



Toolkit Items

Tool Name: Summary of Studies and Articles

Definition: This is a collection of key information related to the Faith-Based and Community initiative. This collection includes such items as surveys, discussion summaries, articles, memos, executive orders, etc.

Purpose: This is designed for use as a reference and background material for the State Commissions in focusing their initiatives toward engaging community organizations (secular and faith-based).

Below is a collection of information related to the Faith-Based and Community Initiative. This collection includes such items as surveys, discussion summaries, articles, memos, executive orders, etc. This information is designed for use as a reference for the State Commissions in focusing their initiatives toward community organizations (secular and faith-based).

Included in this list are the source title, source name and author, the document name, helpful links (if any), and a summary of the findings and key points.

Source Title Source Date	Links to Related Information	Summary
<p>“Amachi: Can it Rescue the Children of Incarcerated Parents?”</p> <p><i>The Hauser Center for Nonprofit Organizations</i></p> <p>October, 2002</p>	<p>www.ksg.harvard.edu/hauser/research/religioncolloquium_fall2002.htm</p>	<p>An overview of the Amachi program which provides a different path for children of incarcerated parents. It involves faith-based organizations and the communities where these children live .</p> <p>NOTE: This web site has other documents that might be of interest.</p>
<p>“A Survey of Government-Funded Faith-Based Programs in 15 States”</p> <p><i>Hudson Institute</i></p> <p>September 2002</p>	<p>Report overview: www.hudsonfaithincommunities.org</p>	<p>This reports on how the new collaborations between FBOs and the government are faring. Some of the findings include the following.</p> <ul style="list-style-type: none"> - Over 93% of the FBOs surveyed report being satisfied with the relationship. 92% said they would pursue a government contract in the future. - Breakdown of <i>who</i> is collaborating with the government including religious affiliation, annual budget, number of members, and ethnicity of members. - Over 80% disagreed with statements that articulate fears of public funding of faith-based organizations including undermining the organizations’ character, threatening the reduction of private funds and having a restricted ability to criticize the government based on religious beliefs. - Compliance with charitable choice is high with both government and FBOs collaborating successfully.
<p>“Charitable Choice – Federal Guidance on Statutory Provisions Could Improve Consistency of Implementation”</p> <p><i>General Accounting Office</i></p> <p>September 2002</p>	<p>www.gao.gov/cgi-bin/getrpt?GAO-02-887</p>	<p>The results of a study by the General Accounting Office on how current charitable choice provisions have been implemented. The results of the study include the following.</p> <ul style="list-style-type: none"> - FBOs receive a small proportion (8%) of government funding compared to other organizations. - Factors constraining FBOs ability to contract with the government include lack of awareness of funding opportunities, limited administrative and financial capacity, inexperience with government contracting, and beliefs about separation of church and state. - Understanding of certain charitable choice safeguards is inconsistent - There is little information available to compare the performance of accountability activities between FBOs and other organizations.

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<p>"Empowering Compassion: The Strategic Role of Intermediary Organizations in Building Capacity Among and Enhancing the Impact of Community Transformers"</p> <p><i>Hudson Institute, Amy L. Sherman</i></p>	<p>www.hudsonfaithincommunities.org/intermediaries.html</p>	<p>The study examines the role of the intermediary, how they do what they do, and document concrete contributions. There is significant evidence suggesting that, because of the help of intermediary support, frontline faith-based organizations across the nation are serving more people, more effectively.</p>
<p>Executive Order</p> <p><i>The White House, George W. Bush</i></p> <p>January 2001</p>	<p>www.whitehouse.gov/news/releases/2001/01/20010129-2.html</p>	<p>This Executive Order outlines the establishment of the White House Office of Faith-Based and Community Initiatives.</p>
<p>Executive Order 13198</p> <p><i>The White House, George W. Bush</i></p> <p>January 2001</p>	<p>www.whitehouse.gov/news/releases/2001/01/20010129-3.html</p>	<p>This Executive Order outlines the agency responsibilities with respect to the Faith-Based and Community Initiatives.</p>
<p>"Faith and Action: Implementation of the National Faith-Based Initiative for High-Risk Youth"</p> <p><i>Office of Juvenile Justice and Delinquency Prevention, Alvia Branch</i></p> <p>July 2002</p>	<p>www.ppv.org/content/faith1.html</p>	<p>Public and Private Ventures (P/PV) launched a program in 15 cities across the nation to address high-risk youth and whether FBOs could effectively serve as a vehicle for social programming. The study offers information around recruiting participants in the programs, delivering the services and the role of faith in those services. The conclusions of this effort are below.</p> <ul style="list-style-type: none"> - The faith community was successful in partnering with the justice community and attracting high-risk youth. - Faith played an important role, but there was little evidence of proselytizing or coercion. - These small- to medium-sized organizations need support to implement and sustain these programs in order to have sufficient intensity and duration to have impact on participating behavior.
<p>"Finding Common Ground on Meeting Human Needs in America"</p> <p><i>Search for Common Ground</i></p> <p>January 2002</p>	<p>Report Summary: www.sfcg.com</p>	<p>This article spells out 29 recommendations and action steps to increase capacity and effectiveness of community and faith-based organizations. These recommendations fall into the several categories listed below.</p> <ul style="list-style-type: none"> - Non-government funding: increasing private financial support - Direct government support - Government indirect and in-kind assistance - Capacity building - Employment practices - The need for results: achieving effective outcomes - Next steps to improving public dialogue and expanding areas of agreement.

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"In Good Faith: A Dialogue on Government Funding of Faith-Based Social Services"	www.pewforum.org	This documents a discussion regarding charitable choice and the specific areas of agreement regarding government collaboration with faith-based social programs. In addition, it also outlines disagreement on matters of constitutional interpretation and policy implementation related to faith-based organization and government collaboration. NOTE: This web site has other documents that might be of interest.
"Religion in the Lives of American Adolescents: A Review of Literature" 2003	www.youthandreligion.org/publications/docs/litreview.pdf	This report documents and summarizes research findings on the influence of religion on the lives of U.S. adolescents.
"Religious Organizations and Government" <i>Aspen Institute</i> Winter 2002	The Institute's Nonprofit Sector and Philanthropy Program: www.aspeninstitute.org/nppf/index.html	This summarizes a discussion of the broadening involvement of government support of religious organizations in the providing of critical human services. It provides: <ul style="list-style-type: none">- A background of the problem- Basic conclusions about the role of religious organizations in addressing public problems and the appropriateness of government support of these organizations- How the above conclusions would apply to three distinct classes of religious organizations.
"The African-American Church and Welfare Reform: Toward a New Prophetic Perspective" <i>The Center for Public Justice</i>	www.cpjustice.org	A synopsis of Dr. Trulear's speech challenging both the African-American church and government to examine what factors prevent them from working together. He proposes ways for both sides to overcome their barriers and discover a new kind of working relationship between church and state for the sake of the poor in our communities. NOTE: This web site has other documents that might be of interest.
"The New Civil Rights Struggle" <i>Wall Street Journal, John Dilulio</i> June 2002		Former director of the White House Office of Faith-Based and Community Initiatives dispels eight assertions on why the government does not provide equal access to grants and contracts. Mr. Dilulio calls this a civil rights issue since government at all levels discriminates against minority, inner-city organizations that provide specific social welfare benefits to low-income urban African-American and Latino families.
"The Nonprofit Sector and Government: Clarifying the Relationship" <i>Aspen Institute</i> Winter 2002	The Institute's Nonprofit Sector and Philanthropy Program: www.aspeninstitute.org/nppf/index.html	This article identifies underlying principles that might usefully guide the relationship between nonprofit organizations and the government. These key principles of government and nonprofit interaction include regulation and accountability, promotion of charitable giving and volunteering and improved funding relationships.
"The Role of African-American Churches in Reducing Crime Among Black Youth" <i>Center for Research on Religion and Urban Civil Society, Stephen Monsma</i> February 2002	www.manhattan-institute.org/html/crrucs2001_2.htm	A study that indicates (1) the effects of neighborhood disorder on crime among black youth are partly mediated by an individual's religious involvement and (2) involvement of African-American youth in religious institutions significantly buffers or interacts with the effects of neighborhood disorder on crime, and in particular, serious crime. NOTE: This web site has other documents that might be of interest.

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<p>"The Scope and Scale of Faith-Based Social Services"</p> <p><i>The Roundtable on Religion and Social Welfare, Jason Scott</i></p> <p>September 2002</p>	<p>www.religionandsocialpolicy.org/publications/publication.cfm?id=13</p>	<p>The purpose of this review is to synthesize the literature that addresses the scope and scale of FBO activity. It includes a definition and classification of faith-based organization, a look at the prevalence and character of FBOs and a look at the scope and scale of the findings. In addition, it provides a comprehensive overview of the current studies published on the subject of the delivery of social services by FBOs.</p> <p>NOTE: This web site has other documents that might be of interest.</p>
<p>"Unlevel Playing Field: Barriers to Participation by FBO/CBOs in Federal Social Service Programs"</p> <p><i>The White House</i></p> <p>August 2001</p>	<p>www.whitehouse.gov/news/releases/2001/08/unlevelfield.html</p>	<p>This report summarizes the initial findings from the five cabinet Centers on barriers impeding religious and grassroots organizations seeking to serve the common good in collaboration with the Federal Government. Some of the findings include the following.</p> <ul style="list-style-type: none"> - Small FBOs receive very little Federal support relative to the size and scope of the social services they provide. - There is a widespread bias against FBO/CBOs in Federal social service programs. - There are needlessly burdensome administrative creations required of FBOs. - Charitable Choice has been almost entirely ignored by Federal administrators. - Some FBO/CBOs do receive financial support. - An outline of the 15 barriers found between the Federal system and FBO/CBOs.
<p>"Working Better Together: How Government, Business, and Nonprofit Organizations Can Achieve Public Purposes Through Cross-Sector Collaboration, Alliances, and Partnerships"</p> <p><i>Independent Sector, Scott Fosler</i></p> <p>April 2002</p>	<p>www.independentsector.org/media/workingPR.html</p>	<p>Government, business, and nonprofit organizations have a history of working together to achieve public purposes but as the lines that distinguish each entity have become blurred, collaborative efforts can also reveal tensions and fault lines among the sectors.</p> <p>This report identifies the elements of successful partnerships, and the roadblocks that can derail cross-sector collaborations. Cross-sector collaborations can range from ad hoc agendas to well-defined public purposes, last for months or be ongoing. This report describes the definitive stages of any collaborative process.</p>
<p>"Working Faith: How Religious Organizations Provide Welfare-to-Work Services"</p> <p><i>Center for Research on Religion and Urban Civil Society, Stephen Monsma</i></p> <p>June 2002</p>	<p>www.manhattan-institute.org/crrucs_working_faith.pdf</p>	<p>A study of how faith-based welfare-to-work programs differ from their government-run and secular nonprofit counterparts in four American Cities. Some of the key findings include the following:</p> <ul style="list-style-type: none"> - 50% of all faith-based welfare-to-work programs already receive government funding. - There is some evidence of discrimination against faith-based groups in the disbursement of funds. - There is little evidence that faith-based groups have to reduce their religious emphasis or practices as a result of receiving government funds. - Nearly 40% of faith-based groups have an internal policy of not applying for government funding. Most do so out of general fears of governmental interference with their operations. <p>NOTE: This web site has other documents that might be of interest.</p>