.I.L.D. is to organize people to change the systems in Lexington that lead to

suffering. B.U.I.L.D. seeks systemic change rather than focusing on charity or individual needs.

Findings:

Table Three: Indications of Solidarity, Agency, and the Seven Capitals: B.U.I.L.D			
	Indicated by Interview	Indicated by Website	Indicated by Survey
Solidarity	X		X
Agency	X	X	X
Built Capital	X	X	X
Social Capital	X		X
Human Capital	X		X
Natural Capital			
Financial Capital	X		
Culture Capital	X		X
Political Capital	X	X	X

Indications of solidarity building.

B.U.I.L.D. is building solidarity among African Americans and White churches by organizing them to advocate for systems change that meet the needs of those affected in the community. They work with twenty-six different congregations in the city of Lexington. Their leaders host small group meetings with other members of the congregations to discuss their concerns about public issues. During the meetings, they listen or ask people about the problems they are experiencing or the problems they see in the community. The listening process is done in the Fall to identify the community problems that are affecting local people and then vote on an issue or issues to address for the year. They then research the chosen problem, look for proven solutions, identify the person with the power to make the needed change, and hold a large assembly every year

called “Nehemiah Action” where about 2,000 people gather to ask elected or appointed public leaders for public policy changes. They then follow up to make sure that those in power do as they promised.

During the Nehemiah Action, B.U.I.L.D. invites all the teams from their different congregations and their other networks to participate. They invite government officials who have the capacity to make the change in the community, and they bring witnesses who testify that they have been dealing with the problems. During the process, B.U.I.L.D. shares statistics, they conduct research about why they want changed, then they ask the government official if they are with them or against. Sometimes the government officials say yes, sometimes they say no, and sometimes they negotiate. Hence, B.U.I.L.D. is building solidarity by working with its members and congregations to foster community development.

Indications of Agency building

B.U.I.L.D. is building agency by addressing injustices that others are experiencing, and empowering them through systems change. For example, their respondent indicated in the survey that they seek to “assist people who are not living fully due to injustices in the city, they go after systemic change rather than serve people with their immediate suffering, and they are working to address crime, drugs and violence and also access to mental health care.”

It strives to give suffering people a sense of hope. They attempt to help solve problems or issues that affect people in the community. They do this by listening, working with them, and following up with action to help make a difference in Lexington.

They also address “pay day lending” issues in which leaders burden people with 300% lending rates. It leads to a form of enslavement in which borrowers can never be released from debt.

Indications of Human Capital

B.U.I.L.D. is using Human capital by organizing people and training them to engage others for systems change. Through workshops, B.U.I.L.D. trains and builds the capacities of their leaders and teams about how to negotiate, engage in a conversation and dialogue, fundraise, and listen. Most of these trainings are done through Direct Action and Research Training Center (DART), a partnering organization. B.U.I.L.D. also has staff that trains different teams about how to engage in systems change.

Indications of Social Capital

B.U.I.L.D. is using Social Capital by organizing and working with African American and White-dominated Protestant and Catholic churches, and other organizations to change systems that affect those in need. Building relationships is the key method B.U.I.L.D. uses to effect change, and they use bonding to work within their organization and other close ties. They use bridging social capital to connect and partner with other organizations to accomplish their goals. For example, each of the congregations has a team leader. Each team ideally has 10 Justice Ministry Network Members (JMNs). Some have more and some have less. Each JMN is asked to invite at least 8 people to attend the Nehemiah Action, assuming 6 will say yes and at least 3 will actually show up. So, if it works as it is designed, each team of 10 JMNs will turn out 40 people to the Nehemiah Action. (Team leader + 10 JMNs each bringing 3 people = 40).

B.U.I.L.D. also uses Social capital to engage in listening and talking to people. They see “trust” as an important element in its relationship building. “Trust is very important to us; through trust, we build relationship and get to know people better, we work with them, trust is the bond that keeps our partnership strong and lasting,” says B.U.I.L.D. Vice President.

Indications of Financial Capital

B.U.I.L.D. is using Financial capital by pursuing and winning grants. Other funding comes through membership; each church pays dues every year. B.U.I.L.D. also receives corporate sponsorships.

In addition to the funding mentioned, B.U.I.L.D respondent also indicated during the interview that “each of the Justice Ministry Network’s members are invited to invest \$200 a year in the work that they do to have ownership of the organization.”

B.U.I.L.D. has a budget they use to accomplish its goals. A large portion of the budget goes for training and the rest goes for staff, travel, personnel salaries, and logistics.

B.U.I.L.D. is also attempting to address “pay day lending” issues in which lenders can burden people with 300% lending rates. It leads to a form of enslavement in which borrowers can never be released from debt.

Indications of Political Capital

B.U.I.L.D. is using political capital to make connections through bridge building and to organize people in communities to change systems to meet the needs of all in the

community. They do this by working with government officials, school superintendents, judges from the courts, people from the prisons, and the police, who have the power to make change. They build bridges in communities by challenging and confronting public leaders to change systems. For example, the B.U.I.L.D respondent indicated in the survey that “ they have a listening process in the Fall to identify the community problems that are effecting people and then vote on an issue or issues to address for the year, research the chosen problem, look for proven solutions, identify the elected leaders with the power to make the needed change, and hold a large assembly (Nehemiah Action) in April where they turn out large numbers of people to ask the elected leaders for public policy changes. They then follow up to make sure that the elected leaders do as they promised. If the elected leaders said no, they (B.U.I.L.D) continues the work.” B.U.I.L.D also brings in witnesses to the Nehemiah Action who testify how they have been dealing with these issues. B.U.I.L.D. also shares statistics and research about why they want change, and work towards influencing policy. B.U.I.L.D. also does a power analysis to figure out who has authority to influence change, even if a certain government official is proven difficult.

Indications of Built Capital.

B.U.I.L.D. has worked on creating an affordable housing fund with city leaders. In 2014, they gained a commitment from the Lexington City Mayor to develop a plan for affordable housing, which led to the passage of an “Affordable Housing Trust Fund” with a dedicated funding source of two million dollars a year. This plan was approved by the city council and it created 433 affordable homes in the first 18 months of the program.

Indications of Natural capital.

B.U.I.L.D. is not engaged with natural capital because the current mission of this FBO is focused on issues related to affordable housing, mental illness, crime, and pay day lending.

Indications of Cultural Capital.

Some argue that Sundays mornings tend to be one of the most segregated times in communities because congregants tend to go to African-American or white dominated churches. They are relatively few churches in Lexington with multi-racial congregations. B.U.I.L.D. is creating a unique form of Christian culture among African American and White Churches which involves prayer, music, role playing, and social justice. They also incorporate religious images about justice into their work.

Conclusion

In conclusion, B.U.I.L.D. is building solidarity and agency in their work with communities. They meet six out of seven indicators of the Capital Community Framework. These include: Financial, Social, Human, Built, Culture, and Political. B.U.I.L.D. does not currently engage in natural capital because of their focus on other public issues.

Organization Two: Louisville Rescue Mission

Louisville Rescue Mission (LRM) exists to proclaim the gospel and extend God's mercy to the homeless and hurting of the greater Louisville area in support of the local church. Its core values are Christ, Transformation and Community. By Community, LRM

provides people with friendship, unconditional love and support. By Transformation, they provide people with the opportunities, healing and renewal that they need. By Christ, they teach men and women to be children of God; they see Jesus Christ as the source of all eternal hope, purpose, love and life. During my interview, LRM respondent indicated that LRM “provide two major programs including, Emergency Day Shelter for adult men and women, and Residential Recovery Program for adult men seeking services.” The respondent goes on to say that LRM’s target population is men and women in homelessness, poverty and addictions, and people with broken relationships. The respondent further stated that through their Emergency Day Shelter and Residential Recovery programs, LRM is meeting the emergency care needs of approximately 2,000 individuals each year, providing access to showers, restrooms, laundry, mail services and baggage storage.

Findings:

Table Four: Indications of Solidarity, Agency, and the Seven Capitals: Louisville Rescue Mission.			
	Indicated by Interview	Indicated by Website	Indicated by Survey
Solidarity	X		X
Agency	X	X	X
Built Capital	X		X
Social Capital	X		X
Human Capital	X	X	X
Natural Capital			
Financial Capital	X		
Culture Capital	X		
Political Capital	X		

Indications of Solidarity

Louisville Rescue Mission (LRM) is building solidarity by collaborating with other Christian organizations to assist men and women with homelessness, poverty and addictions. They work with local Christian churches and groups who share similar goals of helping those who are marginalized and lack adequate income and resources for shelter, food and other needs. Through these partnerships, LRM obtains resources, funding, and other support that enables them to meet the personal, economic and community needs of people.

Indications of Agency

Louisville Rescue Mission (LRM) is building agency by transforming men and women through its life-change programs, connecting them to a local church, and preparing them for employment. They do this by providing gospel-centered teaching, biblically based-care and counseling, case management, life skills training and involvement in a local church. These opportunities provide in-dependability for their clients, provide them a greater sense of discipline and Christian values, and help them transition back into standard living. According to LRM respondent during my interview, “more than twenty-six men and some women have completed LRM Life Change Recovery program in 2016.” The respondent added that completion of the Life Change Recovery program means men and some women exit with employment or another source of consistent income and exit to a permanent residence.

Indications of Human Capital

LRM is using human capital by providing life skills to its clients; teaching them how to overcome challenges, and addictions. For example, during my interview, LRM respondent indicated that they “provides weekly individual and group counseling sessions, daily classes and small groups training on the process of obtaining job interview skills, and resume building, and that they teach their clients how to communicate on jobs and their central goal is to help clients secure an interview, acquire a job and maintain it.”

LRM connects their clients with a local church for an opportunity to fellowship with other Christians toward becoming better citizens. LRM offers financial management training using a national curriculum called faith and finances, which talks about what the bible says about money and finances and how to practically live with those expectations, and to help their clients manage their funds and income. LRM also provides teaching to instill Christian values in men and women to enable them become active citizens, to value Christ, exhibit good character, moral values, and good integrity.

Indications of Financial Capital

LRM relies heavily on external funding to run its programs and to pay staff, bills, and other expenses. Their primary funding comes from donations from churches, conventions, associations, corporate sponsorship through relationships from individual contacts, and from foundations.

Through a national curriculum called Faith and Finances, which emphasizes the biblical view for using finances and how to practically live, LRM offers financial

management training to staff and clients. The goal is to help clients and staff manage their funds and income in ways that are sustainable.

Indications of Social Capital

LRM is using Social capital by bonding with other Christian groups, working collectively, and interacting to accomplish their mission. Through partnerships, LRM depends on others' strengths to secure resources, and builds relationships. They are also incorporate bridging social capital by partnering with volunteers from the community, health organizations, and schools, to help run their programs. These volunteers come with different skills and expertise that enhance LRM's work.

LRM partners with local health organizations to meet the health needs of their clients. LRM sees "trust" as a key element in their work; they build trust by keeping to the agreement with partners and following through with action, communicating effectively, being honest, admitting mistakes, and doing what is right in the sight of God. Through trust, they maintain relations, regularity, get their work done, and obtain support from partners. Through trust, people believe LRM will care for their clients. As LRM sends their clients out for other services, they trust that those organizations will do the work.

Indications of Built Capital

LRM has built eleven apartments which are used for individuals who are homeless and disabled. They provide case management training, counseling, and teach

living skills to help their clients maintain stability in the homes and pay their bills. They partner with other organizations for support to secure adequate housing.

Indications of Political Capital

LRM is using Political capital by partnering with government; they partner with Louisville Metro Community Development Department. This partnership includes an initiative call financial empowerment, where LRM is providing training and case management for workers involved in financial empowerment. The goal is for those workers to become knowledgeable to help clients. LRM also runs a program called Community Table; this program which provides food for its clients is funded by the government, who sends representatives to this program to observe.

Indications of Natural Capital

According to responses from LRM Executive Director during my interview with him, their work is not focused on Natural capital at this time.

Indications of Cultural Capital

LRM is using cultural capital by instilling Christian values and tradition amongst its clients. They do this by engaging clients in prayer, providing biblical teachings, fellowships, and connecting clients with local churches.

Conclusion

In conclusion, Louisville Rescue Mission is incorporating the community development perspectives of solidarity and agency in their work by collaborating with other organizations to address the needs of people, and by building the capacities of people and providing opportunities to become self-sufficient. They use six out of the seven capitals including Human, Financial, Social, Built, Culture, and Political. According to responses from LRM Executive Director during my interview with him, their work is not focused on Natural capital at this time.

Organization Three: Christian Appalachian Project

The mission of the Christian Appalachian Project is building hope, transforming lives, and sharing Christ's love through service in Appalachia. They provide home repair, home construction, and maintain a food pantry, used clothing store, after school programs, in-school programming, counseling, respite, elderly home visitation, early childhood program, and summer camps in Eastern Kentucky. They aim to have fewer substandard homes, reduced isolation among the elderly, nurture children to be more prepared for Kindergarten, reduce food insecurity, and serve the “poorest of the poor” in the Appalachian area.

Findings:

Table Five: Indications of Solidarity, Agency, and the Seven Capitals: Christian Appalachian Project.			
	Indicated by Interview	Indicated by Website	Indicated by Survey
Solidarity	X		
Agency	X	X	X

Table Five, Continued

Built Capital	X	X	X
Social Capital	X		X
Human Capital	X	X	X
Natural Capital	X	X	X
Financial Capital	X		
Culture Capital	X	X	
Political Capital	X		

Indications of solidarity building.

The Christian Appalachian Project (CAP) is building solidarity among young volunteers and other people by organizing them to work for a common purpose—addressing the needs of needy families. They bring together people from the different communities, colleges and high schools, every year to volunteer their services to the work of the CAP. These people help renovate homes, tutor children, visit the elderly, assist on summer camps, and do any other assignment needed by CAP.

Indications of Agency building.

The Christian Appalachian Project is building agency by fostering independence to improve living conditions, strengthening communication patterns, and enhancing the abilities of people to become better problem-solvers. They promote the dignity and self-worth of individuals through self-help, practice, and encourage good stewardship and accountability for all the resources entrusted to them. They provide leadership skills to children through training, retreat, meeting at summer camps, and at their community center throughout the year. They provide training for many youths who then serve as counselors at their camps. They also provide other training programs for youth including

classes in developing interview skills, resume writing, and rope courses—team work and leadership skills.

Indications of Human capital

The Christian Appalachian Project uses Human capital by providing leadership skills to about 1,000 children a year through its training programs retreat, summer camps, and community centers. At the summer camp, some youth serve as counselors, helping to provide guidance and direction to other youth. CAP mentor's youth to achieve their goals and helps prepare them for basic entry level jobs through classes and training such as interview skills, resume writing, team-work and leadership skills.

Counseling Services

CAP Child and Family Development Centers provide center-based and home-based programming for children from birth to school age and they give children the support they need. CAP believes that lessons learned in the early years will be carried by children for the rest of their lives. They believe children who learn to feel positively about themselves and to feel a sense of responsibility for their families and their peers will be more likely to realize their full potential as teenagers and adults.

CAP provides families with life counseling through its Family Life Counseling Program (FLCP). The FLCP offers professionally licensed mental health practitioners with advanced degrees to serve families, individuals, and groups in treating chronic, multi-layered problems by addressing the individual needs of people living in extreme poverty in Appalachia. Services at FLCP are focused on restoring families and caring for

everyone's emotional, psychological, and spiritual well-being. The program does not refuse to see anyone even if they don't have money to pay for services.

Christian Appalachian Project Camps Programs

During the school year, CAP conducts In-school programs, and in the summer, they conduct a "weeklong residential summer camp. The In-School Education Program which consists of eight week-long learning sessions that cover courses on anger management and character building. Every year, CAP offers two summer camp programs, Camp Andrew Jackson and Camp Shawnee. These camps provide a rewarding week of learning and fun to thousands of Appalachian children. The camps serve those who would otherwise not be able to afford to attend a summer camp, and many children look forward to it as their only vacation during the year. The camp provides an opportunity for social growth trust and reciprocity among children.

Parents are Teachers through the Christian Appalachian Project.

CAP's "Parents Are Teachers Program" is a home-based, early intervention program serving infants and children with defined disabilities, developmental delays or who are considered at-risk for delays. The program focuses on providing parents the education needed to actively engage their child in activities to help develop their social, cognitive, sensory, and motor skills.

Indications of Built capital

CAP uses Built capital by creating programs to help with the infrastructure of the community. It has a Housing Program which conducts an intensive volunteer-supported home repair project each spring called WorkFest. This program offers a mission based

alternative to the traditional spring break; college and high school students travel to Eastern Kentucky every year to repair substandard housing and build new homes for families and seniors in need in Appalachia. During these services, college students are more likely to perform major repairs while high school students are placed with elderly participants for smaller repairs and house cleaning. This program is also bridging social capital amongst volunteers, families, and seniors in need.

Indications of Social capital

CAP is bridging social capital by partnering with many organizations including local school systems and higher education. They run a family advocacy program which serves as a referral for clients to other local organizations to help meet clients' needs.

They also partner with many different organizations, independent as well as governmental (local, state, and federal). They strive to avoid duplication of services and are happy to find partners that can provide services they do not have.

Indications of Natural capital

CAP uses natural capital by teaching gardening techniques to help clients with seeds, plants, and fertilizers to help them grow their own food. The goal of this program is to help families become self-sufficient in growing healthy food. They also provide students with food, snacks, and nutrition guidelines during school. CAP has one food pantry where clients can talk to people and look for food that they want. They also address issues of water quality and pollution that are often associated with coal mining.

Indication of Financial capital

The Christian Appalachian Project is funded primarily by small dollar donations from people around the country. Their average donation is less than \$30. They do solicit funds from foundations that share their vision and whose funding needs align with their mission. They collect donated goods from caring partners and corporations in their two warehouses in Kentucky. CAP “Operation Sharing” warehouse receives an average of \$100,000,000 worth of gifts-in-kind which CAP redistributes (for free) to non-profit organizations in all 13 Appalachian states. CAP does not rely on tax revenue. Their spokesperson asserts that they are focused on sustainable, not rapid growth.

CAP does discuss budgeting with participants to help them determine what they need to pay for their housing expenses, such as, basic bills and utilities, but other than that they do not provide any sort of financial education with them. Other indicators include working with government agencies and other grants, funding, and sources of income. In kind donations are also accepted by the Christian Appalachian Project.

Indications of Cultural capital

The Christian Appalachian Project uses Cultural capital to teach the heritage and values of Appalachian to students every year. Through its Work-Fest program, the Project brings hundreds of students (college and high school) to work on peoples’ homes every year. During that week, CAP brings in guest speakers (Appalachian Artists), musicians, and story tellers to teach the students about Appalachian culture, music, food, and stories. The speakers do these by telling stories, performing music, and other various venues for sharing traditions and customs. CAP sees this as part of their mission because

they want the students to develop a better understanding and appreciation of Appalachian cultures. During the Work-Fest, the students also spend time in prayer daily, leading one another in devotional sessions each morning and evening, which fosters a Christian culture, and transforms the lives of the families and individuals served.

Indications of Political capital

There is some indication that CAP uses political capital. For example, CAP partnered with the local school systems some years ago to administer the GED to students. However, this program ended when the government decided to take the lead in administering the test. CAP also received some funding support from government.

Conclusions of Christian Appalachian Project

In conclusion, there is evidence that CAP is incorporating the community development perspectives of solidarity and agency in their work by organizing and working with volunteers to address the needs of people, by building the capacities of children and youth, and by providing opportunities to them to become self-sufficient. CAP uses all Seven capitals including; Human, Social, Natural, Financial, Built, Political, and Cultural capitals. As noted above, much of the work is done by volunteers and by gathering donations from outside organizations.

Organization Four: Kentucky Council of Churches

Kentucky Council of Churches (KCC) has been in existence for more than 30 years and is made of eleven denominations, including the following:

- African Methodist Episcopal Church 13th District, Kentucky Conference, West Kentucky Conference

- African Methodist Episcopal Zion Church, Mid-West Episcopal District
- Christian Church (Disciples of Christ), Kentucky Region and its Western Area Region
- Christian Methodist Episcopal Church, 2nd Episcopal District
- Cooperative Baptist Fellowship of KY
- Episcopal Church, Diocese of Kentucky, Diocese of Lexington
- Evangelical Lutheran Church in America, Indiana/Kentucky Synod
- Presbyterian Church USA, Mid-Kentucky Presbytery
Transylvania Presbytery, Western Kentucky Presbytery
- Roman Catholic Church, Diocese of Covington, Diocese of Lexington
Archdiocese of Louisville, Diocese of Owensboro, Diocese of Owensboro Ecumenical
- United Church of Christ, Indiana/Kentucky Conference, Ohio Conference
- United Methodist Church, Kentucky Annual Conference, Memphis Conference, Red Bird Missionary Conference

KCC is focused on two things: building Christian unity through education, fellowship and worship, and social justice advocacy. They represent denominations before legislators at the state capital and other areas where they engage in social justice advocacy.

Findings:

Table Six: Indications of Solidarity, Agency, and the Seven Capitals: Kentucky Council of Churches.			
	Indicated by Interview	Indicated by Website	Indicated by Survey
Solidarity	X	X	X
Agency	X	X	X
Built Capital	X	X	
Social Capital	X		X
Human Capital	X	X	
Natural Capital	X		

Table Six, Continued

Financial Capital	X		
Culture Capital	X		
Political Capital	X	X	X

Indications of solidarity building

The KCC is building solidarity by bringing congregations together to advocate for and help people in their communities. Their goal is for Christians to engage their communities, work together for the social, economic, political, and spiritual well-being of their communities, cities and state. Their respondent indicated in the survey that they want to “form deep relationships between Christians of various denominations, and engage Christians in civic and political advocacy.” KCC are one of few groups to advocate for the marginalized; they listen to people in the community.

Indications of Agency building

The KCC is building agency because they attempt to unite Christians and to bring change to communities through social justice advocacy. They want systemic change for the better, but do not necessarily provide direct aid. The social structures they want changed are achieved through advocacy with elected leaders at the state level. For example, their respondent indicated in the survey that they “resource and support development efforts of their congregations, they want Christians to engage their communities, work together for the social, economic, political, and spiritual well-being of their communities, cities and state.”

Indications of Human capital

KCC started holding prayer and action events where people would come to the state Capital, have a worship time and education around issues, and invite congregations to engage in certain advocacy work, ask them to contact their legislatures, and write letters. During my interview, their respondent indicated that they “conduct annual assemblies or educational business meetings on the different topics about how to live justly in the world.”

Indications of Social Capital

KCC is building bonding social capital by partnering with local churches and other Christian denominations, and bridging social capital by partnering with other organizations that work on justice issues and grants. KCC works in partnership with different denominations to build the body of Christ. They build network by going out and meeting people, getting to know people, finding out what other peoples’ interests are and where they are aligning with their interests. For example, KCC respondent indicated in the survey that they “partner with other advocacy groups to advance their political and social issues, and they belong to coalitions such as Kentucky for Responsible Lending, Kentucky Together, and Kentucky Smart on Crime.”

Also, during my interview, the respondent indicated that trust is very important to KCC and that “KCC builds trust through personal relationships with their congregations and other partners, and it takes time and intentional efforts to build good relationships.” They also try to build relationships with other religious groups such as Muslims and Jews.

Indications of Natural capital

KCC incorporates Natural capital into their framework by advocating for the creation of natural environment—air, water, landscape, forest. A team called Our Creation Care Team does significant advocacy work with legislatures around creation care—local, farm, environmental justice, efficient and effective environment and energy—and education to congregations on how churches can participate in caring for creations and making a difference. KCC advocates to legislators for urban-rural unity in environmental justice, support for local economies, and the promotion of family farms and sustainable production.

Indications of Financial capital

KCC is funded by donations and grants but do not receive government funding. They also receive dues from the different congregations for their membership in the KCC. Also, KCC through its concern for the poor, widows and the orphans, has advocated to end exploitative lending practices in Kentucky, to stop efforts to expand gambling casinos, to establishing an Earned Income Tax Credit in Kentucky, and to encourage tax reforms that are sustainable and progressive.

Indications of Built capital

KCC has advocated for the need for decent, safe, and affordable housing units for low-income residents, disabled, and others disadvantaged people in Kentucky. They advocated to legislators for the establishment of an Affordable Housing Trust Fund for the needy.

Indications of Cultural capital

The KCC's mission is about encouraging denominations to work together and Christians to consider themselves as one body of Christ, to unite and bring change to communities through social justice advocacy. Their focus is for systemic change for the better; they try to bring a moral voice to social justice advocacy, coming from a theological and biblical perspective, and to create a society to bring honor to God and where all people are treated with justice and respect.

Indications of Political capital

KCC is using Political capital through their work with legislatures and other elected officials to advocate for change and social justice on issues that meet community needs. They talk to people about how their faith directs their work. Through partnerships and coalition, they engage in legislative advocacy at the state capital, attend committee meetings and try to have a voice at the table. They work with other denominations as a community of faith at the local, state, and national levels to promote short and long term solutions to problems of poverty, discrimination and other forms of injustice. They also urge local congregations and church agencies to continue to expand their ministry to the physical, emotional, and spiritual needs of all people, and to give special attention to working with the poor.

Conclusion for Kentucky Council of Churches

In conclusion, the KCC is building solidarity and agency, and they are using all seven capitals including Human, Social, Natural, Financial, Cultural, Built, and Political.

Organization Five: Lexington Rescue Mission

The Lexington Rescue mission is a Lexington-based FBO. They exist to serve and glorify God through Christ-centered ministry that meets the physical, emotional, and spiritual needs of hurting people. For example, they provide transitional living for men, women, and children, provide free community meals, provide employment training and placement, provide re-entry services, help with rent and utility assistance, and offer free medical clinic and case management.

Findings:

Table Seven: Indications of Solidarity, Agency, and the Seven Capitals: Lexington Rescue Mission.			
	Indicated by Interview	Indicated by Website	Indicated by Survey
Solidarity	X		
Agency	X	X	X
Built Capital	X	X	X
Social Capital	X		X
Human Capital	X	X	X
Natural Capital	X		
Financial Capital	X	X	
Culture Capital	X	X	
Political Capital	X	X	

Indications of solidarity building

LRM is building solidarity among volunteers and organizations by organizing and partnering with them to provide shelter for the homeless. They are also building solidarity among the homeless by bringing them together, providing weekly fellowship, biblical teaching and services every week in their chapel.

Indications of Agency building

Lexington Rescue Mission is building agency because it seeks to find people in need so that they can become independent, giving, and Christian believers within the community. LRM looks for and serves clients who are low-income, homeless, and recently incarcerated individuals. They do not necessarily focus on the community but rather help and support individuals who are dependent and move them towards self-sufficiency. For example, their respondent indicated in the survey that “LRM has successfully transitioned men back to independent living, have placed many individuals in employment who have maintained employment beyond 60 days.”

Indications of Built Capital

Lexington Rescue Mission provides transitional living at its Potter's House, for men who are trying to recover. The goal of the Potter's House is to provide a safe place for men who were released from prison or are trying to get off drugs, have achieved at least 30 days of sobriety, have participated in a recovery program and need a safe place where they can practice those principles of living a drug free life, be held accountable and learn how to live a sober, healthy life.

These men are provided case management and pastoral counseling, and are required to participate in the Jobs for Life program, which trains them to find and maintain meaningful employment, and offers other life-skill classes.

LRM is also investing in retaining homes for low-income individuals. For example, their respondent indicated in the survey that they have “helped hundreds of

families with rent or utility assistance, preventing their homelessness, and have provided first month's rent for families, helping them to no longer be homeless.”

Indications of Social Capital

Lexington Rescue Mission uses bridging social capital by working and partnering with many non-profit organizations, the city of Lexington, and other government officials. Their partnerships are often reflected through their grants. They have many meetings with existing and potential allies to build and strengthen relationships.

Indications of Human capital

Lexington Rescue Mission uses Human capital by working one-on-one with people, providing life skills classes, providing budget counseling classes (how to develop budget), offering a class on learning when to make the right move at the right time, setting goals for clients, providing anger management, providing a resource referral and case management services, and many other programs. While trainees are working for Advance Lexington, they receive on-the-job coaching and support from Lexington Rescue Mission staff to ensure they keep their work assignments and earn positive work references.

Indications of Natural capital

Lexington Rescue Mission promotes healthy living by providing vegetable and nutritional food to its clients. They also have a community garden where they grow fresh food with the goal of enhancing people’s wellness and healthy living. At this point, they are not involved in other aspects of natural capital.

Indications of Financial capital

Lexington Rescue Mission (LRM) incorporates Financial capital into their framework by providing training in budget planning to help clients manage their income more effectively, working with other organizations for funding its programs, and pursuing private donors. They also receive grants for their health care program, women's curriculum, and to purchase food. LRM uses grants to run most of its programs. They send out written communications for financial support to individuals and organizations. They prevented 204 families from eviction or utility shut-offs and provided budget counseling on a one-to-one basis.

Indications of Cultural capital

Lexington Rescue Mission works to transform its clients through teaching about the Gospel of Jesus Christ, his message to love one another, and to promote the culture of Christianity. They do that by providing pastoral care, counseling, and a weekly fellowship for people who have no families. They also provide biblical teaching to people to develop their spiritual abilities, and host two chapel services every week for clients. Their focus is to glorify God and honor people who are poor or disadvantaged.

Indications of Political capital

Lexington Rescue Mission uses Political capital by working with the Lexington City Office of Homelessness and Prevention to meet the needs of the city. They collaborate with city officials to provide information and seek government funding.

Conclusions for Lexington Rescue Mission

In conclusion, Lexington Rescue Mission is building solidarity and agency and they meet all seven indicators of Capital Community Framework. These include: Built, Social, Human, Financial, Political Cultural and Natural capitals.

Organization Six: Project One

Project one is a Louisville-based FBO. Project One exists to serve, educate and mentor economically disadvantaged youths through Christian-based education and discipline for successful transitions into post-secondary education and meaningful employment by developing training academies and summer programs to bring about self-sufficiency. They provide summer jobs and after school programs for youth, ages 13-21. They focus on investing in programs to help teenagers and young adults who may not have the resources to find employment. Their goal is to instill Christian values in youth to make them better citizens.

Findings:

Table Eight: Indications of Solidarity, Agency, and the Seven Capitals: Project One.			
	Indicated by Interview	Indicated by Website	Indicated by Survey
Solidarity	X		
Agency	X	X	X
Built Capital			
Social Capital	X		X
Human Capital	X	X	X
Natural Capital			
Financial Capital	X		
Culture Capital			
Political Capital	X	X	

Indications of solidarity building

Project One is building solidarity by building links with other organizations and collaborating with them to help meet the needs of the teenagers and young adults they serve. They are not so focused on everyone's needs, just ones who are in schools and trying to get jobs, who have limited resources, and are just getting out of high school. They are also building solidarity among the students they serve; they bring together these young people who have a common goal, to seek education and training toward post-secondary education and meaningful employment.

Indications of Agency building

Project One is building agency because they see the importance of helping these young people out in getting jobs and starting to make a living. Their belief is that if these young people don't have jobs or even understand what it means to have a job, they will get into trouble and end up in jail or prison. Even though Project One has a specific focus, the results can impact the larger community. Over the past twenty years, Project One, Inc. has been providing youth with the necessary skills to become successful in their transitions into adulthood. Their efforts have yielded over 14,000 youth placed in meaningful career path employment. They have served over 28,000 young people and placed over 19,000 in summer jobs and internships. Many of these students go to college once they finish high school. Project One provides employment for teens, High School Graduations, and Post-Secondary Education for disadvantaged youth.

Indications of Built Capital

Based on my interview with Project One's Chief Executive Officer, the documents received, and information from their website, they are not involved in building and infrastructures, or building and construction trade programs.

Indications of Social Capital

Project One is building bridging social capital by partnering with organizations such as the Louisville Chamber of Commerce, the Jefferson County Public Schools, churches, congressmen, and other leaders in communities that could help the youth. They talk with parents about their children's problems, needs, and dreams. They are also strengthening bonding social capital by helping youth connect with each other for a common purpose. They build partnerships by inviting people, corporate entities, and government to events and banquets. They partner with the chamber of commerce, which sends out a letter asking all the businesses to save one job per year for the children that they serve. They work with the Jefferson County School district to visit and recruit teens into the program. They build partnerships and foster community engagement by inviting people to their events and banquets. They invite corporate entities and government via formal communications, phone, and sending invitations; these organizations send representatives that conduct workshops for the students about how to do various kinds of jobs.

Indications of Human capital

Project One offers numerous programs; their flag-ship program is a summer job program primary for ages 13 to 15, and 16 to 21. The other programs are after school

programs; they have a program that helps teens to prepare for college, called “After School University.” In this program, teens come to Project One after school to get help with their assignments, especially math. Project One aims to provide training for teens that leads to various careers. During my interview, Project One respondent indicated that they “use an applied theory called PIE (performance, image, exposure); they believe if they can get students to perform well, see positive images, and expose them to new ways of life, it will cut down on crime, welfare, and other negatives.” Project One also conducts several weeks of training for the youth on how to keep a job. They invite businesses and corporations to give presentations on how to interview, how to dress for success, how to speak and act, and any other skills needed for the work force. Project One sends staff to workshops to learn skills on how to work with the youth, and do outreach. They invite people from different entities to teach the kids about job expectations. For example, A United Postal Service officer will talk about their job; or an AT&T sales person will come to talk about how to be an AT&T worker. These programs help students learn about healthy work habits.

Indications of Natural capital

According to the interview with Project One’s Chief Executive officer, their work is not focused on natural capital at this time.

Indications of Financial capital

Project One uses financial resources to build the capacities of young students for post-secondary education and meaningful employment. They pay operational cost, staff,

teachers and trainers, counselors, and public relations officers. They are still working on developing more funding from foundations and government.

Indications of Cultural capital

Project One is instilling a culture of Christian-based education and values among youth to prepare them to be better citizens. They do that by providing biblical counseling to teens.

Indications of Political capital

Project One works with the Jefferson County Public School district to visit and recruit teens into their program. They work with the chamber of commerce which sends out a letter asking all the businesses to save one job per year for Project One's students. They work with congressmen, the mayor of Louisville, and the city council, to talk about funding and other opportunities that could enhance their program and change the lives of the youth.

Conclusions for Project One

In conclusion, Project One is building solidarity and agency by working with other organizations to provide education and jobs for youth. They use five out of the seven capitals including Political, Social, Human, Culture, and Financial. They do not use Built, and Natural capitals.

Organization Seven: Red Bird Mission

The Red Bird Mission is a FBO that primarily works in Bell, Clay, and Leslie Counties, Kentucky. Their mission is to empower individuals, help families with their

basic needs, teach them to be self-sufficient and contributing members of their communities, and provide education and training to find employment.

Findings:

Table Nine: Indications of Solidarity, Agency, and the Seven Capitals: Red Bird Mission.			
	Indicated by Interview	Indicated by Website	Indicated by Survey
Solidarity	X		X
Agency	X	X	X
Built Capital	X	X	X
Social Capital	X	X	X
Human Capital	X	X	X
Natural Capital	X	X	
Financial Capital	X		
Culture Capital	X	X	
Political Capital	X		

Indications of Solidarity building

Red Bird Mission is building solidarity by partnering and building links with other faith-based organizations to meet the needs of people in community. They work with churches, health organizations, colleges and universities, and local government. These organizations share a common purpose—reaching out to poor people, families, and low-income communities—that aligns with Red Bird mission. Through partnerships with these organizations, Red Bird secures funding, acquires technical assistance, maximizes services or prevents duplication of services, all of which enhance their work.

Indications of Agency building

Red Bird Mission is building agency by empowering individuals, helping families have their basic needs met, and developing them to be self-sufficient and to be able to

contribute to their communities. They do this by raising the self-esteem of individuals and by helping them become independent. They build capacity through education and training, and making connections for employment. For example, Red Bird Mission respondent indicated in the survey that their work has produced “thousands of high school graduates, provided jobs for the community, and have improved living conditions for area residents.”

Indications of using Built Capital

Red Bird through its “Work Camp” program is improving the living conditions of people in its region. They do that by providing home repair, small room additions, painting, building porches or ramps, and grounds keeping. They also educate their clients on how to maintain their homes. They provide maintenance for their mission’s buildings and grounds.

They built a high school which includes classes, offices, sport centers and music halls which are used to educate hundreds of students every year. They have built roads and created allies that are facilitating smooth activities in the community. They developed a water system to provide clean and safe drinking water for people, and a dental clinic and community hospital for healthcare to thousands of people in the Red Bird region.

Indications of Social Capital

Red Bird Mission is building bridging social capital by partnering and working with other external organizations to meet the needs of the community. During my interview, Red Bird Mission respondent indicated that “some of their partners include

University of Louisville school of dentistry, and University of Tennessee at Knoxville School of Nursing.” The respondent added that these organizations provide professional medical treatment for people in the region. Other organizations include Berea College Appalachian Fund, Grow Appalachia, county Health departments, child advocacy groups, Cumberland Valley Area Agency on Aging, USDA Rural Development, and Frontier Nursing.

Red Bird is also building bonding social capital by partnering with churches and Christian organizations that send volunteer teams to work on homes and other needs for the elderly. According to the survey, some of these organizations include “Centenary United Methodist Church of Lexington, Kentucky, United Methodist Women, United Methodist Committee on Relief, Good Samaritan Foundation, and United Methodist Volunteers in Mission.” During my interview, Red Bird respondent indicated that the good working relationships of Red Bird Mission has encouraged people to take on responsibility which builds trust.”

They also build bonding capital among the people they serve. They have worked with couples who donated money to buy vans for the mission. They have many alumni who are leaders in other places that use their connections to benefit the mission.

Indications of Human capital

Red Bird Mission is integrating Human capital into their framework by providing formal education, leadership training, skills, health and wellness programs, and other resources to empower people in the community to be self-sufficient. They do that through the following programs:

Education

The Red Bird Christian School is serving students in grades PreK-12 and centers on developing the full potential of students in a Christian atmosphere. The school provides quality education to students of the Red Bird area regardless of their ability to pay, and provides enrichment classes in physical education, foreign language, and music. The school has a library that is available to all students and provides extracurricular activities in academics, humanities, and athletics to enhance each student's school experience.

Red Bird also runs a Christian Preschool Educational program which provides Christian education and services for children of ages three and four. In this program, children attend classes two days per week in the Big Creek community (18 miles away), as well as the Queendale site three days per week. The program has a trained teacher and home visitor that lead these sessions.

Dental Clinic

Red Bird runs a Dental Clinic that offers a variety of dental services. The clinic provides complete services for approximately 600 patients each year and is staffed by a resident dentist. The goal of the clinic is to meet the needs for dental care in the Red Bird area.

Community Health Services

Red Bird runs a Community Health program that provides over 3,000 health education and public health direct services to low-income individuals on an annual basis. Some of the programs include school health promotion, child screenings, and wellness

programs for employees. The program also provides over 300 home visits annually through case management of home-bound seniors.

Indications of Natural capital

Red Bird Mission is incorporating natural capital into their framework by keeping a focus on organic gardening to provide fresh food and promote healthy living for the community and to enrich the environment. They are also using Natural capital by providing clean, safe and fresh drinking water to thousands of people in the community. During my interview, Red Bird Mission respondent indicated that “through testing the water systems and administering survey to the community, Red Bird Mission discovered that six-thousand people had inadequate water; minerals and contaminants were in the water they were drinking, and they were getting water out of the streams that were being contaminated either through coal mining or lack of septic treatment from individual homes going in the streams.”

The respondent went on to say that Red Bird believed that contaminated water affects the health and wellbeing of the community, therefore, they built the water project to help provide clean fresh water for families. The respondent further stated that the water is sold at a rate of 25 cents per 5 gallons.

According to the respondent, Red Bird is also working on a project with the United Methodist Committee on Relief (UMCOR), to help clean up the environment. The respondent added that last year, UMCOR funded the repair and replacement for ten septic systems for ten homes. This year, they expect UMCOR to fund the project again and next year, which will total to thirty homes. The respondent said the project is being

done strategically with the United States National Forest Service, and Red Bird is in the Daniel Boone Forest working with another group to clean up areas that will go flowing into the Red Bird River.

Indications of Financial capital

Several years ago, Red Bird provided training for families on how to manage budgets. Red Bird uses financial resources to help build the capacities of children, families and communities. They used funding to pay and train staff, maintain their school buildings and mission. They solicit funding through churches, universities, individuals, foundations, and government.

Indications of Cultural capital

Red Bird Mission uses Cultural capital by embracing the culture that has a strong presence in the region. They have a craft marketing program that highlights and encourages the production of hand-made local crafts that derive from the history of the community. For example, Red Bird Mission respondent indicated during the interview that “basket making, pottery, bow, hand-made jewelry, and hand-made kitchen wooden items are all a part of the whole aspect of mountain heritage.” The respondent added that Red Bird Mission has a local commercial food kitchen and much of the food is traditional cuisine. They have recordings of mountain gospel music that are implemented in a cultural studies program at the high school, and they also implemented a cultural fair program at the school that includes other traditions and customs from places like Africa, Asia, and Latin American.

Red Bird is also transforming the lives of their students by instilling a Christian culture and traditions while in school. They provide opportunities for students to participate in daily devotions, weekly chapel services, Saturday leadership trainings, and two Bible Studies courses during their high school career.

Indications of Political capital

Red Bird has partnered with the local government through grants to implement some services to the community. For example, during my interview, Red Bird respondent indicated that they have “a center where people from the region can prepare to take General Educational Development (GED) exams, they provide services for the elderly, and services for people to complete their tax returns.”

Conclusions for Red Bird Mission

Red Bird Mission is building solidarity by partnering and working with other organizations to meet the needs of people in community. They are building agency by empowering individuals, meeting the basic needs of families, and developing them to be self-sufficient to contribute to their communities. They meet all indications of using the Capital Community Frameworks including, Built, Social, Human, Natural, Financial, Cultural, and Political.

Organization Eight: Catholic Charities of Louisville

Catholic Charities of Louisville, Inc (CCL) is the largest, private human services agency operated by the Archdiocese (Catholic Charities of Louisville, 2012). The Archdiocese of Louisville comprises twenty-four counties in Central Kentucky and serves a population of approximately 1.1 million people. CCL is a member of the

Catholic Charities USA and is part of the Catholic Church in Central Kentucky. Their mission is to provide services for people in need, advocate for justice in social structures, and to call the entire Church and other people of good will to do the same.

CCL has organizations within the organizational umbrella including Human Trafficking, Long-Term Care Ombudsman, Immigration Legal Services, Disaster Response, Common Earth & Common Table, Pregnancy & Adoption Services, Sister Visitor Center, Migration & Refugee Services, and Language Services. I conducted an in-person interview with the Director of Migration & Refugee Services and obtained written responses from the Executive Director for the other organizations. I visited the websites for the other organizations to obtain additional information.

Findings:

Table Ten: Indications of Solidarity, Agency, and the Seven Capitals			
Migration and Refugees Services			
	Indicated by Interview	Indicated by Website	Indicated by Survey
Solidarity	X		X
Agency	X	X	X
Built Capital	X	X	
Social Capital	X	X	X
Human Capital	X	X	X
Natural Capital	X		
Financial Capital	X		
Culture Capital		X	
Political Capital	X	X	X

Table Eleven: Indications of Solidarity, Agency and the Seven Capitals			
Catholic Charities Additional Programs			
	Indicated by Interview	Indicated by Website	Indicated by Survey
Solidarity		X	

Table Eleven, Continued

Agency		X	
Built Capital		X	
Social Capital		X	
Human Capital		X	
Natural Capital		X	
Financial Capital		X	
Culture Capital		X	
Political Capital		X	

Indications of solidarity building

Catholic Charities of Louisville is building solidarity by working collectively with other organizations to address social justice and other issues in the communities. They see solidarity as a pursuit of justice and peace. They believe all are one human family regardless of national, racial, ethnic, economic, and ideological differences. They believe they are their brothers’ and sisters’ keepers wherever they may be. To meet the needs of refugees, migratory people, and anybody who is disadvantaged or needs assistance, the CCL work together with the agency, church, and community resources to help clients resettle, get a new start, or to get back on their feet again. In doing this, CCL is interacting with the community, working collectively on a shared sense of purpose, and building links and relationships with key stakeholders and the community—a significant element of building solidarity.

Indications of Agency building

Catholic Charities of Louisville is building agency by providing support and assistance toward building the capacities of people to be self-sufficient. They provide for their clients’ case management training, supportive services, English language training, employment opportunities and supplemental income that lead to independence, which

expands and diversifies resettlement capacity in the Louisville Metro Area. CCL supports not only the refugees and migratory populations, but anyone in need of assistance by providing and finding places for them to live and work within the community.

Indications of Human capital

Catholic Charities of Louisville is using human capital by working with other organizations to establish programs toward building the capacities of people. Some of their human capital programs include case management training, supportive services, English language training, employment opportunities, and more. They take donations from their membership to put towards these various programs to help meet their needs.

Below is a list of CCL human capital programs:

Migration & Refugee Services (MRS)

This program provides refugees with the support and assistance they need to become self-sufficient. They do that by providing case management training, supportive services, English language training, and employment services. Their role is to involve, organize, and bring together the agency, church, and community resources necessary for successful resettlement. According to the program coordinator, 80% of their employable adults find a full-time job within 90 days of arriving to the United States, and become contributing members to society. They have also seen a large increase in volunteers and in kind donation recruitment and a large increase in monetary donations.

Language Services

This program removes language barriers for limited English proficient clients, expands and diversifies refugee resettlement capacity in the Louisville Metro Area. It

provides training to prospective interpreters in Louisville, and interpretation, translation, and transcription services in more than 70 languages to more than 100 entities in Louisville.

Human Trafficking Program

Human Trafficking is the “recruitment, transportation, transfer, harboring or receipt of persons, by means of the threat or use of force or other forms of coercion, of abduction, of fraud, of deception, of the abuse of power or of a position of vulnerability or of the giving or receiving of payments or benefits to achieve the consent of a person having control over another person, for the purpose of exploitation which includes the prostitution of others or other forms of sexual exploitation, forced labor or services, slavery or practices like slavery, servitude or the removal of organs” (UNODC, 2017).

Through the human trafficking program, CCL is raising awareness of the problem of human trafficking in the Commonwealth of Kentucky, training responders how to identify victims, and to assist survivors in accessing necessary services. The Human Trafficking Program has served more than 350 clients. The services to victims of human trafficking includes child victim’s services, case management, provision of basic needs (food, clothing, etc.), advocacy, interpreter services, immigration legal services, trauma-informed therapy services and support groups, and medical care. The Human Trafficking Program has provided trainings or presentations to more than 25,000 professionals and community members since 2007 and supported creation of five human trafficking task forces throughout Kentucky.

Indications of Social capital

CCL is building bridging social capital by partnering with other organizations to help meet the needs of its clients. They partner with Jefferson County School program, local hospitals and other health organizations in Louisville, the state of Kentucky, foundations and other financial entities in meeting the needs of their clients. Some successful partnership are as follows:

CCL has partnered with the Commonwealth of Kentucky to build upon Kentucky's existing human trafficking legislation that provides for increased protections for trafficking victims, stronger penalties and prison sentences for traffickers, training for law enforcement, and funding to help victims.

CCL has partnered with the Office of Refugee Resettlement in which they received two (2) rounds of funding, during which they served over 200 participants, established refugee agricultural sales channels, developed a strong volunteer base, and implemented ongoing program evaluation and data collection.

Through CCL's Common Earth program, CCL has accomplished several works through partnership with federal contracts. A stipulation from one of those contracts is that fresh, culturally appropriate, ready to eat food is placed in the apartments of newly arrived refugees. The first two weeks after the arrival of a refugee are overwhelming and overfull with various appointments and orientations. During that time refugees, simply do not have time to prepare meals at home. Therefore, the Common Table Program prepares those meals to be delivered to refugee homes as well as to be served at their cafeteria.

Indications of Natural capital

The CCL Common Table and Common Earth Garden programs are dedicated to the empowerment and improved quality of life of refugee families and Louisville communities through agricultural opportunities. The programs bolster mental and physical health, community integration, and access to healthy food and supplemental income.

Common Earth Gardens supports self-reliance by facilitating access to land, culturally-appropriate training, community education, technical assistance, and opportunities for supplemental income in Louisville, KY. It seeks to empower refugee participants to utilize their extensive agricultural skills and experience to reduce food costs, to continue traditions from their homelands that will ease acculturation to the Louisville Metro area and to build entrepreneurial skills and supplement family income by selling produce through local outlets.

The Common Table offers an opportunity for unemployed or underemployed individuals to obtain marketable food service skills, provide an opportunity to West Louisville residents and the clients they serve to have freshly made nutritious meals, help Migration and Refugee Services to be in compliance with the requirements of the Department of State by providing culturally appropriate and ready to eat food to newly arrived refugees, as well as to earn revenue through serving lunches and catering events.

Indications of Financial capital

CCL conducts budget orientation training for their clients; they teach them how to manage funds, how to make budgets, and how to manage their families.

The CCL collects, manages and distributes money collected to support the victims of disasters from the Archdiocese of Louisville Community. Catholic Charities of Louisville works in collaboration with Catholic Charities of Covington and Catholic Charities of Lexington to established a statewide standard in the approach to disasters.

CCL depends on financial resources to meet the needs of the community. They use grants, local and federal and other private funding to operate to implement their programs. They also receive funding from organizations and government such as the United States Department of Homeland Security, the Department of State, and the Wilson-Fish State Funds which is administered through the Kentucky Office of Refugees.

Indications of Cultural capital

The CCL believes that life is sacred and the dignity of the human person is the foundation of a moral society. They believe that every human life is precious from conception to natural death, that people are more important than things, and the measure of an institution is whether it threatens or enhances the life and dignity of the human person. CCL also believes that the human person is not only sacred, but social. They see marriage and family as central social institutions, and how society is organized (economically, politically, and by law) directly affects individuals' capacity to participate. They believe people have a duty to participate in society, seeking the common good for all. They believe human dignity can only be met through the protection of every person's right to life and the things required for human decency. Corresponding to these rights, every person has duties and responsibilities – to one another, our families, and society. A basic moral test of a society is the well-being of its most vulnerable members.

The faith of CCL instructs them to put the needs of the poor and vulnerable first. They see part of their mission as fostering an economy that will serve the underprivileged. Work is more than earning a living; it is participation in God's creation. To protect the dignity of work, the rights of workers – fair wages, organizing and joining unions, private property, and economic initiative – must be respected. The CCL also believes that the subsidiarity empowers the human person by recognizing dignity through autonomy. All forms of society (from the family to the state to the international order) should serve the human individual. Decisions should be made by the smallest, lowest, or least-centralized competent authority.

And finally, the CCL believes in showing respect for the Creator by their stewardship of creation. They are called to protect people and the planet, living their faith in relationship with all of God's creation. Caring for the environment has fundamental moral and ethical dimensions that cannot be ignored. They engage elected leaders in advocating for the care of the environment (Catholic Charities of Louisville, 2012).

Indications of Political capital

The CCL works with lawyers, the office of the mayor of Louisville, congressmen, and other government entities to advocate for refugees. They conduct programs to educate government officials of the importance of refugees. They also work in collaboration with Catholic Charities of Covington and Catholic Charities of Lexington to establish a statewide standard in the approach to disasters.

Indications of Built capital

CCL is using Built capital by creating affordable and safe housing for seniors in the community. This is achieved by remodeling closed Catholic schools or other parish buildings into senior housing. The first project, called Marian Manor, was developed in 2000. Since then, seven additional projects have been developed. A total of 216 units for low-income residents were developed with a total funding of \$27.2 million. \$15.4 million was funded by Housing and Urban Development, and the rest was private funding. In addition to securing 216 units for low-income residents, CCL has secured over one million dollars in development fees. This money has been used to support programs of Catholic Charities such as Sister Visitors and others.

Conclusions of Catholic Charities of Louisville:

In conclusion, CCL is building solidarity and agency in Kentucky by partnering with other organizations to meet the needs of people, and to provide programs and training that lead people to self-sufficiency. They serve people in the community to address their most immediate needs. For example, they work with lawyers, the office of the mayor of Louisville, congressmen, and other government entities to advocate for refugees, and conducts budget orientation training for their clients; they teach them how to manage funds, how to make budgets, and how to manage their families. Regarding the extent of integrating the Community Capitals Framework, the CCL is using all seven capitals to some extent in their work with communities. Human, Social, Natural, Financial, Built, Political, and Cultural capitals are used at varying levels.

Overall Themes

Through this analysis, some themes have emerged to provide insights about FBOs in Kentucky. All eight of the FBOs indicate that they are involved in building solidarity and agency and view themselves as at least nominally involved in systemic change. The community capitals framework was used in this study as a system's based approach. The FBOs in this study emphasize some of the concepts of CCF and de-emphasize others; this action seems to be based on the needs of the communities in which they work. For example, all eight organizations are using concepts of human, financial, social, culture, and political capitals actively, and seven assert they are engaged in built capital. While natural capital was not emphasized by all organizations, five did make use of it including B.U.I.L.D., Christian Appalachian Project, Red Bird Mission, Kentucky Council of Churches, and Catholic Charities of Louisville.

All eight organizations appear to be involved in solidarity building. However, one must ask the question: solidarity for whom? In most cases, they are building solidarity with faith-based communities and individuals to address social issues. For example, B.U.I.L.D. consists of twenty-six number of African-American, White, Protestant and Catholic congregations. Although they address issues associated with mental illness, payday lending, affordable housing and crime, they are not forming or guiding groups who are most affected by those issues or among the marginalized people that they serve. The data suggests they are building agency with those who are economically distressed, youth, immigrants or others through educational, self-help programs and other forms to create independence. For the most part, their actions involve helping people to move away from dependency on the FBOs. However, there is

limited understanding about who wins and who loses with these interventions, there is also limited understanding about the long-term impacts on society including political and economic systems. It is unclear if those being served are creating their own organizations or how they influence their policies.

Seven organizations integrate Built Capital, by providing resources such as housing and home repair, advocating for affordable housing funds, and providing classes in home maintenance. For example, Red Bird Mission is providing home repair, small room additions, painting, building porches or ramps, and grounds keeping. They have built a high school which includes classes, offices, sport centers and music halls that is used to educate hundreds of students every year. They also provide maintenance for their mission's buildings and grounds. Catholic Charities has developed a total of 216 housing units for low-income residents with a total funding of \$27.2 million. \$15.4 million was funded by Housing and Urban Development, and the rest was private funding. They remodel closed Catholic schools or other parish buildings into senior housing. Lexington Rescue Mission is providing transitional living at its Potter's House, for men who are trying to recover. The Potter's House provides a safe place for men who were released from prison or are trying to get off drugs, have achieved at least 30 days of sobriety, have participated in a recovery program and need a safe place where they can practice those principles of living a drug free life, be held accountable and learn how to live a sober, healthy life.

All eight organizations integrate Political capital to empower and build the capacity of people in communities. Some are involved in social change in communities by influencing people to become more engaged citizens. Some are empowering people

through systems change and social justice. For example, B.U.I.L.D. and the Kentucky Council of Churches are the most ardent advocates for government involvement in social justice issues. They tend to challenge government through direct action for systems change. Some FBOs work with elected leaders and government entities to find funding and assistance to help the social and economic needs within a community. They are less adversarial and more cooperative. For example, Project One works with the Louisville Jefferson County Public School to recruit students for its programs, and with the Louisville Chamber of Commerce to provide job opportunities for students. Catholic Charities works with the state of Kentucky to build upon the Kentucky's existing human trafficking legislation to provide increase protection for trafficking victims. They work with lawyers, the office of the mayor of Louisville, congressmen, and other government entities to advocate for refugees. They also conduct programs to educate government officials of the importance of refugees.

All eight organizations integrate Human Capital; they use human capital to build the capacities of their clients to be independent. They do this through different types of training workshops and classes such as gospel-centered teaching, biblically based-care and counseling, case management, life skills training, leadership classes, financial management classes and formal education. For example, Christian Appalachian Project uses Human capital to provide leadership skills to children through its training programs retreat and at its summer camps and community centers throughout the year. They mentor youth to achieve their goals, and help prepare them for basic entry level jobs through classes and training such as interview skills, resume writing, team-work and leadership skills. Through workshops, B.U.I.L.D trains and builds the capacities of its leaders and

teams about how to negotiate, engage in a conversation and dialogue, fundraise, and listen. Red Bird Mission provides formal education, leadership training, skills, health and wellness programs, to empower people in the community to be self-sufficient. Catholic Charities of Louisville is building the capacities of people through case management training, supportive services, English language training, and employment opportunities.

All eight organizations strengthen Social capital—both bonding and bridging—to build relationship and partner with other organizations to help accomplish their goals. They use bonding social capital to work within their organization and other close ties, and bridging social capital to connect and partner with other organizations. For example, Louisville Rescue Mission uses bonding social capital to connect and interact with other Christian groups to accomplish their mission, and uses bridging social capital to partner with volunteers from the community, health organizations, and schools, to help run their programs. Kentucky Council of Churches is using bonding social capital to partner with local churches and other Christian denominations, and bridging social capital to partner with other organizations that work on justice issues and grant funders.

Five organizations incorporate Natural capital into their framework. For the most part, they focus on food sustainability, particularly gardening as a form of capacity building, and advocacy for the environment. They use the environment to grow food, get their water, improve their quality of life, and look for resources to help meet their needs. For example, Kentucky Council of Churches incorporates Natural capital into their framework by advocating for the creation of natural environment—air, water, landscape and forests. They advocate with legislators for urban-rural unity in environmental justice, support for local economies, and the promotion of family farms and sustainable

production. Lexington Rescue Mission promotes healthy living by providing vegetable and nutritional food to its clients. They also have a community garden where they grow fresh food with the goal of enhancing people's wellness and healthy living. Red Bird Mission focuses on organic gardening to provide fresh food and promote healthy living for the Red Bird community and to enrich the environment. They provide clean, safe and fresh drinking water to thousands of people in the community.

All eight organizations invest in strengthening the Financial capital assets of community members. They do that by incorporating financial literacy, entrepreneurship and interviewing for jobs into their capacity building work. For example, Red Bird provides training for families on how to manage budgets. Catholic Charities of Louisville conducts budget orientation training to its clients, teach them how to manage funds and make budget. Catholic Charities of Louisville also collects, manages and distributes money collected to support the victims of disasters from the Archdiocese of Louisville Community. Lexington Rescue Mission provides training in budget planning to help its clients manage their income well, works with other organizations for funding its programs, and pursues private donors.

All eight organizations integrate Cultural capital into their community development approaches. They instill Christian values and tradition amongst their clients by engaging them in prayer, providing biblical teachings, fellowships, and connecting clients with local churches. Some teach the heritage and values of their local culture. For example, Christian Appalachian Project brings in guest speakers (Appalachian Artists), musicians, and story tellers to teach Appalachian culture, music, food, and stories to hundreds of students volunteers every year. Kentucky Council of Churches encourages

denominations to work together to consider themselves as one body of Christ, to unite bring change to communities through social justice advocacy, and to create a society to bring honor to God and where all people are treated with justice and respect. Red Bird Mission has a craft marketing program that highlights and encourages the production of hand-made local crafts that derive from the history of the community such as basket making, poetry, bow, hand-made jewelry, and hand-made kitchen wooden items, which are all part of the mountain heritage. They also have recordings of mountain gospel music that is implemented in a cultural studies program at the high school. Lastly, they are transforming the lives of their students by instilling a Christian culture and traditions such as daily devotions, weekly chapel services, Saturday leadership trainings, and two Bible Studies courses during their high school career.

Chapter Five

Conclusions

Flora, Flora, and Fey (2004), argue that the CCF provides a means for investigating how communities work, and provides a useful framework for recognizing the different types of resources and activities that make up a local economy. They assert that the CCF is a framework in which one capital supports the other, and that all seven capitals must be used for a community or organization to be most successful in supporting a healthy, sustainable, and economic environment. Throughout the course of conversation and the interviews, FBOs leadership of all eight organizations indicated that they did not have knowledge of the CCF.

While each of the seven capitals of the CCF exist in every community where FBOs are functioning, the FBOs do not appear to be leveraging these capitals because they do not have a full and complete understanding of the holistic approach of the CCF. Hence, they are not purposefully doing work to strengthen other aspects of communities, nor are they working in a comprehensive way to bring about improvement in all the capital areas

While the FBOs in this study do not have explicit knowledge of the of the CCF model, they are using the community development perspective of solidarity, agency, and self-determination and participation as defined by Bhattacharyya (2004). They tend to build solidarity by creating links with a variety of organizations and bringing together people to work collectively to address community needs. For example, B.U.I.L.D. is building solidarity among African American dominated churches and White dominated

churches by organizing them to advocate for systems change that meet the needs of those affected in the community., while the Christian Appalachian Project (CAP) is building solidarity among young volunteers and others by organizing them to provide their services to CAP's work. Louisville Rescue Mission is encouraging solidarity among other Christian organizations to assist men and women with homelessness, poverty and addictions, while Kentucky Council of Churches is building solidarity by bringing congregations together to advocate for and help people in their communities.

FBOs are building agency; some provide programs that empower people through formal education while others provide technical training, financial literacy programs, case management classes and what it takes to make those people self-sufficient. They do that by providing formal education, training programs to develop skills, leadership development, and capacity building. For example, Lexington Rescue Mission is working one-on-one with people, providing classes in life skills, budget counseling, setting goals, anger management, case management, and resource referral toward making them independent, while Project One is providing training for teens that leads to various careers. Red Bird Mission is empowering individuals by building their capacities through education, training, and connection to jobs for employments so they can be self-sufficient and contribute to their communities.

Evaluation of FBOs Use of Capitals

In this section, I evaluate and assess FBOs use of the CCF. Based on my evaluation, I argue that FBOs are doing work that strengthens each of the capitals and are meeting the needs of communities, although they are not using the CCF as a framework. I

recommend that FBOs incorporate the CCF as a framework in their planning and development of communities to foster sustainable development.

Based on my assessment and evaluation, FBOs are doing work that strengthens built capital in communities. They are helping the marginalized through the community development principles of solidarity and agency by building relationships with them, learning about their problems and working with them toward finding solutions and advocating for systems change. They view their clients as partners and strive to do community development that is of the people and the community. For example, when B.U.I.L.D and Kentucky Council of Churches learn about the housing needs of low-residents in the community, they work with them to find some solutions including advocating for affordable housing funds, questioning the *status quo* and challenging the appropriate authorities to change systems that affect these people. However, to see even greater success, FBOs should consider implementing the CCF model in their planning which I believe will help them toward creating innovative ways for addressing the built capital needs in communities.

FBOs are doing work that addresses and strengthens political capital in communities. Their work has led to many great changes in the lives of low-income residents who have been affected by ineffective policies. They use political capital to empower low-income residents and the marginalized through systems change and social justice. They question the *status quo* and government policies and work to influence change to get results as quickly as possible. For example, B.U.I.L.D. hosts an annual event where they invite government and other elected leaders to listen to the pleas of the people and are asked by the assembly to affect the change. These efforts by FBOs are

providing autonomy for the disadvantaged, and opportunities that lead them from dependency to independence. However, I recommend that FBOs integrate the CCF in their action framework to enable them think critically and develop new ideas toward meeting more political capital needs in the community.

FBOs are doing work that meets the human capital needs of communities. Every year, each of these FBOs provide programs that help thousands of people acquire formal education, leadership development, technical skills, and affordable healthcare, which helps them become self-sufficient and productive citizens. For example, Red Bird Mission provides formal education, leadership training, job skills, health and wellness programs, to empower people in the community to be self-sufficient, while Catholic Charities of Louisville is building the capacity of people through case management training, supportive services, English language training, and employment opportunities. These programs empower and build the capacity of people to be independent and productive citizens for their communities and families. However, I recommend that FBOs begin using the CCF to think critically in examining the human capital /work force need of the communities in which they work to enable them design a stronger human capital plan that will foster sustainable development in these communities.

FBOs are doing work that meets the financial capital needs of communities. Some provide training programs and counseling services that help hundreds of family's secure bank accounts, create budgets, and manage resources toward maintaining their homes and taking care of their daily expenses. This is beneficial because it provides families the basic financial education they need to manage their funds appropriately. However, FBOs need to clearly define how they are helping their clients produce other investments

through this capital, such as; building equity, saving money for retirement, and other kinds of investments.

FBOs are doing work that integrates cultural capital. They are transforming and helping many of their clients become better citizens through their unique biblical teachings, fellowship, worship, and prayer of Christian beliefs and way of life. These programs are beneficial because they instill Christian values and morals that can benefit those being served. Based on my visits with the FBOs and examining their websites for this study, it is clear that they believe they All are their brother's keepers, and they should love and care for one another. However, I recommend FBOs begin searching for ways to connect to the existing culture that is already present in the communities. Many of the communities served by the FBOs have a rich cultural heritage with many traditions and artistic talent. It seems that the FBOs can tap deeper into these traditions to create a climate for greater respect, trust and to instill the social justice and 'love' values associated with Christian beliefs.

FBOs are doing work that strengthens social capital. They are building relationships with the community, getting to know people, their problems, and finding possible solutions. Through building relationships and partnering with organizations within and outside their network, FBOs are working together to address community problems such as human trafficking, advocating for affordable healthcare, housing, and education and training programs. For example, Kentucky Council of Churches is using bonding social capital to partner with local churches and other Christian denominations, and bridging social capital to partner with other organizations and political leaders and legislators that work on justice issues and searching for grants and funding for the work.

The interviews and website reviews indicate that FBOs need to work further on improving the building of solidarity by being more explicit about their goals and values. by addressing the questions: solidarity for whom? Solidarity with whom?

FBOs are doing work that addresses natural capital to some extent; much of their work is centered around gardening, safe and clean drinking water, and advocating for the environment. These programs are beneficial to the community because they enable people to grow their own food, and allow better use of the natural resources for productivity. However, FBOs need to include more aspect of natural capital in their work. For example, the growing aspects of eco-spirituality (Francis, 2015; Van Schalkwyk, 2011) do not seem to be integral to their work. They do not touch on pollution, global warming, and non-sustainable development approaches that deplete natural resources. It can be argued that these other aspects of natural capital are important for FBOs to include in their work because these are the issues that affect low-income communities the most.

FBO's in this study have been in existence for many years and have established themselves in different communities across Kentucky. This can be an effective resource for leaders or others interested in being involved in community development. While FBO's may not have all the components of systemic community development, such as the CCF, they can offer many of the capital frameworks of community development, thereby making systemic change more fruitful.

Recommendations

My chief recommendation is for FBO's to seek a full and complete understanding of community development theories and concepts, and should use the CCF as a framework for a much broader impact. Currently, FBO's are not even aware of some of

the fundamental approaches of community development, as well as its core values. It is imperative that they do so because it will enhance their work in communities and foster sustainable development I recommend that Kentucky FBOs consider using the CCF as a framework in their planning and development of communities, and should integrate the use of the CCF in their annual reports and look at the strengths and weaknesses of using it.

I recommend they explain to their board of directors the importance of the CCF as a useful framework that might help them identify the diverse resources and activities that make up a successful local economy. They should explain the importance of each capital of the CCF, and how it might enhance their work. For example, they could explain to their board that natural capital is a way for them to care for the creation and environment of communities, built capital is a way for them to develop the physical structures that support community activities, and cultural capital is a way for them to value and support the local community heritage—music, dances, food, among others.

FBOs should see the CCF as system approach to development. They should view it as a holistic way of approaching community development. For example, BUILD and Kentucky Council of Churches are both advocating for a system level change in Lexington and Kentucky. This is an evident of system level approach, therefore, it is important.

A final, minor recommendation, given the scope of this study, is that local and state governments in Kentucky should consider the work of FBOs. My research shows that FBOs do a lot of work in communities that help low-income residents and the disadvantaged. Local and state governments are interested in helping communities

develop so that they are thriving and progressing for the general welfare of the people. By working together with FBOs, there can be much more progress made in helping communities improve and develop.

Limitations of the CCF and Solidarity and Agency

This study has several limitations. First, it was conducted on eight FBOs in Kentucky. Consequently, it is not possible to make broad claims about the application of the capitals framework for other FBOs.

Another limitation is that this study only focused on how the concepts of solidarity, agency and the CCF approaches that are being employed by the FBOs, as perceived by key administrators. It did not include interviews with FBO operational personnel or the recipients of the services. Hence, the findings may be biased because others who have connections with the FBOs might have different perspectives.

The study did not examine how the capitals support and complement each other. Nor did the study explore how the capitals were leveraged to generate other kinds of capital. For example, bonding and bridging social capital can be used to increase political influence through trust and reciprocity. Cultural capital, such as art, music or religious symbolism, can be used to build community support that augment other forms of capital.

This study focused on the capitals within the FBOs but it did not look at the capitals from the clients and communities they serve. In some ways, this reflects a traditional charity model in which the clients are viewed as “low-income residents” and

“marginalized” and ignoring their capital assets and how the FBOs could work with clients to build on those capitals.

While this study was approved by the thesis committee, it could have been more comprehensive. Particularly, it should have dug deeper into the issues of solidarity building and capacity. It is unclear if solidarity is being built among those who are being served by the FBOs. Are they leading to new associations and coalitions among those who are economically distressed or dealing with issues of homelessness or mental illness? If agency or capacity building is taken seriously, one might expect that the FBOs would have an exit plan as their clients became less vulnerable and more independent. While the FBOs exhibit compassion and are sincere in their work, more probing questions could be added. For example, this study did not explore the expectations of FBO donors when dealing with financial capital. Questions about social capital could have probed deeper about relationships with other organizations and partners. Relatively few distinctions were made between bonding and bridging social capital. Each of the organizations is rooted in a spiritual quest. Questions about spirituality were framed within the context of culture. The study could have also examined how the capitals support and build on each other or if one of the capitals diminishes the others.

Surprisingly, FBOs do not seem to be addressing the most serious issues associated with natural capital, such as pollution, environmental degradation, and sustainability. As noted earlier, eco-spirituality is becoming more visible in Christian circles. The recent papal encyclical, *Laudato Si* (Francis, 2015), is one of the most noted examples of integrating natural capital with financial and spiritual capital. Are coal mining advocates so powerful in the region that the Kentucky FBOs cannot raise

questions about their impact? Are FBO funders reluctant for the FBOs to challenge elected or business leaders?

For further study, it is recommended to focus on the impact that FBOs have on communities and individual needs. Some questions to consider may include: what are the results of the efforts of FBO's, how do they measure their success of meeting the needs of the people they serve?

I would also want to know more about how FBO's secure funding, create budgets, make decisions on how the money is spent and where. Finally, I would like to know how to apply the CCF toward communities in Liberia. There is evidence that FBOs in Africa are involved in about 50% of development efforts including education, economic development, health, finance and other issues (Clarke, Jennings & Shaw, 2007). How can the government in Liberia use the CCF and FBO's for community development?

Additional Capitals to Pursue for Further Research

Some of the community development literature suggests there are two additional capitals that could be identified as *spiritual* and *emancipatory* capitals. There were hints of these capitals which were conveyed in some of the interviews. However, I did not pursue them further because the focus of this study was on the seven capitals in the community capitals framework.

Spiritual capital "is a concept that involves the quantification of the value to individuals, groups and society of spiritual inspiration and practice" (Spiritual Capital Foundation, n.d. para.2). The spiritual capital is one that inspires a grander meaning, purpose and completeness in an individual and in the broader community. While it is

often rooted in great wisdom and faith traditions, is not confined to hierarchical religions or “new age” beliefs (Zohar & Marshall, 2004).

Some of the FBO spokespersons for this study indicated that these organizations exist because of their charge to search for and respond to the disadvantaged and underprivileged. Some might argue that it could be included within the context of human capital or as part of the collective culture of community. However, the term spiritual capital is much broader and it is achieved through a commitment to ethics, diversity, social responsibility and the environment (Spiritual Capital Foundation, n.d., para.1).

Spiritual capital may be somewhat distinct from cultural capital. It is an emerging term within recent community development literature and could be part of systems thinking.

Hustedde (1998) contends there is spiritual dimension of community development that he refers to as “soul.” It includes asking provocative questions that awaken something deep within community. It is about appreciating beauty and mystery, silence and just ‘being there’ in solidarity with others. Westoby (2016) argues that ‘soul-force’ exists within the context of inequalities and ecological damage. He tends to view soul as bringing depth into community development practice that involves creating imaginative spaces for dreaming and unlocking the poetic and mindfulness of one’s self, the other and the planet. One does not necessarily need to belong to a faith-based group to incorporate spiritual capital into public life. The efforts of the American civil rights movement involved people of various beliefs and persuasions. However, the spiritual capital values of love, social justice, human dignity, non-violence and fairness associated with faith and wisdom traditions entered into the public square

and influenced the other capitals. Similarly, one might question whether spiritual capital needs to be an explicit part of the CCF model, especially for the FBOs. It cannot be ignored because of its potent impact on the other capitals. It could be argued that it is part of the human condition and community life in an adaptive complex system.

Two of the FBOs appear to apply another kind of capital that isn't included in the community capitals framework. B.U.I.L.D. and the Kentucky Council of Churches raise questions about government policy and often challenge governmental leaders. This capital could be identified as *emancipatory* capital, a capital which seeks to set itself free from legal, political, or social restrictions. The writings of Paulo Freire (2000) and Arturo Escobar(2011) provide insights about such a capital.

Freire challenged the 'oppressed' to question the *status quo*. He encouraged people to develop a critical consciousness about unjust systems and to build new approaches including cooperatives or to seek new political and economic arrangements. It involves problem-solving and dialogue among equals. Liberation Theology in Latin America can be viewed as another expression of Freire. Catholics and Protestants approaches to this form of theology involves a recognition of the humanity of Jesus Christ and the divinity of every human being. In the past, Christianity has often served the interests of the elites but liberation theology grounds itself in the "gospel of the poor.' On a practical level, small groups in rural and city slums formed Christian Basic Communities, to study and to act on their situations. They formed peasant associations, unions and cooperatives and created educational workshops and radio schools to explore and act on their needs. Feminist theologians and church leaders have expanded on liberation theology to ask about the absence of women leaders in peasant and union

groups and have attempted to address issues about women's social status, poverty, sexuality and reproductive rights. They draw energy and insights from the biblical stories about powerful women such as Esther and Judith in the Old Testament and Mary in the New Testament (Eade, 1997).

Arturo Escobar, a development anthropologist, alludes to *emancipatory capital* in his seminal work (2011). He suggests that there isn't neutral development and that many development organizations do not listen to the people they serve nor do they move them towards full independence. He asserts that many development organizations don't recognize the power and resources within communities to address their own problems. At the same time, he recognizes that excessive localism is not the only answer to globalization and argues against romanticizing of the poor.

Freire could be viewed as contemporary spokesperson for the notion of *emancipatory capital*. It can also be defined as questioning the *status quo* and elitist systems. It is not rooted in hasty condemnations of systems but involves research to get to the heart of what is unjust and then looking at alternatives. It is about mobilizing people to act. It could be identified as part of political capital but the questioning of the *status quo* makes it distinct from conventional political capital. *Emancipatory capital* also has a creative element to it. Many of the FBOs in this study adapted entrepreneurial strategies in their inception to address social and economic issues. They formed alliances with interfaith groups (B.U.I.L.D., Christian Appalachian Project) and moved beyond conventional charity models to address problems that business and government were not facing. For example, Red Bird Mission partners with University of Louisville school of dentistry and University of Tennessee at Knoxville School of Nursing to

advance professional medical treatment for people in the region. Red Bird also partners with other organizations including Berea College Appalachian Fund, Grow Appalachia, county Health departments, child advocacy groups, Cumberland Valley Area Agency on Aging, USDA Rural Development, and Frontier Nursing to address community issues with fresh and creative thinking and behavior. It can be argued that *emancipatory* capital has an entrepreneurial element that can liberate communities from the oppression of elitism, and rigid and dogmatic social conventions. Its absence or presence can have a powerful impact on the other capitals.

In conclusion, these two additional capitals mentioned above are not part of the original seven capitals identified in the CCF; however, they do add something new and important— they can make up for some of the deficiencies that the seven capitals may not address— that benefit the community in new and meaningful ways.

Final Impact

The Community Capital Framework (CCF), which is used to examine and categorize resources in a community, is a system thinking tool that offers a perspective from which community developers can assess community assets and opportunities.

((Emery & Flora, 2006). I argue that FBOs be considered as a partner with others who are working in the non-profit, government and business sectors.. Many of these FBOs in this study have been established within communities for several years and thus, could be of great value to community development leaders and those interested in improving their communities.

One of the main purposes of FBOs is that their missions are grounded in the belief that they have a religious obligation to help the poor and disadvantaged. Many are noted for

providing food, clothing, and shelter to the poor, marginalized and disadvantaged (West, Kraeger, & Dahlstrom, 2015). To that extent, FBO's are poised to respond quickly to emergencies and disasters. The longer-term needs are not necessarily part of their key strengths as noted in DeFillips & Saegert (2012). From this study, it is clear to me that no two FBO's are alike and each have their strengths and weaknesses. However, it is essential that FBO community development leaders have a strong grasp about the theories in the study to be more effective.

Summary

There is evidence that FBOs are using the community development perspective of solidarity, agency, and self-determination and participation as defined by Bhattacharyya (2004). They tend to build solidarity by building links with a variety of organizations and bringing together people to work collectively to address community needs. They build agency by empowering people through education and other forms of training, and providing what it takes to make those people self-sufficient. They do that by providing formal education, training programs to develop skills, leadership development, and capacity building.

FBOs are not aware of the CCF and are not using it as a model in their planning and action framework. Also, each of the seven capitals of the CCF exist in every community where FBOs are functioning but FBOs do not appear to be leveraging these capitals because they do not have a full and complete understanding of its holistic approach. FBOs are not purposefully doing work to strengthen other aspects of communities, nor are they working in a comprehensive way to bring about improvement in all the capital areas.

However, FBOs are doing work that strengthens each of the capitals and are meeting the needs of communities. They are emphasizing some of the concepts of the CCF and de-emphasize others; this action seems to be based on the needs of the communities in which they work. For example, all eight organizations are using concepts of human, financial, social, culture, and political capitals actively, and seven assert they are engaged in built capital. While natural capital was not emphasized by all organizations, five did make use of it. Also, FBOs are doing a lot of work in communities that help low-income residents and the disadvantaged, with some support from government and other entities, there can be much more progress made in helping communities improve and develop through the work of FBOs.

It is imperative that FBOs use the CCF as a framework for a much broader impact and should view it as a systems or holistic approach to development . From my perspective, they should introduce the strengths and limitations of the CCF framework to their boards of directors and incorporate it into annual reports and planning to help identify the diverse resources and activities that make up a successful local economy and community.

APPENDIX A

INVITATION TO TAKE PART IN AN INTERVIEW.

THE ROLE OF THE COMMUNITY CAPITAL FRAMEWORK AND CHRISTIAN FAITH-BASED COMMUNITY DEVELOPMENT ORGANIZATIONS IN KENTUCKY.

To: Faith-based Organization Director.

Dear Sir/Madam:

My name is Samson Tarpeh, I am a Master's degree student in the department of Community and Leadership Development at University of Kentucky. I am conducting a research study to investigate the work of Christian faith-based organizations doing community development work in Kentucky. The title of my study is: "THE ROLE OF THE COMMUNITY CAPITAL FRAMEWORK AND CHRISTIAN FAITH-BASED COMMUNITY DEVELOPMENT ORGANIZATIONS IN KENTUCKY." This study aims to investigate the work of Christian faith-based organizations (FBO) doing community development work in Kentucky and to learn about how they might be using community development concepts and system approaches as articulated in the Community Capitals Framework (CCF) and to critically examine those findings.

The CCF is comprised of seven capitals including Natural, Cultural, Human, Social, Political, Financial, and Built. Emery and Flora (2006) assert that the "CCF offers a way to analyze community and economic development efforts from a systems perspective by identifying the assets in each capital (stock), the types of capital investment (flow), the interaction among the capitals, and the resulting impacts across capitals" (p.20).

This study will explore and test how faith-based organizations are deliberately incorporating a systems approach through the application of the seven capitals in their planning; how they are emphasizing or de-emphasizing certain kinds of capital; and, how a particular capital might be influencing people and communities. While many FBO's are using some community development approaches in Kentucky, there is limited understanding about how they may or may not be using systems theory as manifested in the community capitals context.

This study contains a critical analysis that might be helpful for government and private sector policy development. It provides insights about the applicability and limitations of the seven capitals in doing faith-based community development. I hope to use the knowledge gained from this study to further explore faith-based community development in my home country, Liberia. You are being invited to take part in this interview because your organization is involved with community development in Kentucky.

Although you will not get personal benefit for taking part in this research study, your responses may help us understand more about how faith-based organizations are affecting communities in Kentucky, what approaches they are using, and how we can interpret their work using the CCF.

You will be asked to talk about the community development work your organization is doing in Kentucky, and how your organization is making an impact on the lives of people and communities. All your responses will be kept confidential. This means that your responses will only be shared with research team members and we will ensure that any information we include in our report does not identify you as the respondent. You have the right to end the interview at any time, and you are free to skip any questions or discontinue at any time.

If you have questions about the study, please feel free to ask; my contact information is given below. If you have complaints, suggestions, or questions about your rights as a research volunteer, contact the staff in the University of Kentucky Office of Research Integrity at 859-257-9428 or toll-free at 1-866-400-9428.

Thank you in advance for your assistance with this important project. We will be most grateful if you can respond to this email in one week from today.

Sincerely,

Samson Tarpeh

Department of Community and Leadership Development, University of Kentucky

PHONE: 859-489-6701

E-MAIL: Samson.tarpeh@uky.edu

APPENDIX B

INVITATION TO TAKE PART IN A SURVEY.

THE ROLE OF THE COMMUNITY CAPITAL FRAMEWORK AND CHRISTIAN FAITH-BASED COMMUNITY DEVELOPMENT ORGANIZATIONS IN KENTUCKY.

You are being invited to take part in a survey about a project titled: **“THE ROLE OF THE COMMUNITY CAPITAL FRAMEWORK AND CHRISTIAN FAITH-BASED COMMUNITY DEVELOPMENT ORGANIZATIONS IN KENTUCKY.”**

This study aims to investigate the work of Christian faith-based organizations (FBO) doing community development work in Kentucky and to learn about how they might be using community development concepts and system approaches as articulated in the Community Capitals Framework (CCF) and to critically examine those findings.

The CCF is comprised of seven capitals including Natural, Cultural, Human, Social, Political, Financial, and Built. Emery and Flora (2006) assert that the “CCF offers a way to analyze community and economic development efforts from a systems perspective by identifying the assets in each capital (stock), the types of capital investment (flow), the interaction among the capitals, and the resulting impacts across capitals” (p.20).

This study will explore and test how faith-based organizations are deliberately incorporating a systems approach through the application of the seven capitals in their planning; how they are emphasizing or de-emphasizing certain kinds of capital; and, how a particular capital might be influencing people and communities. While many FBO’s are using some community development approaches in Kentucky, there is limited understanding about how they may or may not be using systems theory as manifested in the community capitals context.

This study contains a critical analysis that might be helpful for government and private sector policy development. It provides insights about the applicability and limitations of the seven capitals in doing faith-based community development. I hope to use the knowledge gained from this study to further explore faith-based community development in my home country, Liberia. You are being invited to take part in this survey because your organization is involved with community development in Kentucky.

Although you will not get personal benefit from taking part in this research study, your responses may help us understand more about how faith-based organizations are affecting communities in Kentucky, what approaches they are using, and how we can interpret their work using the CCF.

We hope to receive completed questionnaires from about twelve Kentucky faith-based organizations, so your answers are important to us. Of course, you have a choice about whether to complete the survey/questionnaire, but if you do participate, you are free to skip any questions or discontinue at any time.

The survey/questionnaire will take about 10 to 15 minutes to complete. To complete the survey, please click the link below:

https://qtrial2015az1.az1.qualtrics.com/SE/?SID=SV_5j59ISvv1CsGMm1

There are no known risks to participating in this study. Your response to the survey will be kept confidential to the extent allowed by law. When we write about the study you will not be identified.

Please be aware, while we make every effort to safeguard your data once received from the online survey/data gathering company, given the nature of online surveys, as with anything involving the Internet, we can never guarantee the confidentiality of the data while still on the survey/data gathering company's servers, or while en route to either them or us. It is also possible the raw data collected for research purposes may be used for marketing or reporting purposes by the survey/data gathering company after the research is concluded, depending on the company's Terms of Service and Privacy policies.

If you have questions about the study, please feel free to ask; my contact information is given below. If you have complaints, suggestions, or questions about your rights as a research volunteer, contact the staff in the University of Kentucky Office of Research Integrity at 859-257-9428 or toll-free at 1-866-400-9428.

Thank you in advance for your assistance with this important project. We will be most grateful if you can complete the survey and send us your feedback within two weeks from today.

Sincerely,

Samson Tarpeh

Department of Community and Leadership Development, University of Kentucky

PHONE: 859-489-6701

E-MAIL: Samson.tarpeh@uky.edu

Appendix C

CONSENT TO PARTICIPATE IN RESEARCH STUDY.

THE ROLE OF THE COMMUNITY CAPITAL FRAMEWORK AND CHRISTIAN FAITH-BASED COMMUNITY DEVELOPMENT ORGANIZATIONS IN KENTUCKY.

WHY ARE YOU BEING INVITED TO TAKE PART IN THIS RESEARCH?

You are being invited to take part in a research study about the Community Capital Framework (CCF). You are being invited to take part in this research study because your organization is involved with community development work in Kentucky. If you volunteer to take part in this study, you will be one of about twenty people in the state of Kentucky to do so and your participation will be helpful in the analysis of information as a learning experience for a college course at the University of Kentucky.

WHO IS DOING THE STUDY?

The person in charge of this study is Samson Tarpeh, a graduate student of University of Kentucky Department of Community and Leadership Development. He is being guided in this research by Dr. Ronald J. Hustedde, Extension Professor of University of Kentucky Department of Community and Leadership Development. There may be other people on the research team assisting at different times during the study.

WHAT IS THE PURPOSE OF THIS STUDY?

The purpose of this study is to investigate the work of Christian faith-based organizations doing community development work in Kentucky. This study will explore and test how faith-based organizations are deliberately incorporating a systems approach through the application of the seven capitals in their planning; how they are emphasizing or de-emphasizing certain kinds of capital; and, how a particular capital might be influencing people and communities. While many FBO's are using some community development approaches in Kentucky, there is limited understanding about how they may or may not be using systems theory as manifested in the community capitals context.

This study contains a critical analysis that might be helpful for government and private sector policy development. It provides insights about the applicability and limitations of the seven capitals in doing faith-based community development. By doing this study, we sought to understand the ways in which faith-based organizations are using the community development principles of solidarity and agency and the values of self-help, self-determination and participation in Kentucky communities, and whether their work could be interpreted using the community capitals framework. We hoped to understand

how faith-based organizations are emphasizing or de-emphasizing certain kinds of capital, and how a particular capital is influencing people and communities.

ARE THERE REASONS WHY YOU SHOULD NOT TAKE PART IN THIS STUDY?

You should not take part in this study if you are not a faith-based organization or not working in community development.

WHERE IS THE STUDY GOING TO TAKE PLACE AND HOW LONG WILL IT LAST?

The study will take place in Kentucky. The research procedures will be conducted in person. The student would come to your location to conduct the interview. Each of those visits will take about an hour or less. The total amount of time you will be asked to volunteer for this study is one hour. The interview might be recorded via iPhone, or any other electronic device to enable the students not to miss any part of the interview. The recordings will not be disclosed to anyone, upon transcribing the data, the student will destroy the recordings.

WHAT WILL YOU BE ASKED TO DO?

You will be asked to talk about the community development work your organization is doing in Kentucky, and how your organization is making a difference in the lives of people and communities. All your responses will be kept confidential. This means that your responses will only be shared with research team members and we will ensure that any information we include in our report does not identify you as the respondent. You have the right to end the interview at any time.

WHAT ARE THE POSSIBLE RISKS AND DISCOMFORTS?

To the best of our knowledge, the things you will be doing have no more risk of harm than you would experience in everyday life. An accidental disclosure would not be damaging to the subject.

WILL YOU BENEFIT FROM TAKING PART IN THIS STUDY?

There is no guarantee that you will get any benefit from taking part in this study. Your willingness to take part, however, may, in the future, help society better understand this research topic. We would be glad to share with you a copy of the study.

DO YOU HAVE TO TAKE PART IN THE STUDY?

If you decide to take part in the study, it should be because you want to volunteer. You will not lose any benefits or rights you would normally have if you choose not to

volunteer. You can stop at any time during the study and keep the benefits and rights you had before volunteering.

IF YOU DON'T WANT TO TAKE PART IN THE STUDY, ARE THERE OTHER CHOICES?

If you do not want to take part in the study, there are other choices such as providing a statement or a description of the work you do.

WHAT WILL IT COST YOU TO PARTICIPATE?

There are no costs associated with taking part in the study.

WILL YOU RECEIVE ANY REWARDS FOR TAKING PART IN THIS STUDY?

You will not receive any rewards or payment for taking part in the study.

WHO WILL SEE THE INFORMATION THAT YOU GIVE?

Your information will be combined with information from other people taking part in the study. When we write about the study to share it with other researchers, we will write about the combined information we have gathered. You will not be personally identified in these written materials. We may publish the results of this study; however, we will keep your name and other identifying information private.

CAN YOUR TAKING PART IN THE STUDY END EARLY?

If you decide to take part in the study, you have the right to skip any questions or discontinue at any time. You will not be treated differently for doing so.

WHAT ELSE DO YOU NEED TO KNOW?

There is a possibility that the data collected from you may be shared with other investigators in the future. If that is the case, the data will not contain information that can identify you unless you give your consent or the UK Institutional Review Board (IRB) approves the research. The IRB is a committee that reviews ethical issues, per federal, state and local regulations on research with human subjects, to make sure the study complies with these before approval of a research study is issued.

WHAT IF YOU HAVE QUESTIONS, SUGGESTIONS, CONCERNS, OR COMPLAINTS?

Before you decide whether to accept this invitation to take part in the study, please ask any questions that might come to mind now. Later, if you have questions, suggestions, concerns, or complaints about the study, you can contact the investigator, Samson Tarpeh, at 8594896701, Samson.tarpeh@uky.edu. If you have any questions about your rights as a volunteer in this research, contact the staff in the Office of Research Integrity at the University of Kentucky between the business hours of 8am and 5pm EST, Mon-Fri. at 859-257-9428 or toll free at 1-866-400-9428. We will give you a signed copy of this consent form to take with you.

Signature of person agreeing to take part in the study Date

Printed name of person agreeing to take part in the study

Name of (authorized) person obtaining informed consent Date

Appendix D

Survey and Interview Questions

THE ROLE OF THE COMMUNITY CAPITAL FRAMEWORK AND CHRISTIAN FAITH-BASED COMMUNITY DEVELOPMENT ORGANIZATIONS IN KENTUCKY.

Survey questionnaire for Faith-Based Organizations

1. What is your name and position and what is the mission of your organization?
2. What specific programs do you operate in Kentucky?
3. In what geographic areas does your organization operate?
4. What outcomes has your work with the community produced?
5. Who are you targeting? And what are you trying to achieve?
6. Do you see your work as building community capacity for social, economic, or other kinds of development? Why or why not?
7. For how long has your organization been involved with work in Kentucky?
8. Do you partner with other organizations? If yes, which organizations and under what circumstances?
9. Do you have an annual report for your organization that explains the success of your work in Kentucky? Can you share this report with me?

Interview Questions for faith-based organizations

1. What kind of programs do you deliver? Who are you targeting and what are you trying to achieve?
2. What strategies are being used? Which ones are most successful? What challenges do you face?
3. How do you build a sense of unity or solidarity among your clients?
4. How do you build their capacity to address their problems or act on their dreams?
5. How do you nurture leadership skills among those whom you serve? What is the role of training for your staff? Your clients?
6. What kind of resources are important for your organization? How does funding influence your planning? Do you rely on tax revenues? How do your clients learn to manage finances? What is their role in the financial aspect of the organization's mission?
7. How do you build relationships, partnerships and networks? "How important is trust in your organization? What do you do to build trust?"
8. Is your organization involved with work that includes building and infrastructures? If so, what kind? Who are you targeting? And what are you trying to achieve?
9. Is your organization involved with work that has to do with the environment (landscape, gardening, natural resources)? If so, what kind? Who are you targeting? And what are you trying to achieve?

10. Does your organization have any connections with government/elected or community leaders, or involved with distribution of resources in a community? If yes, could explain in detail?
11. Is your organization involved with work that value and support the traditional heritage (dances, stories, music, food) in a community? If yes, could explain in detail?

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VITA

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Education

M. S. Community & Leadership Development, University of Kentucky. Expected, May 2017
B. A. Music, Piano Performance, Campbellsville University, Kentucky. May 2014
B. P. A. Public Administration, African Methodist Episcopal University, Liberia. 2009

EXPERIENCE

University of Kentucky, Alternative Service Breaks
Graduate Assistant, Lexington, KY
August 12, 2016 – May 5, 2017

University of Kentucky, Department of Community Development
Graduate Assistant, Lexington, KY
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Agape National Academy of Music (ANAM)
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PUBLICATIONS

- *The Importance of Integrating Music and Arts Education in K-12 Liberian Schools, A Global Perspective on Music Education.* published by the National Association for Music Education, December 19, 2016.
 - Assisted in the design of a community leadership curriculum for Clark County, Kentucky, fall 2015.
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HONORS AND AWARDS

- Gamma Sigma Delta Award of Academic Excellence and Community Service, the Honor Society of Agriculture, University of Kentucky, 2016.
- Omicron Delta Kappa Award of Academic Excellence and Community Service, National Leadership Honor Society, University of Kentucky, 2016.
- Graduate Assistantship, Alternative Service breaks, Center for Community Outreach, Office of Students Organizations and Activities, University of Kentucky, 2016-2017.
- Award, Raising the Song, creating a Community that Sing, Center of Liturgy and Music, Virginia Theological Seminary, 2015 & 2016.
- Graduate Assistantship, Department of Community and Leadership Development, University of Kentucky, 2015-2016.
- The Lovelace Scholar's Award, The Hymn Society in the United States and Canada, 2014.
- Cecile Conaway Meskimen Piano Scholarship Award, School of Music, Campbellsville University, 2012.
- Jack Bailey Piano Scholarship Award, School of Music, Campbellsville University, 2013.

PROFESSIONAL DEVELOPMENT

- Strategy to Leverage your Arts Education, Facilitating Community Development with Arts Organization. University of Kentucky College of Fine Arts. Presenter: Stuart Morse, October, 2016
 - Continuing the Conversation "Circle Up", Arts in Education, Harvard Graduate School of Education, Cambridge, Massachusetts. May 2016
 - Site Advisors Training, University of Kentucky Alternative Service Breaks, 2016
 - Private Foundation Grant Proposal Workshop, University of Kentucky, Spring 2016
 - Public Issues Forum Moderator Training, Eastern Kentucky University, Spring 2016
-
- Thesis Boot Camp, University of Kentucky Graduate School, fall 2015, & fall 2016
 - Title IX Training, University of Kentucky Graduate School, 2016
 - Business Planning Workshop, University of Kentucky Graduate School, 2016
 - Adobe InDesign Training, University of Kentucky, Fall 2015
 - Community Development Society (CDS) International Conference, July, 2015. Lexington, Kentucky.
 - F1 OPT Workshop, University of Kentucky, Fall 2015
 - Immigration Sessions: Planning ahead to H-1B Employment, University of Kentucky, Fall 2015
 - Immigration Pathways to U.S. Lawful Permanent Residency, University of Kentucky, Fall 2015

PROFESSIONAL MEMBERSHIPS

- Lott Carey International Youth Seminar, June 2016 - present
- Continuing the Conversation, Harvard Graduate School of Arts in Education, May

2016 - present

- Community Development Society 2015 - present
 - International Association of Community Development 2015 –present
 - National Association for Music Education 2015 - present
 - The Hymn Society in the United States and Canada 2011 - present
 - Music Teachers National Association 2012 – present
 - Kentucky Music Teachers Association 2012 – present
 - Hampton Ministers Conference, VA, 2009 - 2011
-