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UNDERSTANDING LEADERSHIP, TEAMWORK AND PARTICIPATION OF RELIGIOUS INSTITUTIONS IN COMMUNITY COALITIONS THAT SUPPORT CHILDREN, YOUTH AND FAMILIES

By

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ABSTRACT

UNDERSTANDING LEADERSHIP, TEAMWORK AND PARTICIPATION OF RELIGIOUS INSTITUTIONS IN COMMUNITY COALITIONS THAT SUPPORT CHILDREN, YOUTH AND FAMILIES

By

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Community coalitions link assets and promote development by consciously establishing a safety net for families. Identifying and encouraging a variety of community partners to become involved in coalitions promotes strong mesosystems that influence human development in positive ways. Since religious institutions are found in nearly all communities, they can be important participants in community coalitions. However, little empirical research exists concerning religious institutions and their involvement with other community organizations.

The Community Action and Leadership Survey was a 75 item, self-administered survey instrument utilized to collect data from 111 religious institutions. Data collected included: (a) the kinds of services or programs they provide to their community that support children, youth, and families, and with whom they work to provide those services; (b) demographic information about the institution; (c) the respondent's perceptions on how the leaders of his/her institution work together as a team; and (d) information about the respondent. Chi-square tests, analysis of variance and discriminant function analysis were employed to analyze the data.

Although participation in a coalition was not related to the size, geographic location, or denominational affiliation of the institution, the majority of religious

institutions were found to participate in a community coalition of some kind. Their participation was not related to either the size of the leadership team or whether that team was composed of volunteers or paid staff. The ability of a leadership team to work well together as a team did not discriminate religious institution participation in community coalitions.

The rate of participation of religious institutions in community coalitions discovered in this research should be encouraging to community and religious leaders. Religious institutions were found to be a rich resource of experiences and abilities, often in the form of volunteers, that made a tremendous contribution to the work of community coalitions. The effective utilization of these resources is, however, contingent upon a willingness to reassess the notion that religious institutions cannot or should not cooperate with others to meet the needs of communities.

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Introduction

Social, economic, and demographic changes in recent decades have influenced children, youth, and families in dramatic ways. Most families in America have strong, healthy relationships between husbands and wives, and between parents and children. These families have good homes to live in, enough food to eat, opportunities for a good education and participation in the community, all of which aid in healthy development of children and families. However, many families do not share similar good fortune. For individuals in these families life can be a threatening combination of hunger, ill-health, uncertainty, frustration, and fear. Poverty, violence, early sexual activity, abuse of alcohol and illicit drugs, physical and sexual abuse, egocentric values, and less time available to spend with family are factors that have put these children, youth, and families at risk (Dryfoos, 1994; Fuchs & Reklis, 1992; Keith & Perkins, 1995). The National Commission on Children (1991) describes the situation in our nation as follows:

> America's enormous strengths and distressing weaknesses are nowhere more evident than in the lives of its children and families. Although many children grow up healthy and happy in strong, stable families, far too many do not. They are children whose parents are too stressed and harried to provide caring attention and guidance. They are children who grow up without the material support and personal involvement of their mothers and fathers. They are children who are poor, whose families cannot adequately feed and clothe them and provide safe, secure homes. They are victims of abuse and neglect at the hands of adults they love and trust, as well as those they do not even know. . . . They are children who lack hope for what their lives can become, who believe they have little to lose by dropping out of school, having a baby as an unmarried teenager, committing violent crimes, or by taking their own lives. (p. vii)

These social, economic, and demographic changes continue to affect families by fragmenting community life. The naturally occurring networks of support between individuals, families, and other social systems have become weak or non-existent. The social supports and opportunities for participation and involvement in the community that are necessary for healthy development can no longer be assumed to be present and available for children and families (Coleman, 1987; Comer, 1984).

In recent decades, communities in American society have met increasingly complex problems through a reliance upon monies and services provided by state and federal governments. This approach to meeting community needs predominated until economic and socio-political conditions began to reduce government support. Communities are now facing a host of needs with less help from government sources and without a net of community support (Benard, 1991; Kretzmann & McKnight, 1993).

Daka-Mulwanda, Thornburg, Filbert, and Klein (1995) reviewed 58 national-level reports recommending ways to improve the lives of children and families. Thirty-four of the 58 reports recommended collaborations as an effective means of accomplishing this goal. Together, these reports made a total of 70 different recommendations encouraging collaboration. Groups of individuals working together to solve problems is not a new concept. Indeed, these cooperative ventures have existed, in varying degrees of vitality and importance, for as long as people have lived together. Collaborations are "efforts that unite and empower individuals and organizations to accomplish collectively what they could not accomplish independently" (Kagan &

Rivera, 1991, p. 3) and are increasingly encouraged as a means by which services are provided for supporting children, youth, and families effectively and efficiently (Benard, 1991; Keith et al., 1993). Whether linking levels of government together or encouraging community individuals and organizations to combine resources, coalitions are increasingly recognized as an important method of supporting and providing services on behalf of children, youth, and families in communities across the country.

Theoretical Framework

Research directly linked to theory allows a thorough understanding of families and results in informed, appropriate, and empirically based recommendations for outreach. Linking the study of community collaborations with human ecological theory exemplifies the notion of the reciprocal relationship of theory, research, and outreach.

Grounding research of community coalitions that support children, youth, and families with a theoretical framework is important because of the emphasis that collaborations have received in recent years. Many people have good ideas regarding community coalitions but much of the outreach and research have not been approached from a clear theoretical viewpoint (Hughes, 1994; Lavee & Dollahite, 1991).

Human ecological theory supports the critical approach to science which holds that the aim of knowledge is to enlighten, educate, and emancipate (Bubolz & Sontag, 1993). This approach to social science espouses the use of knowledge gained through research to drive outreach. Human ecological theory seems particularly well suited to the study of collaborations and provides a framework from which to study them.

Human ecological theory embraces three assumptions about the nature of human-environment relations that makes it appropriate for the study of collaborations. First, social and physical environments are interdependent and influence human behavior, development, and quality of life. Second, social and physical environments are sources of available resources. Third, humans can and should choose, design, or modify resources and environments to improve life and well-being (Bubolz & Sontag, 1993).

These three assumptions are foundational to the notion of community collaborations as well. Community collaborations are an operationalization of the interdependent relationships that exist within communities. The collaborative movement recognizes that the environment surrounding families, that is, the community, contains resources that promote healthy development for individuals and families. Collaborations are products of choices that individuals and organizations make in a conscious attempt to pool resources to ensure that the healthy development of children, youth, and families is a reality within their community. Human ecological theory, therefore, provides a useful framework from which to study and promote community collaborations.

The human ecological theory of Bronfenbrenner (1979, 1986) is a particularly appropriate framework for research of community collaborations because of the primary place he accords to the interactions between systems (Glossop, 1989). His model consists of multiple, interrelated, interdependent levels of human experience that interact with and influence human behavior and development. The levels can be

pictured as a series of concentric circles, with the individual at the center of the model. The microsystem refers to the immediate setting where an individual experiences and creates day-to-day reality (such as the family, school, church, day-care center, or workplace). The exosystem is the level in which the individual does not participate directly, but which influences development because it affects some part of the microsystem; for example, a parent's workplace, the school administration, or local law enforcement policies). The macrosystem is the level most removed from an individual, yet these external forces influence behavior and development. The macrosystem is the culture or sub-culture in which the other systems operate. This macrosystem includes such elements as the media, government, economic conditions, cultural beliefs, and values. The chronosystem is the dimension that recognizes that individual development and environmental interaction occur over time.

Whenever two systems overlap or interrelate, a connection is formed that is called the mesosystem. The stronger, more positive, and more diverse the links between settings, the more powerful and beneficial the resulting mesosystem will be as a developmental influence (Garbarino, 1982). Community coalitions are ecological in that they emphasize interconnections between various community resources for the positive development of children, youth and families. Coalitions link assets and promote development by consciously establishing a safety net for families. The resulting mesosystems formed by these collaborations have potential for becoming powerful and beneficial influences in the development of children, youth and families. Coalitions within communities are examples of communities of humans choosing to

utilize their particular unique environments to provide needed resources for healthy development. Individuals and groups within communities evaluate what they have to provide, and offer to combine their resources with those of others with the goal of accomplishing together what they could not accomplish on their own. Human ecological theory serves as an appropriate framework to develop specific theories of community collaborations, conduct and evaluate research on community collaborations, and from which to develop informed, appropriate, and empirically based outreach.

Problem and Rationale

Identifying and encouraging a variety of community partners to become involved in coalitions will promote strong mesosystems that influence human development in a positive way. Keith et al. (1993) conducted research based on an ecological model that studied community coalitions that supported children, youth, and families. Members of coalitions were identified from 11 different sectors of their communities: schools, community service organizations, government agencies, health, law, business, parents/families, youth services, universities, and other coalitions. Religious institutions were also found to be active participants in many of these collaborations.

Because religious institutions are found in nearly all communities, they can be important participants in community coalitions that support children, youth, and families. Therefore, further research is required to identify those variables that influence participation of religious institutions in community coalitions that support children, youth, and families.

Research Questions

A coalition has been broadly defined as an effort that unites and empowers individuals and organizations to accomplish collectively what they could not accomplish independently (Kagan & Rivera, 1991). The additive contributions of individuals and organizations can become greater than the contributions of each group individually. Elements such as effective leadership, unity, and communication contribute to the synergy of effective collaborations (Keith et al., 1993).

Elements that contribute to effective teamwork on teams are common to successful community coalitions that support children, youth, and families. Principled leadership, a collaborative climate, clear goals, and a unified commitment have been distinguished as principles that contribute to effective teams (Blake, Mouton, & Allen, 1987; Larson & LaFasto, 1989; Neslund, 1991).

Similarly, successful coalitions require effective leadership (Keith et al., 1993, Larson & LaFasto, 1989; Neslund, 1991; Perkins, 1994). Leaders of coalitions have the difficult task of balancing the instrumental aspects of the coalition, that is, accomplishing its goal and objectives, with the expressive aspects of collaborative work. These expressive aspects include recognizing and meeting the needs of coalition members, communicating the vision and goals of the coalition, resolving conflict, and developing leadership aspects in other members. In a sense, theirs is the task of bringing coalition members from being just a group of individuals with a common interest to a functioning team intent on accomplishing a shared vision on behalf of children, youth, and families.

The ability of diverse individuals and groups working together to accomplish a shared vision is the focus of the collaborative movement. Larson and LaFasto (1989) defined eight dimensions that characterized the effectiveness of people working together on teams: (a) clear, elevating goals, (b) results driven structure, (c) competent team members, (d) unified commitment, (e) collaborative climate, (f) standards of excellence, (g) external support and recognition, and (h) principled leadership. High levels of these eight dimensions were found to distinguish between effective and ineffective teams (Larson & LaFasto, 1989; Neslund, 1991). Similarly, in a study of community coalitions in Michigan, Keith et al. (1993) found that quality leadership, unity, and effective communication were important common elements of successful collaborations. If high levels of the eight dimensions of teamwork are present in the leadership teams of religious institutions, it could be hypothesized that these institutions would be more likely to participate in community coalitions.

This research cannot establish causal links between teamwork and coalition participation, that is, that high levels of teamwork in religious institutions will automatically lead to coalition involvement. However, this exploratory research will investigate the potential for such a relationship. The outcome may be that a high level of teamwork on the leadership teams of religious institutions is a necessary but not sufficient influence on their participation in community coalitions. The location, size, and ethnicity of the religious institution, plus the leadership team size, and type of leadership team will be considered as additional influences.

The broad objective of this research is to explore the participation of religious institutions in community coalitions that support children, youth, and families. Little empirical research exists concerning religious institutions and their involvement with other community organizations. Therefore, research questions that are exploratory were addressed in the research rather than questions that test specific hypotheses.

Research question one. If religious institutions differ as to their participation in community coalitions, are these differences related to characteristics of the institutions (size of the institution, location of the institution, and the ethnic composition of the congregation) and characteristics of the leadership team of the institution (size of the leadership team, type of leadership team, and dimensions of teamwork of the leadership team)?

Research question two. Do dimensions of teamwork of the leadership teams differ by team type or team size and by size or location of the institution?

Research question three. What combination of the above factors best discriminates religious institution participation in community coalitions that support children, youth and families?

Chapter 2

Review of Literature

The State of Children, Youth, and Families

Families that experience multiple problems present the most disturbing aspect of family change that has occurred over the past several decades. Families with multiple problems are often poverty stricken and under stress which renders them less capable of providing not only the material support needed by their children, but also essential emotional support and attention.

Fuchs and Reklis (1992) conclude that children today are worse off than children in their parents' generation. Currently children are the poorest Americans. Twenty-one percent of children between the ages of 10 and 14 live in a family that has an income below the federal poverty level (Dryfoos, 1990). Children in single-parent homes, usually headed by their mother, are more likely to be in poverty. These families are susceptible to multiple problems as one parent attempts to accomplish the family tasks of two. The costs of housing, transportation, education, and health care have substantially reduced the disposable income of middle-income families. State, local, federal, and Social Security taxes used up 25 percent of median family income in 1990 as compared to 14 percent in 1960. Consequently, many middle-income families must rely upon more than one paycheck to meet the needs of their families. These economic changes most keenly affect single-earner families, especially households headed by single mothers. These changes also have the effect of reducing the time that families

are able to spend together in order to maintain strong, close relationships (National Commission on Children, 1991).

Violence has become a major concern for many children and families. The leading causes of death among teenagers are accidents, suicide and homicide, cancer, heart conditions, and other chronic ailments (Dryfoos, 1990). Suicide rates among teens have tripled and homicide rates have increased at all ages but have increased more rapidly for adolescents than for adults (Fuchs & Reklis, 1992). Five percent of adolescents had used a weapon to get something from someone two or more times within a twelve-month period (Keith & Perkins, 1995).

Health risks to children and adolescents are increased by early sexual activity, abuse of alcohol and illicit drugs, and physical and sexual abuse. In a Michigan study, 36 percent of youths in seventh, ninth, and eleventh grades reported having had sexual intercourse two or more times (Keith & Perkins, 1995). It has been estimated that 2.5 million adolescents contract a sexually transmitted disease annually. Two hundred eighty three cases of AIDS were diagnosed among teens in August of 1988. The number of cases in this age group has doubled every year since (Dryfoos, 1990).

Many children born to adolescent mothers begin life with more deficits and fewer assets. They are more likely to have physical problems at birth and suffer from inadequate prenatal care. Furthermore, their teenage mothers are more likely to drop out of school and never return to complete graduation requirements. Consequently, these families are less likely to have the social and economic supports necessary to stay out of poverty (Schorr, 1988).

The health of children and adolescents is further jeopardized by the use of alcohol, tobacco, and drugs. In a study of seventh, ninth, and eleventh graders in Michigan, Keith and Perkins (1995) reported that 12 percent of eleventh graders participated in frequent alcohol use (use of alcohol six or more times in the last 30 days), and 27 percent had participated in binge drinking (five or more drinks in a row, once or more in the last 2 weeks). Seventeen percent used cigarettes daily. Nineteen percent of these eleventh graders reported using illicit drugs six or more times in the last year.

Health risks among children are not always a result of personal choices. Family environment makes a significant impact on health outcomes and participation in at-risk behaviors in adolescents. Forty-one percent of serious health impairments among adolescents occur from physical and/or sexual abuse. One half of all rape victims are under the age of 18 (Dryfoos, 1990). An adolescent is more likely to participate in at-risk behaviors if they experience physical/sexual abuse or parental addiction (Keith & Perkins, 1995).

It is important to restate that many children and families are not at risk from poverty, violence, and health concerns—what Dryfoos (1994) refers to as the "new morbidities" (p. 2). Nevertheless, all families feel the effects of these influences because they are part of an interdependent world.

> Even those children who are shielded from the personal effects of poverty, illness, and extreme misfortune confront circumstances and conditions that jeopardize their health and well-being. They too attend troubled schools and frequent dangerous streets. The adults in their lives are often equally hurried and distracted. They receive the same cultural messages equating personal success

> with materialism, greed, and power, while trivializing commitment to marriage, family, and community. (National Commission on Children, 1991, p. 3)

Fragmentation of Services and Government Overinvolvement in Support of Children, Youth and Families

The Industrial Revolution brought vast changes in the socioeconomic climates of Western cultures, especially that of the United States. Three major aspects of the Industrial Revolution have been cited by scholars of family history as having great influence on family life (Coontz, 1992; Demos, 1986; Hunt & Hunt, 1987; Lasch, 1983). First, the rise of market capitalism influenced which families had the opportunity to make money. Second, consumerism, that is, the desire and ability to attain to a higher standard of living, changed families' motivation for earning money. Third, production work, in which family members produced income laboring at occupations outside the home or family business, changed the process through which a family earned money.

Families changed from traditional patterns of existence into modern families that emphasized courtship and marriage based on love and psychosocial fulfillment, not on survival. The mother-child bond came to have primary importance in the family, and home was viewed as a place to escape from the cruel realities of making a living in the outside world (Lasch, 1983). Extended family and extensive community support were relied upon less for family survival and child-rearing. Demos (1986) described this trend clearly when he stated:

> The family-far from joining and complementing other social networks, as in the earlier period-seemed to stand increasingly apart. Indeed its position vis-a-vis society at large had been very nearly reversed, so as to become a kind of adversary relation. (p. 31)

Ironically, as families became surrounded with more people by moving from rural areas into more densely populated cities, they became more isolated from one another as old community supports were disrupted.

Families continue to change in response to changes in the socio-economic climate. Most notable among these more recent changes has been the movement of women's work from inside the household to outside. Coleman (1987) has observed that this removal of first fathers, then mothers, from the home has contributed to a change in the "locus of dependency" in our society.

> The family has become, as corporate actors have swallowed up an increasingly large fraction of first men's, then women's activities and attention, a kind of backwater in society, cut off from the mainstream. But, although this world of corporate actors has come to be critical for adults, removing first fathers and then mothers from the household during the day, children remain outside it—as do the old, the sick, and all those whom we call 'dependent.' (p. 33)

According to Coleman (1987), the family had been the principal welfare institution of society. This is no longer the case. Furthermore, this change in the locus of dependency, spurred by the increasing influence of corporate actors in the lives of families, has not moved to those corporate actors but to the state.

Relinquishing the support of children, youth, and families to the state has been viewed by some as inefficient at best and as a counterproductive impediment to the welfare of individuals and families at worst. Delivering care to masses of individuals via government agencies is often inefficient and expensive (Coleman, 1987; Gardner, 1990; McKnight, 1995). Fragmentation occurs as a complex maze of rules and requirements develops. Services overlap, agencies become compartmentalized, and eligibility requirements for benefits differ between agencies, leaving those individuals

and families least able to make sense of the maze with critical needs unmet or being left out altogether (Gardner, 1990; Guthrie & Guthrie, 1991).

Perhaps the greatest cost to individuals, families, and communities comes, not in a monetary sense, but in what McKnight (1995) refers to as the "loss of knowledge." The process of individuals and groups recognizing community needs, designing strategies for meeting those needs, and combining resources to meet those needs in ways unique to that community is empowering. Discrediting a community's ability to solve its challenges on its own because professionals and government agencies "know better" (McKnight, 1995, p. 10) denies empowerment to that community. It is a debilitating loss when community care is relinquished to professional or government agencies. Government fragmentation of services and over involvement results in inefficient and sporadic support of children, youth, and families.

Community Coalitions: An Ecological Approach for Supporting Children, Youth and Families

Groups of individuals working together to solve problems is not a new concept. Indeed, these cooperative ventures have existed, in varying degrees of vitality and importance, for as long as people have lived together. However, in recent decades, communities in American society have met increasingly complex problems through a reliance upon money and services provided by state and federal governments. This approach to community needs was adequate for a time until economic, social, and technological conditions began to reduce government support and to fragment naturally-occurring networks that supported families. Communities are now facing

unemployment, poverty, hunger, lack of affordable housing, teen violence, inadequate day care, an inadequately trained workforce, and a host of other needs that put families at risk with less help from government sources and without a net of community support (Benard, 1991; Gardner, 1990; Kretzman & McKnight, 1993). Collaborations are "efforts that unite and empower individuals and organizations to accomplish collectively what they could not accomplish independently" (Kagan & Rivera, 1991, p. 3) and are increasingly encouraged as a means by which services are provided for supporting children, youth, and families effectively and efficiently (Benard, 1991; Keith et al., 1993; Mattessich & Monsey, 1992; McKnight, 1995). Daka-Muwanda et al. (1995) reviewed 58 national level reports recommending ways to improve the lives of children and families. Thirty-four of the 58 reports recommended collaborations as an effective means of accomplishing this. These 34 reports made 70 different recommendations regarding collaboration.

Based on their review Daka-Mulwanda et al. (1995) recommended two types of collaborations. Vertical collaboration is the coordination and integration of delivery systems of federal and state governments with the goal of easier access to these systems by communities. The authors cite an example of a vertical collaboration found in Chicago, Illinois where middle-grade students participated in programs designed to prevent dropping out of school and teen pregnancy. The state departments of public health, public aid, and children and family services provided the funding for the statewide programs which paid school personnel and parent aides to conduct the program in local schools.

Horizontal collaboration is community-based integration of services for children and their families. Partners in horizontal collaborations could be health and mental health agencies and professionals, social service professionals, educators, parents, students, government agencies, business persons, volunteer organizations, and religious institutions (Daka-Mulwanda et al., 1995). The Family Care Center in Lexington, Kentucky is a horizontal collaboration that provides services to adults and children at a single site. Services include child care, health care, job training, and adult education. Start-up funding was obtained through the sale of city bonds and continued through county government and the University of Kentucky, who also provided faculty, residents, and graduate students.

There are two dimensions that are present and operate within both vertical and horizontal collaborations: (a) instrumental functions, and (b) expressive functions. The instrumental dimension of collaboration includes such issues as funding, hierarchy, authority, meeting places and times, who is involved, establishing goals, a shared language, and lines of communication that are necessary for the success of the collaboration (Daka-Mulwanda et al., 1995; De Bevoise, 1986; Keith et al., 1993; Loughran, 1982; Schindler-Rainman, 1981).

Collaborative relationships have been recognized as forming a hierarchy of levels: (a) networking, (b) coordination, (c) cooperation, and (d) collaboration (Loughran, 1982). These levels range from less complex to more complex, with instrumental issues often being the determining factor. Networking facilitates communication between individuals. Coordination is described as groups simply

working together. Cooperation is more complex than coordination and involves the sharing of information between two or more organizations and involves some joint planning. Collaboration brings organizations into a more complex, structured relationship with mutually agreed upon goals and lines of communication (Daka-Mulwanda et al., 1995; Loughran, 1982). Loughran (1982) differentiates the relationship between partner organizations in terms of changes in the linkages between partner agencies, conspicuousness to those outside the coalition, personal contact, and agency autonomy. The interagency relationship becomes increasingly complex as it moves from networking, to coordination, to cooperation, to the most complex level of collaboration. At each level of greater complexity, the linkages between agencies become stronger; the agency conspicuousness becomes higher, that is, it becomes more visibly connected with the collaboration; the likelihood of personal contact increases; and the degree of agency autonomy decreases.

The expressive dimension of collaboration includes such issues as building relationships, trust, mutual respect, persistence, flexibility, enthusiasm, unity, openmindedness, and personal commitment, all of which are essential for successful collaboration (Benard, 1989; De Bevoise, 1986; Keith et al., 1993). De Bevoise (1986) comments that "not everyone is born to be a collaborator" (p. 11). The ability to listen to another's opinions, to trust, and to display enthusiasm, flexibility, and respect are attributes that empower coalition members to hang tough during the difficult times in order to see the collaboration succeed. Not everyone has enough of these expressive qualities in sufficient measure to tolerate a collaborative environment. Leadership that is

able to communicate the vision of the collaboration, promote cooperation, and walk the fine line between accomplishing collaboration objectives and respecting individual partners is another ongoing challenge in the collaborative process (Keith, et al., 1993; Loughran, 1982).

Easy to say, however, does not always translate into easy to do. Addressing the challenges in both the areas of instrumental and expressive issues requires constant vigilance. Funding is a challenge to successful collaboration. Not having enough money, where to get funding, and how to spend it are issues that negatively influence collaborative efforts. Resistance to involvement from critical community sectors and a lack of involvement of parents and youth are all personnel issues that may develop in the course of establishing a collaborative effort. Turf issues, such as where the coalition meets, who provides leadership and in what capacity, and conflicting personalities of collaborators are challenges that must be constantly monitored for successful collaboration (Daka-Mulwanda et al., 1995; De Bevoise, 1986; Keith et al., 1993).

Community Coalitions and Human Ecological Theory

The relationship between research, theory, and application is a central concern to the study of families and the environments in which they develop (Doherty, Boss, LaRossa, Schumm, & Steinmetz, 1993; Lavee & Dollahite, 1991). Thoroughly developed theory will facilitate relevant research (Lavee & Dollahite 1991). Theories "help identify problems for research and direct the formulation of research designs and methodologies. Theoretical knowledge also provides a basis for practice toward the solution or management of problems" (Bubolz, 1991, p. 1). Research which is directly

linked to theory will allow a thorough understanding of families and result in informed, appropriate, and empirically based recommendations for outreach.

Community coalitions have been called an ecological approach to meeting community needs and solving community problems (Keith et al., 1993; Perkins, Ferrari, Covey, & Keith, 1994; Vaughn, 1994). Both vertical and horizontal collaborations are ecological. Horizontal collaborations emphasize interconnections between various community resources for the support of families. Vertical collaborations seek to link assets and promote development by consciously establishing a safety net for families in the broader contexts of local, state, and federal government. Collaborations, whether between and among community partners, or the several levels of government, are activities that "provide functions for the maintainenance or adaptation of units in the environment" (Klein & White, 1996, p. 220). They become part of the mutual dependencies that comprise an ecosystem and are what Hawley calls "linkages among recurring activities" (as cited in Klein & White, 1996, p. 220).

Human ecological theory is particularly well suited to the study of collaborations and provides a framework from which to promote collaboration as a means of outreach in communities. This theory looks beyond the individual to the surrounding environments when considering questions of and explanations for human behavior and development. Human ecological theory embraces three assumptions about the nature of human-environment relations. First, social and physical environments are interdependent and influence human behavior, development, and quality of life. Second, environment is a source of available resources. Third, humans can and should choose,

design, or modify resources and environments to improve life and well-being (Bubolz & Sontag, 1993).

These three assumptions are foundational to community collaborations as well. Community collaborations are an operationalization of interdependent relationships within communities and the positive influence they can be on individuals and families. They exemplify the notion that the environment surrounding families, that is, the community, contains the resources for healthy development for individuals and families. Lastly, collaborations are products of choices that individuals and organizations make in a conscious attempt to pool resources and promote healthy development for individuals and families within the community (Vaughn, 1994). Human ecological theory, therefore, provides a useful framework from which to study and promote community collaborations.

Human ecology theory values the perspective that the quality of life of humans and the quality of the environment are interdependent. The balance between the demands of the ecosystem for cooperation and integration and the demands for individual autonomy are a focal point in the value structure of human ecological theory (Bubloz & Sontag, 1993). Community collaborations exemplify the dynamics of diverse community partners choosing to pool resources and respect each other's individuality for the purpose of supporting children, youth, and families.

The human ecological theory of Bronfenbrenner (1979, 1986) is uniquely suited to the study of community collaborations because of the primary place he accords to the interactions between systems (Glossop, 1989). His model consists of multiple,

interrelated, interdependent levels of human experience that interact with and influence individual behavior and development. The levels can be pictured as a series of concentric circles, with the individual at the center of the model (see Figure 1). The *microsystem* refers to the immediate setting where an individual experiences and creates day-to-day reality. Thus, environments such as the family, the school, a day care center, the workplace, and the neighborhood are microsystems. The *exosystem* is the level in which the individual does not participate directly, but which influences development because it affects some part of the microsystem; for example, a parent's work place, the school administration, a local or state health care policy, local law enforcement, and the larger community. The *macrosystem* is the level most removed from an individual, yet these external forces influence family life. The macrosystem is the culture or sub-culture in which the other systems operate. This system includes such elements as the media, government, economic conditions, cultural beliefs, and values.

Whenever two microsystems overlap or interrelate a connection is formed that Bronfenbrenner (1979) calls the *mesosystem.* For example, the overlap of the family and school settings creates a mesosystem. An example of a mesosystem would be a parent-teacher conference at the local school. The stronger, more positive, and more diverse the links between settings, the more powerful and beneficial the resulting mesosystem will be as a developmental influence (Garbarino, 1982). This phenomenon is shown in Figure 1 as a series of interconnected triangles. Taken a step further, a microsystem in which a developing individual participates may interconnect with other levels of the environment. The characteristics of the child within the family (a microsystem), and the

community (an exosystem) may operate both individually and in tandem to account for how a particular situation affects a given child, family, or community. Therefore, the mesosystem, as connections between different levels of the environment (beyond microsystems), is shown in Figure 1 as a large "slice" of the total environment (Perkins et al., 1994).

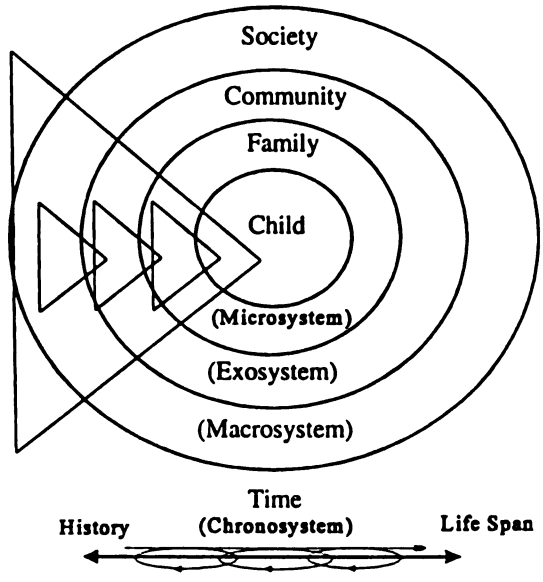

Figure 1. A representation of Bronfenbrenner's human ecological model

Another dimension, which Bronfenbrenner (1986) refers to as the *chronosystem*, recognizes that individual development and environmental interaction occur over time. The examination of specific life transitions as well as the cumulative effects of these changes throughout an individual's life becomes an important part of understanding development. The left-pointing arrow in the model (Figure 1) represents the cumulative element of historical processes. This signifies that present experience is being mediated

by history (Demos, 1986). The right-pointing arrow represents specific life transitions that are yet to occur in the life span. The chronosystem also illustrates that present experience is mediated by history, and that the future is anticipated based upon past experiences. This interaction of past, present, and future is shown in the model (Figure 1) by the interlocking ellipses.

The emphasis of human ecological theory on interaction makes it an appropriate choice for studying the foundational goals of the collaborative movement. Both horizontal and vertical collaborations can serve as operationalizations of strong, positive, and diverse links between settings. The resulting mesosystems formed by these collaborations have the potential to become powerful and beneficial influences on the development of children, youth, and families (Garbarino, 1982). These are examples of communities of humans choosing to utilize their particular, unique environments to provide needed resources. Optimum use of resources is accomplished by individuals and groups within communities evaluating what they have to provide, and offering to combine their resources with those of others who share the goal of accomplishing together what they could not accomplish on their own. Human ecological theory serves as an appropriate framework to develop specific theories of community collaborations, conduct and evaluate research on community collaborations, and from which to develop informed, appropriate, and empirically based outreach using community collaborations.

Religious Institutions: Valuable Contributors to Communities

As government assistance in financial and human resources continues to decline, it becomes imperative that communities assess and mobilize all of their available

resources. Individuals, associations, and institutions are major building blocks that contain much of the asset base for communities. Kretzmann and McKnight (1993) emphasize the "giftedness" (p. 6) of every individual within a community. Every individual in a community has a unique gift of talent, time, resources, or productive skills that can become a part of the support fabric within a community.

Most communities have a significant number of "associations" (Kreztmann & McKnight, 1993, p.7) that gather for religious, cultural, athletic, recreational, and other purposes. These associations should be recognized and enlisted as essential elements of community building. Local businesses, schools, libraries, colleges, hospitals, police and fire stations, and social service agencies are more formal institutions that are a source of community assets. Uniting together, individuals, associations, and institutions provide a rich diversity of assets that can be woven into a fabric that is essential to the support of children, youth, and families. The participation of many community sectors in collaborative efforts is imperative to their success (Keith et al., 1994; Mark, 1993).

Religious institutions have a historical tradition of vital contributions to meeting community needs (Bellah, Madsen, Sullivan, Swidler, & Tipton, 1985; Coleson, 1992; Dudley, 1991). Bellah and his associates (1985) specify religious commitment as one of the traditional relationships in America that provided "social solidarity" (p. 114)—the knitting together of individuals to provide mutual support. The strength of religious institutions in America has been the public aspect of religious experience; that is, the important contribution they make by contributions ". . . out of their separate resources to public virtue and the common weal" (Marty, 1981, p. 16).

Today, religious institutions continue to be an important avenue for individuals seeking opportunities for involvement in their community in support of children, youth, and families. The participation of religious institutions in collaborations that support children, youth, and families is a vital component in bringing the combined power of individuals to bear on pressing community needs (Dudley, 1991; Keith et al., 1993; Keith, Covey, & Perkins, 1996).

Although there is a historical precedent for religious institution activity in communities, there is little empirical research that documents such activity. Many writings emphasize participation of religious institutions in community activities and coalitions. These writings include discussions of the benefits derived by religious institutions from participation in community coalitions (James, 1992; Pierce, 1989); why religious institutions may fear participation in community activities (Carasco, Reed & Wendorf, 1991; Dill, 1991; James, 1992); examples of religious institutions that are involved in community activities (Dill, 1991); suggestions for religious institutions when contemplating participation in community coalitions (Dill, 1991; Roehlkepartain, 1992; Tshimika, 1990); roles that can be filled by religious institutions in community activities (Bachelder, 1992; Weaver, 1991); and encouragement for religious institutions to become involved in community coalitions (Benson & Roehlkepartain, 1994; Colson, 1992; Lang, 1995; Ortiz, 1992; Thomas, 1994).

One of the few research studies that investigated community participation by religious institutions is a national study conducted by Independent Sector (1993) on the activities and finances of religious congregations to provide information about "an

important set of institutions and their impact on the quality of life in their communities" (p. xi). Major activity areas in which the religious institutions ($N = 727$) participated included religious ministry/education, human services/welfare, health, international/foreign, public/societal benefit, education, arts and culture, and the environment. The level of participation in the various major activity areas varied by size of the congregation. Overall, the distribution of participation in all the major activity areas was 20.2 percent for small congregations, 51.8 percent for medium-sized congregations, and 28.0 percent for large congregations. While the distribution of activities remained at about 50 percent for medium-sized congregations, regardless of the type of major activity, small congregations performed a smaller proportion of activities in the areas of human services/welfare (19.7 percent), health (18.6 percent), and public/societal benefit (17.3 percent), and large congregations performed a larger proportion of their total activities in these areas.

Participation in programs of human services and welfare, health, and public/societal benefit was evenly distributed among congregations in different geographic locations. Congregation participation in the major activity areas was 17.1 percent of congregations in large cities, 22.6 percent of those in small cities, 29.0 percent of those in towns, 17.1 of those in the suburbs, and 14.0 percent of those in rural/open country areas.

It was clear that these religious institutions used a combination of program initiatives ranging from their own programs to collaboration or affiliation with other organizations. A substantial percentage of congregations reported that programs in

certain areas were available solely through participation in, with the support of, or in affiliation with other programs in the community or the denomination. In fact, 44 percent of the congregations reported that programs of public and societal benefit in which they participated were accomplished through collaborative efforts.

The distribution of congregations by size that participated in, supported, or were affiliated with programs in other organizations or denominations varied by less than 10 percentage points in the major activity areas of human services/welfare (66.8 percent for small congregations to 75.9 percent for large) and public/societal benefit (43.1 percent for small to 53.1 percent for large). The distribution was greater in the area of health programs (40.2 percent for small to 67.1 percent for large). A similar distribution by location was not made.

In the conclusion of the study, Independent Sector (1993) stated that:

> . . . more study is needed about congregations and their impact upon creating and maintaining a sense of community. . . it is critical that we learn more about the kinds of institutions that nourish spiritual growth and renewal, that foster community participation, and that inspire individual generosity and voluntary service. (p. 110)

Research by Kanagy (1992) evaluates the extent to which community, theological, and church structural variables of Christian religious institutions were associated with community outreach activities. Kanagy (1992) operationalizes the outcome variables of (a) bargaining—a church's social involvement, (b) cooptation and evangelism, and (c) ecumenism—coalition building. The environmental characteristics of a church, such as community population size, per capita income, percentage of elderly in the community, and ethnic mix of the community, were a subset of predictor

variables. Structural variables of age of church members, educational level of the members, and congregation size were also used as predictor variables. Kanagy (1992) does not account for location of the institutions aside from stating that they were located around various cities of the Midwest and Southeast.

A bivariate analysis of the data showed that the environmental variable of community income was significantly and negatively related to a church's social involvement ($r = -304$, $p < .01$) and to a church's ecumenism ($r = -.280$, $p < .05$). The community's ethnic mix was positively and significantly related to a church's social involvement ($r = .422$, $p < .0001$) and to a church's ecumenism (coalition building, $r = .319$, $p < .01$). Structural variables of age of church members, education level of members, and congregation size were not significantly related to a church's social involvement, or to its coalition building activities.

Kanagy (1992) summarized by stating that the local community has the greatest impact upon the social involvement of churches, and that church structural characteristics have comparatively little impact upon any of the outreach activities. It appears that "in communities with lower per capita incomes, greater pressure is placed upon the local church for its resources" (p. 44), and as the proportion of ethnic groups in a local population increased, the priority given to social programs also increased.

> Both bargaining (measured here as social involvement) and coalition-building (ecumenism) appeared to be impacted by the surrounding environment, while cooptation (evangelism) is strongly related to organizational ideology. . . . This suggests that the environment may in fact motivate an organization to bargain and create coalitions, but does not provide as much impetus for cooptation. . . . Churches need to be made aware of how the local community influences the choice and extent of their social involvement activities. (p. 46)

Chaves and Higgins (1992) conducted research regarding the notion that the black congregation's position of community centrality has, in recent years, diminished as a result of the abundance of "secular" services and agencies which have assumed the role of provider in our culture. The authors state "that black congregations continue to do more than provide narrowly religious services to their communities, even if it is true that these congregations no longer dominate the socialization of many African-American individuals" (p. 427). Specifically, their prediction is "that black congregations will be involved more than white congregations in *certain kinds* of secular activities: (a) activity devoted to addressing the disprivileged segments of the immediately surrounding community, and (b) civil rights activity" (p. 428).

The study (Chaves & Higgins, 1992) conducted was a secondary analysis of a national sample of religious congregations collected in 1988. The researchers created a measure of the extent of congregational involvement in community activities which included such things as non-religious education, human services, social action, international relations, cultural programs, and health care. Black congregations scored slightly higher than white congregations with an average mean score of 9.62 compared to 9.49.

Chaves and Higgins (1992) constructed a second scale composed of four items that measured the types of activities that they suspected would be significantly different between black and white congregations, namely, (a) activities directed at providing social services to disprivileged segments of the immediately surrounding communities, and (b) participation in civil rights activities. This scale ranged from 0 to 4; its overall

mean was 1.6 with a Cronbach's alpha of .70. Black congregations had a significantly higher mean on this scale than did white congregations (2.30 vs. 1.57; $p < .01$). Chaves and Higgins (1992) took this as support for their qualified hypothesis that black congregations are more actively involved than white congregations, but only in certain types of secular activity.

Through the use of dummy variables, the researchers were able to introduce control variables into a linear regression model. The most parsimonious model was then pursued with the objective of discovering any variables that would produce a negative effect on the race variable. Seven linear regression models were established and run using race, size of congregation, revenue, location in a large city, region, founding date of the congregation, race by founding date, and a conservatism scale as control variables.

The researchers made the following conclusions:

1. Black congregations did not engage in secular activities at higher rates than did white congregations.
2. There was compelling evidence that black congregations were more likely to be involved than white congregations in certain kinds of non-religious activities. Specifically, these were civil rights activities and those activities that were directed at underprivileged segments of their local communities.
3. The race effect was not explainable by the organizational or environmental variables available in the data set. Specifically, the difference was not attributable to a black congregation's (a) size, (b) more urban location, or (c) more southern location.

4. Older black congregations were more actively involved in their communities than newer black congregations. This may be partially explained by the liberal/conservatism scale, but is not clear exactly what it means except that perhaps the informants from congregations more involved in these activities tend to describe those congregations as more "liberal," and that black congregations were more likely than white congregations to be seen as more "liberal."

Chaves and Higgins (1992) did find an interesting and unanticipated interaction between the race of the congregation and its founding date. The assumption was that a black congregation founded after 1960 (the civil rights era) would be more active in community activities. They found that the founding date of white congregations accounted for little change in the community activity of that congregation. In black congregations, on the other hand, if a congregation was founded *before* 1960 they tended to be *more* involved in community activities than those black congregations that were formed after 1960.

The researchers conclude that the extra-religious functions of black churches were more entrenched and less likely to be obviated than had been thought. The evidence of the research also supports the idea that black congregations in fact participated more actively than do white congregations in *certain* secular affairs of their communities.

Teamwork Important to Successful Coalitions

Leadership that espouses a collaborative, team-oriented approach to problem solving fosters a healthy environment for the support of children, youth, and families.

Collaborative leadership of this nature is based on four assumptions:

1. Continuing growth and development are necessary, not only for the development of healthy, mature individuals but also for the development of healthy groups and organizations, and ultimately for a healthy society.

2. Involvement in problem solving and decision making is necessary for meaningful learning. Without such involvement there is a low probability of such learning taking place.

3. Also fundamental to the process of human growth and development is a job, task, or activity which is interesting, challenging, and exciting.

4. The use of authority of "office" or "position" as the power base for solving problems and making decisions, and for influencing others, is inimicable to the healthy growth and development of individuals, groups, and organizations. Competence or expertise, and its sharing in a problem-solving context, is the power base that has a greater potential for facilitating such healthy growth. (Finch, 1977, p. 293)

Optimal growth and development for children, youth, and families and optimal growth for organizations, and ultimately society itself, is the goal of collaborative leadership and a team approach to problem solving. Community coalitions that support children, youth, and families share this goal. Indeed, they rely upon collaborative leadership and teamwork to become successful and remain effective.

> Although qualities and styles of leadership may vary, certain traits of leadership were found to be predominant or common among effective coalitions. Successful leaders have strong determination, possess the ability to seek resources, are optimistic, and know how to recruit the right people. (Keith et al., 1993, p. 39)

According to Dudley and Johnson (1989), the necessary elements of mobilizing a religious institution for community ministry and service include three ingredients that center around leadership and team building. First, there is a need for "triangular" leadership in the congregation. Triangular leadership uses three different individuals to

provide the necessary leadership in three areas vital to the success of the community project and the life of the institution. These three leaders are (a) someone to organize the planning of the outreach, (b) someone to inspire the congregation to make a commitment to the outreach, and (c) someone to help the congregation sense how the outreach expresses its identity as a religious institution, in both a historical and contemporary context.

The committee chairperson, a layperson, oversees the planning of the ministry. The committee chairperson is always a layperson for several reasons. First, it provides congregational ownership. Ownership by the congregants ensures the continuity of the outreach activity in the event of a pastoral or leadership change. Second, it provides a different perspective on the neighborhood and its needs. The religious leader provides "objective" perspectives on neighborhood needs, but congregational ownership reflects the perspectives of individuals who have lived, worked, and formed relationships in the area over a number of years—perhaps a lifetime. Lastly, congregational ownership provides a fertile environment for learning and growth through the exercise of leadership.

The role of the pastor or religious leader, according to Dudley and Johnson (1989), is the role of inspirer. In this role he or she is freed from the administrative aspects of the community outreach, which is vital to paving the way for church involvement in community work (Carasco et al., 1991). Freed from the task of more administration, the pastor or religious leader is able to devote energy to interpreting the

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program in the congregation and encouraging the members to support the work in the community.

The historian/reporter serves the role of "the reflective observer of the congregation's identity, both past and present, and helps identify how the new ministry expresses that identity" (Carasco et al., 1991, p. 32). This role is reminiscent of the ethnographer in that this individual observes what is being done, and discovers how others are feeling about it. "Observing mood, climate, and group dynamics, the historian/reporter can help committee members to be sensitive to one another and to the congregation" (p. 32).

The second essential element of mobilizing a religious institution for community outreach and service is the integration of other community organizations into the outreach, thus making it a coalition of broad community partners. Dudley and Johnson (1989) identified the other community organizations that entered into the outreach with religious institutions as other religious institutions, nonprofit agencies, businesses, local and county governmental units, schools, colleges, libraries, banks, and interested individuals.

Although considered a positive and desirable outcome of mobilizing a congregation for outreach, the integration of other community partners did have an impact on congregations by initiating a transition from "insular vision to community consciousness" (Carasco et al., 1991, p. 33). This "shift of consciousness" (p. 33) was the third essential element in mobilizing a religious institution for community outreach and service. The transition was often a traumatic time for the congregations because it

challenged long-held beliefs and attitudes, but the offsetting benefits included paving the path for combined efforts of community involvement and cooperation in the future. These initial successes are vital to the strength and vitality of community coalitions (Keith et al., 1993).

Beyond paving the way for future collaboration with other community organizations, the shift of consciousness identified by Dudley and Johnson (1989) influences members of religious institutions as they begin to see beyond individual problems and find patterns of need shared by many persons in their community. Members begin to realize how social systems affect entire groups of people. They may realize that some of these systems are failing to help the people that they are intended to help. "When [religious institutions] identify those dysfunctional systems, working to change them can become a way of helping needy people in broader and more lasting ways" (Dudley & Johnson, 1993, p. 33).

The triangulation of leadership described by Dudley and Johnson (1989) exemplifies the team concept that is vital to the success of community coalitions that support children, youth, and families. In fact, the authors described leadership that formed community coalitions as a series or aggregate of teams. The first of these teams included the core leadership team of the chairperson, the inspirer, and the historian/reporter. This team, in turn, enlisted other community organizations and individuals to form a larger team whose goal was to help needy individuals within their community.

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The notion of using teams of individuals working together to solve problems is viewed as an efficient and effective method for solving problems. (Appley & Winder, 1977; Barner, 1994; Finch, 1977; Katzenbach & Smith, 1993; Larson & LaFasto, 1989; Neslund, 1991). A team is a small number of people with complementary skills who are committed to a common purpose, performance goals, and an approach for which they hold themselves mutually accountable (Katzenbach & Smith, 1993). This definition of a team comes from the field of business organization, but it contains three essential elements that are congruous with the elements of collaboration: (a) complementary skills, (b) commitment to a common purpose, and (c) mutual accountability (Katzenbach & Smith, 1993).

Furthermore, Bruner (as cited in Daka-Mulwanda et al., 1995) offers three elements that are a part of collaboration: (a) jointly developing and agreeing to a set of common goals and direction, (b) sharing responsibility for obtaining those goals, and (c) working together to achieve those goals using the expertise of each collaborator. Effective teams and effective collaboration can be seen as closely related approaches to effective problem-solving.

Larson and LaFasto (1989) observed that "the essence of teams is teamwork. If a team is a group of people pursuing a specific performance objective, the achievement of which requires coordinated action, then teamwork must be a significant factor in determining a team's success" (p. 84). Their research identified eight dimensions of teamwork that were characteristic of effectively functioning teams. The eight dimensions are: (a) a clear, elevating goal, (b) a results-driven structure, (c) competent

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team members, (d) unified commitment, (e) a collaborative climate, (f) standards of excellence, (g) external support and recognition, and (h) principled leadership.

Clear, elevating goal. Effective teams had a clear understanding of the goal to be achieved and a belief that it embodied a worthwhile or important result. Ineffective teams, according to the authors, had a goal that had become unfocused or politicized, or individual goals had taken priority over the team goal. The team had lost a sense of urgency or significance about reaching its objective.

Results-driven structure. A results-driven structure is characterized by four features:

1. Clear roles and accountability - each team member's relationship to the team is defined in terms of the role that member is to play and the results that role is to produce for the team.
2. An effective communication system - information is easily accessible and is credible, members are able to address issues that are not on the formal agenda, and there is a method for documenting issues raised and decisions made.
3. Methods for monitoring the performance of individual team members.
4. An emphasis on fact-based judgements - decisions made are based on clear, credible facts.

Competent team members. Competent team members posess the technical and personal competencies required to accomplish the team's goal. Technical competencies refer to the substantive knowledge, skills and abilities related to the objective. Personal competencies are qualities, skills, and abilities necessary for team members to identify,

address, and resolve issues. These are the skills that allow individuals to function as a team.

Larson and LaFasto (1989) identified three common features of competent team members: (a) essential skills and abilities, (b) a strong desire to contribute, and (c) the capability to collaborate effectively. It is interesting to note the close similarities between these features of competent team members and the trust, personal commitment, enjoyable involvement, and willingness to volunteer that are identified as traits and characteristics common to members of successful coalitions (Keith et al., 1993).

Unified commitment. Larson and LaFasto (1989) noted that the teamwork dimension of unified commitment was the dimension most often missing on ineffective teams, yet it is difficult to define just what it is.

> It is a sense of loyalty and dedication to the team. It is an unrestrained sense of excitement and enthusiasm about the team. It is a willingness to do anything that has to be done to help the team succeed. It is an intense identification with a group of people. It is a loss of self. (p. 73)

Unified commitment includes two components. There is a *commitment* or dedication to the endeavor itself and there is *unity*—an intense identification with the team. Similarly, Keith et al. (1993) identified a sense of connectedness of the coalition members to the area or people being served. This commitment to and unity with other coalition members as being competent and capable of addressing the issue of concern as an element common to successful coalitions was, in Keith's study, termed "locality" (p. 42).

Collaborative climate. A collaborative climate on teams was characterized by open communication between members, high levels of trust and confidence in one

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another, a sense of interdependence, encouragement, and support (Keith et al., 1993; Larson & LaFasto, 1989; Neslund, 1991). Effective team members developed trust in one another in a climate marked by honesty, openness, consistency, and respect.

According to Larson & LaFasto (1989), trust is essential to teamwork as it promotes efficient communication and coordination among team members. Trust improved the quality of collaborative outcomes as team members were willing to share information with one another, especially when the information was negative. Issues of trust and effective communication were also found as elements common to successful community coalitions on behalf of children, youth, and families (Keith et al., 1993).

Standards of excellence. Standards of excellence are broadly defined as the pressure to perform. Three variables appear integral to establishing and sustaining standards of excellence. First, individual commitment, motivation, self-esteem, and performance are factors that must be considered necessary to establish a set of standards. Second, individual team members must require one another to perform their tasks according to the established standards of excellence. Third, the team must constantly apply pressure on itself to evaluate and improve upon its performance standards.

External support and recognition. Larson and LaFasto (1989) acknowledged external support and recognition as the dimension that was most difficult to define and measure. This factor "seems to be more an effect of team success than a cause of it. It is noted more for its absence in poorly functioning teams than for its presence in effective ones" (p. 109). External recognition and support is considered to be present when the team is given the resources it needs to get the job done. The team is supported by those

individuals and groups outside the team who are capable of contributing to its success. The team is sufficiently recognized for its accomplishments and the reward and incentive structure is clear and viewed as appropriate by the team members.

Principled leadership. Principled leadership was characterized by an adherence to a dependable set of values. The leadership on effective teams had a clear idea of how they would act toward accomplishments and how they should conduct themselves in the process of reaching the team's goals. Such principled leadership included: (a) not compromising the team's objective with political issues, (b) exhibiting a personal commitment to the goal, (c) not diluting the team's efforts with too many priorities, (d) being fair and impartial toward all team members, (e) a willingness to confront and resolve issues associated with inadequate performance, and (f) an opennes to new ideas and information. Principled leadership also encouraged team members to act on their own in order to achieve the team's goal with an adherence to high performance. This was accomplished when: (a) team members felt they were trusted with meaningful levels of responsibility, (b) team members were provided the necessary autonomy to achieve results, and (c) they were presented challenging opportunities that stretched the abilities of individual team members.

Summary

Families that experience multiple problems such as poverty, violence, and health concerns present the most disturbing aspect of family change that has occurred over the past several decades. Although not all families are at risk, all families feel the effects of these influences because they are part of an interdependent world.

Resources and that support children, youth, and families have been delivered, in recent years, by various government agencies. Fragmentation of these government services occurs as services overlap, agencies become compartmentalized, and eligibility requirements for benefits differ between agencies. Families and individuals least able to make sense of the maze rules and regulations are often left with critical needs unmet or they are left out altogether.

Communities are now encouraged to face such troublesome issues as unemployment, poverty, hunger, housing shortages, and violence with less assistance from government sources. Individuals and groups within communities are uniting together and finding empowerment to accomplish together what they could not accomplish independently. Community coalitions are ecological approaches to community problem solving in that they unite many groups and individuals to work together to form positive, diverse links. The more positive and diverse these links within the community, the greater the benefit the resulting mesosystem will be as a developmental influence on children, youth, and families in the community (Garbarino, 1982).

The participation of many community sectors in collaborative efforts is imperative to their success. Most communities have a significant number of groups that gather for a variety of purposes. Uniting together, these community groups provide many assets that can be focused on the needs of and in support of children, youth, and families in their communities. Religious institutions have been and continue to be important avenues for individuals seeking opportunities for involvement in their

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community. The participation of religious institutions in community collaborations is a vital component in bringing the combined powers and resources of a community to bear on the pressing needs of children, youth, and families. Although there is historical precedent and a practical need for religious institution involvement in community coalitions, there is little empirical research that documents such activity (Chaves & Higgins, 1992; Independent Sector, 1993; Kanagy, 1992).

Scheie et al. (1994) observe:

> Both healthy communities and vigorous religious institutions are rich with connections and relationships. They have a vision of unity as well as a sense for how to make good use of the differences they contain. They have a knack for partnership, for teamwork. (p. 4)

Continuing growth and development are necessary for healthy individuals, healthy communities, and ultimately, a healthy society. This optimal growth and development is the goal of a collaborative team approach to problem solving. Community coalitions that support children, youth, and families share this goal. Indeed, they rely upon individuals and groups working cooperatively as teams to be successful and effective. If a team is a group of people pursuing a specific objective, the achievement of which requires coordinated action, then teamwork must be a significant factor in determining its success (Larson & LaFasto, 1989).

It was the purpose of this research to explore and document the amount of teamwork present on leadership teams of religious institutions and examine its relationship on participation in community coalitions. Dimensions of teamwork, leadership team size, type of leadership team, and the location and size of the religious institution were examined together as influences on the participation of religious

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institutions' participation in community coalitions that support children, youth, and families.

Chapter 3

Methodology

The broad objective of this research is to explore the participation of religious institutions in community coalitions that support children, youth, and families. This research will aid in developing a "sense of understanding" (Bubolz, 1991, p. 2) about community relationships that are complex, diverse, changing, and predominantly unexplored. It will expand the knowledge base concerning the work of religious institutions in community coalitions.

Assumptions

Several assumptions underlie research in this domain.

Assumption #1. Community coalitions are an ecological approach to difficult community problems (Keith et al., 1993; Perkins et al., 1994).

Assumption #2. Religious institutions are an important part of ecological theory research (Bubolz & Sontag, 1993).

Assumption #3. It is important for religious institutions to be involved in community coalitions (Keith, Covey, & Perkins, 1996).

Research related to the participation of religious institutions in community coalitions is limited and inadequate, and therefore an opportunity exists for exploratory research (Independent Sector, 1993). If descriptive data such as size of the religious institution, location, and ethnicity are insufficient to explain differences in the participation of religious institutions in community coalitions, other factors specific to each individual institution may be influential. These factors may include a history of

unsuccessful experiences in previous collaborative efforts, a lack of experience in community collaboration efforts, fear of the unknown, fear of rejection by other community partners, or a lack of leadership that models and encourages collaboration. This research will explore one of these dimensions. It will explore the possible influences of the leadership team of religious institutions and their participation in community coalitions that support children, youth and families by answering the following research questions: If religious institutions differ as to their participation in community coalitions, are these differences related to characteristics of the institutions (size of the institution, location of the institution, and the ethnic composition of the congregation) and characteristics of the leadership team of the institution (size of the leadership team, type of leadership team, and dimensions of teamwork of the leadership team)? Do dimensions of teamwork of the leadership teams differ by team type or team size and by size or location of the institution? Finally, what combination of the above factors best discriminates religious institution participation in community coalitions that support children, youth and families?

Definitions

The following definitions are primary concepts encompassed in the research questions for this study:

Community coalitions. A coalition is broadly defined as an effort that unites and empowers individuals and organizations to accomplish collectively what they could not accomplish independently (Kagan & Rivera, 1991). A community coalition is defined for this study as a group of three or more concerned organizations within a community

uniting, meeting, and combining resources to meet the needs of children, youth and families. Community coalitions would not include district, denominational, or national religious organizations.

Coalition participation. The dependent variable in this research is participation or non-participation of a religious institution in a community coalition on behalf of children, youth and families. Based on their participation, religious institutions were classified into one of three groups : (a) those that participated in community coalitions including a broad range of community partners (e.g., businesses, hospitals, government agencies, schools, and other volunteer organizations), (b) those that participated in community coalitions that included other religious institutions only, and (c) those that did not participate in any coalitions.

Religious institutions. Religious institutions are defined as any local, formally organized group which gathers primarily for common worship. This may be a church, synagogue, Friends' meeting, mosque, covenanted group, or religious order (Scheie et al., 1991).

Leaders of religious institutions. Leaders of religious institutions are paid clergy, paid assistants/associates, volunteers, or other persons affiliated with the religious institution and who identified themselves as persons taking leadership.

Leadership team. A leadership team is a group of two or more individuals who are interdependent in their efforts to accomplish the shared objectives of the religious institution (Neslund, 1991). These leadership teams may be comprised of either paid clergy and staff, volunteers from the religious institution, or both.

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Teamwork. Teamwork is the level of effectiveness and efficiency at which the leadership team in a religious institution works together. For this study teamwork was determined by the leadership portion of the Community Action and Leadership Survey which is based on a revision of the Team Excellence Survey (Larson & LaFasto, 1989). The level of teamwork of a leadership team is measured by their total score on the leadership portion of the Community Action and Leadership Survey.

Size of leadership team. This variable was determined by the number of individuals reported to serve on the institution's leadership team. Team sizes included small teams that had up to five members, medium-sized teams with 6 to 16 members, and large teams with 17 or more members.

Type of leadership team. The leadership team of each institution was categorized by the type of individuals that were considered by the respondent to give primary leadership to the religious institution. This dichotomous variable categorized each leadership team as being composed of either "paid staff" or "volunteers."

Size of religious institution. The size of religious institutions was determined by the number of attenders in a local congregation, including members and non-members. Small religious institutions numbered less than 100 attenders. Medium-sized institutions numbered between 101 and 300 attenders. Large institutions had attenders that numbered 301 and above.

Location. Religious institutions that were located in open country areas or in small towns with populations less than 2,500 were considered "rural." Institutions in towns with populations between 2,500 and 50,000 were considered "small town."

Institutions located in settings where the population was over 50,000 were considered "urban."

Sampling frame

A sampling frame of religious institutions was derived from the "Churches" and "Religious Institutions" sections of the telephone directory for a medium-sized, midwestern city. The rationale for using the telephone directory was that the religious institutions that listed their names, addresses, and telephone numbers would most likely be formal organizations and the sampling frame could be easily replicated (Independent Sector, 1993). Para-church organizations, district, regional, or denominational offices were not included in the sampling frame. The population consisted of 465 religious institutions located in the area.

A packet, which included a letter of introduction (Appendix A), a copy of the Community Action and Leadership Survey (Appendix B), a response card, and a return envelope, was sent to each of the 465 religious institutions in the sampling frame. Eighty surveys were completed and returned for an initial response rate of 17.25 percent. Those that had not responded to the survey after four weeks received a reminder letter (Appendix C). Follow-up telephone calls were made to non-respondents who were randomly chosen from the total list of non-respondents. One hundred eleven surveys were completed and returned, increasing the response rate to 24 percent.

To determine sampling bias, telephone interviews were conducted with 20 non-participants. The interviews did not show significant differences in demographic variables or philosophical differences between the participants and non-participants.

The following reasons were given for non-participation: pastoral/organizational changes (40 percent), too busy (35 percent), philosophical differences (20 percent) and no reason given (5 percent).

Instrument

The "Community Action and Leadership Survey" (CALS) is a 75-item, self-administered questionnaire designed to elicit information from religious institutions in four areas: (a) the kinds of services or programs they provide to their community that support children, youth, and families, and with whom they work to provide those services; (b) demographic information about the institution; (c) the respondent's perceptions on how the leaders of his/her institution work together as a team; and (d) information about the respondent.

Items 1 through 18 were designed to gather data concerning religious institutions which provided services on behalf of children, youth and families. Each item, 1 through 18, was a type of group or activity in which a religious institution may participate in order to provide a service (see Appendix 2). The respondent was instructed to circle the number "1" for an item if their institution was involved in one or more community coalitions comprised of a combination of organizations (e.g., businesses, government agencies, schools, hospitals) that provided a service or program to children, youth, or families. If the respondent circled the number "1" on *any* item, 1 through 18, the institution was categorized as participating in a community coalition with broad community partners.

Similarly, the respondents were to circle the number "2" if their institution cooperated with at least one other religious institution to provide a service or program. If the respondent had circled "2" for any item, 1 through 18, and *had not circled any of the 18 items as a "1"*, the institution was categorized as participating in community coalitions whose other partners were religious institutions only.

If the respondent had circled either the number "3" or the number "4", and *not circled "1" or "2" for any item 1 through 18*, their religious institution was categorized as not participating in any coalitions.

Items 19 through 26 were designed to gather data concerning the individual that represented the religious institution in the community coalition. Items 27 through 33 gathered demographic information about the institution.

Item 34 of the CALS survey asked the respondent to identify the group of individuals within a religious institution that gave the primary leadership to the institution: (a) paid staff, (b) elected volunteers from the institution, (c) the entire institution serves as the primary leadership team, or (d) some other group was specified as providing primary leadership to the religious institution.

Items 36 through 71 were adapted by the researcher from the Likert-scaled Team Excellence Survey (Larson & LaFasto, 1989; Neslund, 1991). Larson and LaFasto's instrument was developed for and administered to members of teams in businesses. The wording of the questions was modified, where appropriate, to include the phrase "leadership team." The rationale for the modifications was: (a) to reflect the change of the population of interest, that is, from teams in business to teams in religious

institutions, (b) to remain consistent with the definition of leadership team used in this research, and (c) to remind the respondent of the group of individuals that should be used as the base line for answering questions 36 through 71.

The respondent was asked to read each item and indicate if the item was: (a) true of their religious institution, (b) more true than false, (c) more false than true, or (d) false. Answers to these items provided each institution with an overall teamwork score for their leadership team and a score for each of the eight dimensions of team excellence.

The dimension of "clear, elevating goal" was measured by items 39, 42, 55, and 71 on the CALS survey. "Results-driven structure" was measured by items 36, 37, 46, 49, and 62. "Competent team members" was measured by items 40, 54, 66, and 70. The teamwork dimension of "unified commitment" was measured by CALS items 57, 60, and 67. The dimension of "collaborative climate" was measured on the CALS survey by items 48, 51, 52, and 68. "Standards of excellence" was measured by items 50, 56, and 59. The dimension of "external support and recognition" was measured by items 44, 45, and 63. "Principled leadership" was the teamwork dimension measured by items 38, 41, 43, 47, 53, 58, 61, 64, 65, and 69 of the CALS survey.

Research Questions and Analysis

If religious institutions differ as to their participation in community coalitions, are these differences related to characteristics of the institutions (size of the institution, location of the institution, and the ethnic composition of the congregation) and characteristics of the leadership team of the institution (size of the leadership team, type of leadership team, and dimensions of teamwork of the leadership team)? Do

dimensions of teamwork of the leadership teams differ by team type or team size and by size or location of the institution? Finally, what combination of the above factors best discriminates religious institution participation in community coalitions that support children, youth and families?

The Statistical Package for the Social Sciences (SPSS, 1994) was utilized in the analysis of the data. Chi-square tests were utilized to test differences between religious institutions participation in community coalitions based on differences in the variables of institution size, institution location, size of leadership team of institution, and type of leadership team of the institution (Reynolds, 1984).

One-way analysis of variance is utilized to decide whether the observed differences between two or more groups represents a chance occurrence or is a systemic effect (Shavelson, 1988). In the present research ANOVA tests compared the mean scores of religious institutions on the teamwork portion of the CALS survey (items 36 through 71) on the variables of type of leadership team in the religious institution (paid staff or volunteer), size of the leadership team (small, medium, or large) size of the institution, and location of the institution. Discriminant analysis was utilized to discern differences in religious institution participation in community coalitions based on a combination of variables of religious institutions. The data used for this study meet certain assumptions required for the use of discriminant analysis. First, each group is a sample that is derived from a multivariately normal population of 111 religious institutions that responded to the CALS survey. Second, the population covariance

matrices for the groups are considered equal with a significance of .776 (Klecka, 1980; SPSS, 1994).

Furthermore, the use of a single statistical test prevents inflation of the alpha, thereby reducing the risk of making a Type I error, that is, rejecting a true null hypothesis (Shavelson, 1988). The variables of interest encompass both continuous and discrete scaling schema that can be accommodated using discriminant analysis.

The scores of each religious institution on the eight dimensions of teamwork, as measured by selected items 36 through 71 of the CALS survey, constitute 8 of the thirteen discriminating variables. These scores are interval scaled and are independent of each other. Size and location of the religious institution, and size of the leadership team are also interval scaled discriminating variables. Type of leadership team and education level of the leader of the religious institution are the dichotomous discriminating variables.

The classification variable for the discriminant analysis was participation or non-participation of a religious institution in a community coalition on behalf of children, youth and families. The three groups are:

Group 1. Those that participated in community coalitions including a broad range of community partners (e.g., businesses, hospitals, government agencies, schools and other volunteer organizations).

Group 2. Those that participated in community coalitions that included other religious institutions only.

Group 3. Those that did not participate in any coalitions.

Chapter 4

Results

The results of the data analysis will be reported in this chapter under four headings. The first section will describe the religious institutions that responded to the Community Action and Leadership Survey on the variables of institution size, institution location, and ethnic composition of the religious institutions. The second section will report the coalition activity of the institutions and how their coalition activity varied by institution size and institution location. The third section will describe the responding institutions according to variables of the type and size of the leadership team that gives primary leadership to the institution. This section will also describe their coalition activity according to team type and team size. The fourth section will describe how leadership teams in religious institutions differed on the eight dimensions of teamwork using the variables of size and location of the religious institutions, the type and size of the leadership teams, and the coalition involvement of the institutions.

Description of Responding Religious Institutions

Of the 111 religious institutions that responded to the Community Action and Leadership Survey, 36.9 percent were small institutions whose members numbered less than 100, 44.1 percent were medium-sized congregations whose attenders numbered between 101 and 300, and 18.9 percent were large institutions that had over 301 attenders (see Figure 2).

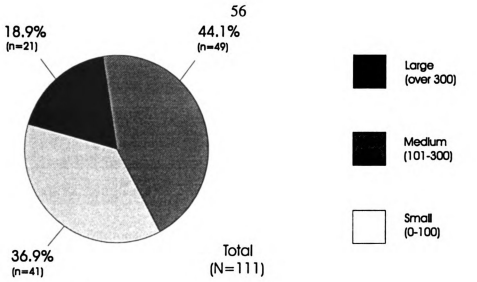

Figure 2. Size of religious institutions

Religious institutions that were located in rural, open country areas or in small towns with populations of less than 2,500 comprised 29.1 percent of the responding institutions. Institutions in towns with populations between 2,500 and 50,000 made up 29.1 percent of the respondents. Urban institutions located in cities with populations over 50,000 were 41.8 percent of the responding institutions (see Figure 3).

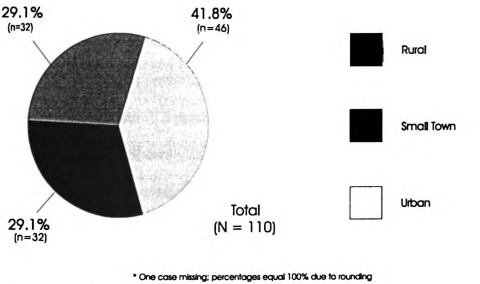

Figure 3. Location of religious institutions

Ninety-five percent of the reporting institutions indicated that the majority of their attenders were white, 5 percent reported the majority of their attenders were black or from other ethnic groups. The variable of ethnicity was dropped from further analysis due to insufficient cell sizes.

Coalition Involvement and Religious Institutions

Religious institutions responding to the survey were grouped into three categories according to their participation in coalitions that support children, youth and families: (a) those that participated in community coalitions including a broad range of community partners (e.g., businesses, hospitals, government agencies, schools, and other volunteer organizations), (b) those that participated in community coalitions that included other religious institutions only, and (c) those that did not participate in any coalitions.

Over half (57.7 percent) of the responding institutions indicated that they cooperated with other community partners in providing at least one service or program in support of children, youth and families. Religious institutions that participated with other religious institutions in providing one or more services or programs comprised 22.5 percent of the total, and 19.8 percent of the responding institutions provided services or programs on their own (see Figure 4). Therefore, 80.2 percent reported participating in a collaborative effort of some nature that supports children, youth and families in their communities. Based upon this particular sample, the majority of religious institutions do participate in community coalitions.

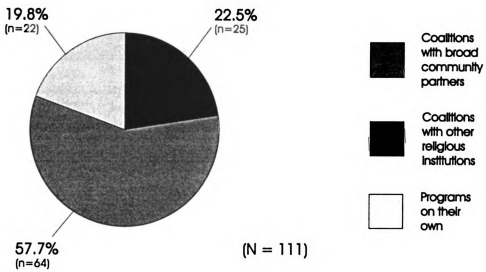

Figure 4. Coalition involvement of religious institutions

Coalition involvement and religious institution size. Overall, large religious institutions were most likely to participate in coalitions, and small institutions were least likely to participate in coalition activities. Furthermore, the majority of institutions, regardless of size, were involved in a coalition of some kind (see Table 1). A total of 73.1 percent of small institutions that participated reported involvement in coalitions of some kind, compared with 81.6 percent of medium-sized institutions and 90.5 percent of large institutions.

Large institutions were also most likely to be involved in coalitions that had broad community partners (61.9 percent), compared to 55.1 percent for medium-sized institutions, and 58.5 percent for small institutions. Small religious institutions were most likely to provide programs on their own (26.8 percent), compared to 18.4 percent for medium-sized institutions and 9.5 percent for large religious institutions.

Table 1.
Coalition Involvement by Size of Religious Institution

	Size of religious institution		
Coalition involvement	Small $N = 41$	Medium $N = 49$	Large $N = 21$
In coalitions with broad community partners	58.5%	55.1%	61.9%
In coalitions with other religious institutions only	14.6%	26.5%	28.6%
Provide programs on their own	26.8%	18.4%	9.5%
Total	100%	100%	100%

χ^2 (4, 111) = 4.14, p =.39
Note: Small institutions (0 - 100 attenders)
Medium institutions (101-300 attenders)
Large institutions (over 300 attenders)

Coalition involvement and religious institution location. A majority of religious institutions participated in community coalitions regardless of their location. Rural institutions had the highest percentage (28.1 percent) of congregations that provided only programs on their own compared to institutions in small towns (15.6 percent) and urban institutions (17.4 percent) (see Table 2). Religious institutions in small towns had the highest percentage (31.3 percent) that participated in coalitions with other religious institutions only when compared to rural institutions (15.6 percent) and urban institutions (21.7 percent). Urban institutions had the highest percentage (60.9 percent)

of institutions participating in coalitions with broad community partners, compared to 53.1 percent of institutions in towns and 56.3 percent of rural institutions.

Table 2.
Coalition Involvement by Location of Religious Institution

	Location of religious institution		
Coalition involvement	Rural $N = 32$	Town $N = 32$	Urban $N = 46$
In coalitions with broad community partners	56.3%	53.1%	60.9%
In coalitions with other religious institutions only	15.6%	31.3%	21.7%
Provide programs on their own	28.1%	15.6%	17.4%
Total	100%	100%	100%

χ^2 (4, 110) = 3.48, p =.39
Note: Rural (population under 2,500)
Town (population 2,500 to 50,000)
Urban (population 50,000 to 250,000)

Coalition involvement and ethnicity. Ninety-five percent of the institutions that participated in community coalitions with other community partners estimated that the majority of their attenders were white and therefore reflected the sample distribution. The percentage of institutions whose majority of attenders were black was small (5 percent). All of the religious institutions that reported a majority of attenders as black were in coalitions of some kind. Seventy-five percent of these institutions participated

in coalitions with broad community partners and 25 percent participated in coalitions with other religious institutions only.

Coalition involvement and denominational affiliation. The majority of religious institutions in each of the denominational affiliation groups reported participation in collaborations (see Table 3). The overall participation rates ranged between 61.5 percent and 88.2 percent. When compared to the other affiliation groups, the institutions that designated themselves as Lutheran were more likely to participate in coalitions with broad community partners (64.7 percent). Institutions in the Baptist affiliation group were the least likely to participate in coalitions with broad community partners (45.0 percent) but were most likely to participate in coalitions that had other religious institutions as partners (30.0 percent). Religious institutions in the non-denominational affiliation group were the least likely to participate in coalitions (61.5 percent), but were the most likely to be providing programs on their own (38.5 percent).

It is important to note the range of participation within the affiliation groups. Each affiliation group had institutions that participated in coalitions with both broad community partners and coalitions restricted to other religious institutions, as well as those that provided, on their own, programs to support children, youth and families. Thus, participation in a community coalition by a religious institution appeared to be a choice made by each congregation regardless of affiliation.

Table 3.
Coalition Involvement by Denominational Affiliation

Coalition involvement	Denominational Affiliation				
	Baptist	Lutheran	Methodist	Non-denominational	Misc.
	$n = 20$	$n = 17$	$n = 22$	$n = 13$	$n = 21$
In coalitions with broad community partners	45.0%	64.7%	59.1%	53.8%	52.4%
In coalitions with other religious institutions only	30.0%	23.5%	18.2%	7.7%	23.8%
Sub-total	75.0%	88.2%	77.3%	61.5%	76.2%
Provide programs on their own	25.0%	11.8%	22.7%	38.5%	23.8%
Total	100%	100%	100%	100%	100%

Note: Unable to perform chi-square test due to insufficient number of cases in some cells.

Types of collaborative efforts. Each respondent to the Community Action and Leadership Survey was asked to choose, from a list of 18 categories of coalitions (adapted from Kretzmann & McKnight, 1993), those in which they were involved. Figure 5 displays the involvement of religious institutions in the 18 categories of coalitions. The most prominent coalitions that religious institutions participated in were: charitable groups, such as Red Cross, United Way and the Cancer Society; social cause groups that advocated for peace, equal rights and social justice; sports leagues; civic events groups that planned civic affairs such as holiday celebrations and art fairs; mutual support groups such as Alcoholics Anonymous, La Leche League and childbirth classes; community support groups such as Friends of the Library and nursing home visitation;

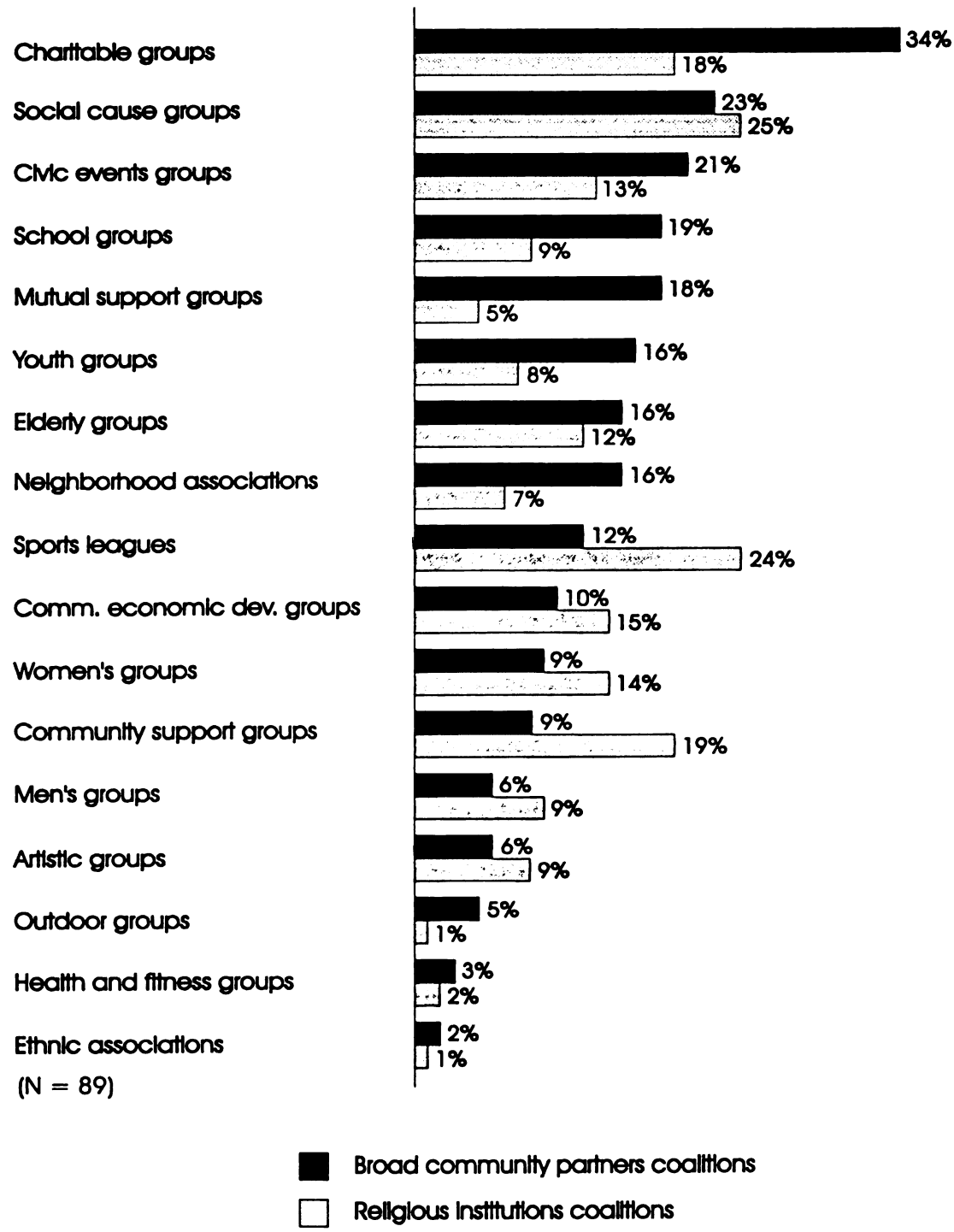

Figure 5. Types of coalitions in which religious institutions participate

community economic development groups that provide job training, housing and financial services; and women's and youth groups that provide cultural, political, social, educational or vocational services to women and youth.

Institutions that participated in coalitions with broad community partners were most involved in charitable groups (34 percent), social cause groups (23 percent), civic events groups (21 percent), school groups (19 percent), mutual support groups (18 percent) and youth groups (16 percent). Religious institutions that were involved in coalitions only with other religious institutions were most involved in social cause groups (25 percent), sports leagues (24 percent), community support groups (19 percent), charitable groups (18 percent) and women's groups (14 percent).

Representatives from religious institutions to coalitions. Regardless of the nature of the coalition in which they participated, religious institutions relied heavily on volunteers to support their participation in coalitions. Overall, 59.5 percent of their representatives in coalitions were volunteers; paid clergy were 29.8 percent. The remaining 10.7 percent of the representatives were paid staff from the institutions who were not clergy. Table 4 compares the representatives of institutions in coalitions that had broad community partners with the representatives to those coalitions with other religious institutions only.

It is clear that religious institutions rely heavily on volunteers to carry out the work of collaboration. The majority of representatives of religious institutions to community coalitions with broad community partners were volunteers (57.1 percent). An even greater percentage (66.7 percent) of representatives to coalitions with other religious

institutions only were volunteers from the institutions. Paid staff other than clergy were also more likely to represent the institution in coalitions with other religious institutions only (14.3 percent) compared to 9.5 percent in coalitions with broad community partners. Paid clergy were more likely to represent their religious institution in a community coalition with broad community partners (33.3 percent) than in coalitions with other religious institutions only (19.0 percent).

Table 4.
Representatives From Religious Institutions by Coalition Involvement

Type of Representative	Coalition Involvement: Broad community coalitions $N = 63$	Coalition Involvement: Religious institution coalitions $N = 21$
Volunteer	57.1 %	66.7%
Paid clergy	33.3%	19.0%
Paid staff	9.5%	14.3%
Total	99.9%	100.0%

Note. Percentages do not add to 100 due to rounding. Unable to perform chi-square test due to insufficient number of cases in some cells.

Contributions of religious institutions to coalitions. Volunteers and paid clergy and staff from religious institutions were only a portion of what religious institutions contributed to community coalitions. Buildings; office supplies, food and refreshments; equipment such as computers, copiers, and sports equipment; transportation; and personnel such as custodians, attendants, and babysitters were among the other resources provided to coalitions by religious institutions. These contributions were very similar, whether the coalition had broad community partners or other religious institution partners

only. The majority of religious institutions in coalitions with broad community partners (56.9 percent) contributed building space to the coalition, compared to 52.4 percent of religious institutions in coalitions with other religious institutions only. Religious institutions in coalitions with broad community partners (31.4 percent) were more likely to contribute office supplies to the coalition as compared to institutions that participated in coalitions with other religious institutions only (29.4 percent). Religious institutions involved in coalitions with broad community partners were also more likely to provide equipment such as computers, copiers and sports equipment (49.1 percent) and transportation (26.9 percent) when compared to religious institutions involved in coalitions with other religious institutions only (41.2 percent and 22.2 percent).

Religious institutions participating in coalitions with other religious institutions only were more likely to provide food and refreshments (50.0 percent) to the coalition, compared to 47.4 percent of institutions that participated in coalitions with broad community partners. They were also more likely to provide personnel such as custodians, attendants and babysitters (59.1 percent), compared to 47.4 percent of institutions in coalitions with broad community partners. When asked in an open-ended question to specify additional contributions that their institutions made to the coalition, 31.8 percent of the respondents in broad community partner coalitions and 66.7 percent of respondents in religious institution coalitions included financial support as a resource that was provided.

Leadership Teams and Religious Institutions

Respondents to the CALS survey were asked to identify the group of individuals that

provided primary leadership to their institution and how many individuals served on this leadership team. Sixty percent of the leadership teams had members who were volunteers from the institution and 40 percent of the leadership teams were comprised of paid staff.

Leadership teams and religious institution size. In small religious institutions, 76.3 percent of the leadership teams were comprised of volunteers from the institution and 23.7 percent were comprised of paid staff. In medium-sized institutions 54.2 percent of leadership teams were comprised of volunteers and 45.8 percent were comprised of paid staff. Leadership teams comprised of paid staff represented the highest proportion (57.9 percent) of leadership teams in large religious institutions. In these large institutions 42.1 percent of the leadership teams were comprised of volunteers (see Table 5).

Table 5.
Type of Leadership Team by Religious Institution Size

	Size of religious institution		
Type of leadership team	Small $N = 48$	Medium $N = 48$	Large $N = 19$
Volunteers	76.3%	54.2%	42.1%
Paid clergy/staff	23.7%	45.8%	57.9%
Total	100%	100%	100%

χ^2 (2, 105) = 7.43, p =.024

Note: Small institutions (0 - 100 attenders)
Medium institutions (101-300 attenders)
Large institutions (over 300 attenders)

Leadership teams and religious institution location. Sixty percent of religious institutions in rural areas had leadership teams comprised of volunteers, and 40.0 percent comprised of paid staff. Religious institutions in towns had a majority (58.1 percent) of leadership teams comprised of volunteers, and 41.9 percent were teams comprised of paid staff. The majority (62.8 percent) of leadership teams in urban religious institutions were teams of volunteers, and 37.2 percent were teams comprised of paid staff (see Table 6). Again, regardless of the location or size of the religious institution, volunteers were an integral part of the work in religious institutions.

Table 6.
Type of Leadership Team by Religious Institution Location

	Location of religious institution		
Type of leadership team	Rural $N = 30$	Town $N = 31$	Urban $N = 43$
Volunteers	60.0%	58.1%	62.8%
Paid clergy/staff	40.0%	41.9%	37.2%
Total	100%	100%	100%

χ^2 (2, 104) = .174, p =.917
Note: Rural (population under 2,500)
Town (population 2,500 to 50,000)
Urban (population 50,000 to 250,000)

Type of leadership team and team size. Leadership teams that were small, with one to five members, comprised 36.9 percent of the leadership teams. Medium-sized teams that had 6 to 16 members comprised 45.0 percent of the leadership teams.

Leadership teams that had over 16 members were considered large teams and were 18.0 percent of the total leadership teams.

Table 7 indicates that the majority of small leadership teams were comprised of paid staff (82.9 percent). The majority of medium-sized teams were teams of volunteers (83 percent), and all (100 percent) of the large leadership teams were comprised of volunteers.

Table 7.
Type of Leadership Team by Size of Leadership Team

	Size of leadership team		
Type of Leadership Team	Small $n = 41$	Medium $n = 47$	Large $n = 17$
Volunteers	17.1%	83.0%	100.0%
Paid clergy/staff	82.9%	17.0%	----
Total	100%	100%	100%

Note: Unable to perform chi-square test due to insufficient number of cases in some cells.
Small (1-5 members)
Medium (6-16 members)
Large (over 17 members)

Coalition involvement and leadership team size. Religious institutions that had medium-sized leadership teams (6 to 16 members) had the highest percentage (68 percent) of participation in community coalitions with broad community partners (see Table 8). Institutions that had large leadership teams (over 17 members) had the highest percentage (35 percent) of participation in coalitions with other religious institutions only. Institutions that had small teams (1 to 5 members) had the highest percentage of non-participation in coalitions.

Table 8.
Coalition Involvement by Leadership Team Size

	Size of leadership team		
Coalition involvement	Small $n = 41$	Medium $n = 47$	Large $n = 17$
In coalitions with broad community partners	51.2%	68%	45%
In coalitions with other religious institutions only	24.4%	16%	35%
Provide programs on their own	24.4%	16%	20%
Total	100%	100%	100%

χ^2 (4, 111) = 4.99, p =.290
Note: Small (1-5 members)
Medium (6-16 members)
Large (over 17 members)

Coalition involvement and leadership team type. Religious institutions whose leadership teams were comprised of volunteers had a slightly higher rate (58.7 percent) of participation in coalitions with broad community partners compared to institutions whose leadership team was comprised of paid staff (54.8 percent) (see Table 9). Institutions whose leadership team was comprised of paid staff, however, had a higher rate of participation (26.2 percent) in coalitions with other religious institutions only as compared to institutions whose leadership team was volunteer (19 percent). Chi-square tests showed no significant differences between groups.

Table 9.
Coalition Involvement by Leadership Team Type

	Leadership team type	
Coalition involvement	Volunteer $N = 63$	Paid staff $N = 42$
In coalitions with broad community partners	58.7%	54.8%
In coalitions with other religious institutions only	19%	26.2%
Provide programs on their own	22.2%	19%
Total	100%	100%

χ^2 (4, 105) = .778, p =.678

Dimensions of Teamwork on Leadership Teams in Religious Institutions

Items 36 through 71 of the Community Action and Leadership Survey were items adapted from the Team Excellence instrument developed by Larson and LaFasto (1989). The Team Excellence instrument has been utilized in research distinguishing between effective and ineffective teams in businesses (Larson & LaFasto, 1989; Neslund, 1991). As an instrument, it is actually eight subscales packaged together. Each subscale is designed to measure one dimension of teamwork.

Reliability analysis was run on each of the eight dimensions of teamwork. The results are as follows (Cronbach's alphas reported for each dimension): clear, elevating goals (α = .73), results driven structure (α =.78), competent team members (α = .76), unified commitment (α = .79), collaborative climate (α = .74), standard of excellence (α = .78), support and recognition (α = .62), and principled leadership (α = .88). The overall

Cronbach's alpha of the Team Excellence instrument was .96. The high overall alpha of the eight dimensions of teamwork indicated that the instrument was sufficiently reliable.

Mean scores, standard deviations, and one-way analysis of variance for each of the eight dimensions of teamwork were completed for the institutional variables of size of religious institution, location of the institution, the type of leadership team in the institution, and the size of the leadership team. Overall, the mean scores of religious institutions on each of the eight dimensions of teamwork were high. Neslund (1991) utilized the Team Excellence instrument in his research with individuals who worked on teams in businesses and industry. When the mean scores of these religious institutions were compared with the mean scores of teams in business and industry (Neslund, 1991), the scores of religious institutions were consistently higher and the standard deviations lower on each of the eight dimensions of teamwork, with the greatest differences on the dimensions of "support and recognition" and "competent team members" (see Table 10). These data indicate that the respondents from these religious institutions perceive their leadership teams as functioning with overall high levels of teamwork.

Dimensions of teamwork and religious institution size. Small religious institutions had lower mean scores on all eight dimensions of teamwork as compared to medium-sized and large institutions (see Table 11). The greatest difference was between small institutions and large institutions on the dimension of "standard of excellence."

A one-way analysis of variance test of scores on the eight dimensions of teamwork indicated no significant differences between small, medium-sized, or large religious institutions on any of the dimensions (see Table 12).

Table 10.
Comparison of Dimensions of Teamwork, Means and Standard Deviations

Dimension of teamwork	Data	Mean	Standard Deviation	*n*
Clear, elevating goal	CALS	3.45	0.400	110
	Neslund	2.32	1.034	984
Results driven structure	CALS	3.22	0.420	110
	Neslund	2.01	1.145	984
Competent team members	CALS	3.36	0.470	110
	Neslund	2.12	1.164	984
Unified commitment	CALS	3.10	0.610	109
	Neslund	1.97	1.209	984
Collaborative climate	CALS	3.42	0.480	110
	Neslund	2.13	1.170	984
Standard of excellence	CALS	3.16	0.610	110
	Neslund	2.17	1.217	984
Support and recognition	CALS	3.13	0.480	110
	Neslund	1.61	1.360	984
Principled leadership	CALS	3.26	0.460	110
	Neslund	2.04	1.554	984

Table 11.
Dimensions of Teamwork and Size of Religious Institution, Means and Standard Deviations

Dimension of Teamwork	Size	Mean	Standard Deviation	*n*
Clear, elevating goal	Small	3.35	0.444	40
	Medium	3.51	0.363	49
	Large	3.48	0.375	21
Results driven structure	Small	3.10	0.445	40
	Medium	3.31	0.376	49
	Large	3.24	0.427	21
Competent team members	Small	3.25	0.546	40
	Medium	3.39	0.405	49
	Large	3.50	0.391	21
Unified commitment	Small	2.97	0.695	40
	Medium	3.18	0.558	49
	Large	3.18	0.527	21
Collaborative climate	Small	3.34	0.619	40
	Medium	3.47	0.388	49
	Large	3.48	0.325	21
Standard of excellence	Small	2.98	0.698	40
	Medium	3.27	0.527	49
	Large	3.25	0.526	21
Support and recognition	Small	3.00	0.520	40
	Medium	3.20	0.431	49
	Large	3.21	0.477	21
Principled leadership	Small	3.13	0.518	40
	Medium	3.34	0.423	49
	Large	3.32	0.353	21

Table 12.
Analysis of Variance, Dimensions of Teamwork and Size of Religious Institution

	Size of Religious Institution			
Dimension of teamwork	*F* Probability	*F* Ratio	Mean	Standard Deviation
Clear, elevating goal	0.139	2.01	3.45	0.40
Results-driven structure	0.067	2.76	3.22	0.42
Competent team members	0.097	2.39	3.36	0.47
Unified commitment	0.211	1.58	3.10	0.61
Collaborative climate	0.381	.97	3.42	0.48
Standard of excellence	0.056	2.97	3.16	0.61
Support and recognition	0.123	2.13	3.13	0.48
Principled leadership	0.070	2.73	3.26	0.46

*p <.05, df = 2, n-1=107

Dimensions of teamwork and religious institution location. Religious institutions located in towns with populations between 2,500 and 50,000 consistently had the highest scores on all eight teamwork scales (see Table 13). Religious institutions located in rural areas had the lowest scores on all teamwork dimensions with the greatest difference between rural and town institutions on the dimensions of "clear, elevating goal," "unified commitment," and "standard of excellence."

Table 13.
Dimensions of Teamwork and Location of Religious Institution, Means and Standard Deviations

Dimension of teamwork	Location	Mean	Standard Deviation	*n*
Clear, elevating goal	Rural	3.31	0.477	32
	Town	3.57	0.344	32
	Urban	3.45	0.357	45
Results driven structure	Rural	3.20	0.469	32
	Town	3.25	0.400	32
	Urban	3.21	0.401	45
Competent team members	Rural	3.23	0.573	32
	Town	3.43	0.382	32
	Urban	3.39	0.418	45
Unified commitment	Rural	2.88	0.655	32
	Town	3.23	0.506	32
	Urban	3.15	0.608	44
Collaborative climate	Rural	3.31	0.592	32
	Town	3.56	0.334	32
	Urban	3.40	0.460	45
Standard of excellence	Rural	2.93	0.717	32
	Town	3.29	0.520	32
	Urban	3.22	0.542	45
Support and recognition	Rural	3.05	0.575	32
	Town	3.19	0.490	32
	Urban	3.13	0.381	45
Principled leadership	Rural	3.15	0.512	32
	Town	3.38	0.355	32
	Urban	3.24	0.461	32

Religious institutions located in towns had significantly higher scores on the teamwork scales of "clear, elevated goal" ($F = .032$, $p < .05$), "unified commitment" ($F = .041$, $p < .05$), and "standards of excellence" ($F = .036$, $p < .05$) than either rural or urban institutions (see Table 14).

Table 14.
Analysis of Variance, Dimensions of Teamwork and Location of Religious Institution

	Location of Religious Institution			
Dimension of Teamwork	*F* Probability	*F* Ratio	Mean	Standard Deviation
Clear, elevating goal	0.032*	3.55	3.44	0.40
Results-driven structure	0.860	.15	3.22	0.42
Competent team members	0.164	1.82	3.36	0.46
Unified commitment	0.041*	3.27	3.09	0.61
Collaborative climate	0.117	2.19	3.42	0.48
Standard of excellence	0.036*	3.44	3.15	0.61
Support and recognition	0.522	.66	3.12	0.47
Principled leadership	0.129	2.09	3.25	0.45

*$p < .05$, $df = 2$, n-1=106

Dimensions of teamwork and leadership team type. Leadership teams of each religious institution were classified according to the type of team that provided primary leadership to the institution. If the leadership team was comprised of primarily volunteers from the institution it was considered a volunteer leadership team. If the team members were primarily paid staff members of the institution it was classified as a paid staff leadership team. Both types of leadership had high scores on all eight dimensions of teamwork (see Table 15). Paid staff leadership teams had higher scores than did volunteer leadership teams on seven of the dimensions of teamwork. The differences were statistically significant on the teamwork scales of "unified commitment" ($F = .021$, $p < .05$), and "standard of excellence" ($F = .026$, $p < .05$) than institutions whose leadership team was composed of volunteers (see Table 16). Volunteer leadership teams had higher scores on the dimension of "support and recognition."

Table 15.
Dimensions of Teamwork and Type of Leadership Team, Means and Standard Deviations

Dimension of teamwork	Type of leadership team	Mean	Standard Deviation	*n*
Clear, elevating goal	Volunteer	3.46	0.370	63
	Paid staff	3.49	0.412	41
Results-driven structure	Volunteer	3.20	0.416	63
	Paid staff	3.27	0.413	41
Competent team members	Volunteer	3.32	0.443	63
	Paid staff	3.45	0.468	41
Unified commitment	Volunteer	3.02	0.625	63
	Paid staff	3.30	0.543	40
Collaborative climate	Volunteer	3.42	0.512	63
	Paid staff	3.48	0.377	41
Standard of excellence	Volunteer	3.07	0.579	63
	Paid staff	3.34	0.603	41
Support and recognition	Volunteer	3.15	0.460	63
	Paid staff	3.11	0.487	41
Principled leadership	Volunteer	3.21	0.457	63
	Paid staff	3.38	0.435	41

Table 16.
Analysis of Variance, Dimensions of Teamwork and Type of Leadership Team

	Type of leadership team			
Dimension of Teamwork	*F* Probability	*F* Ratio	Mean	Standard Deviation
Clear, elevating goal	0.739	0.11	3.47	0.39
Results-driven structure	0.407	0.69	3.23	0.41
Competent team members	0.157	2.04	3.37	0.46
Unified commitment	0.021*	5.48	3.13	0.61
Collaborative climate	0.514	0.43	3.44	0.46
Standard of excellence	0.026*	5.13	3.18	0.60
Support and recognition	0.696	0.15	3.14	0.47
Principled leadership	0.059	3.63	3.27	0.45

*$p < .05$, $df = 1, n\text{-}1=102$

Dimensions of teamwork and leadership team size. Small leadership teams of two to five members had the highest scores on seven of the eight dimensions of teamwork (see Table 17). The exception was on the dimension of "support and recognition" in which large leadership teams (over 17 members) had the highest scores. These differences were statistically significant on the teamwork scales of "unified commitment" ($F = .002$, $p < .05$) and "standards of excellence" ($F = .025$, $p < .05$) than institutions whose leadership teams were medium-sized (6 to 16 members) or large (see Table 18).

Table 17.
Dimensions of Teamwork and Size of Leadership Team of Religious Institutions, Means and Standard Deviations

Dimension of teamwork	Size of leadership team	Mean	Standard Deviation	*n*
Clear, elevating goal	Small	3.51	0.420	40
	Medium	3.40	0.384	50
	Large	3.42	0.422	20
Results-driven structure	Small	3.28	0.421	40
	Medium	3.16	0.427	50
	Large	3.26	0.392	20
Competent team members	Small	3.44	0.466	40
	Medium	3.32	0.471	50
	Large	3.31	0.451	20
Unified commitment	Small	3.38	0.536	39
	Medium	2.95	0.604	50
	Large	2.96	0.602	20
Collaborative climate	Small	3.53	0.378	40
	Medium	3.37	0.542	50
	Large	3.35	0.462	20
Standard of excellence	Small	3.33	0.645	40
	Medium	2.99	0.569	50
	Large	3.22	0.522	20
Support and recognition	Small	3.14	0.459	40
	Medium	3.06	0.479	50
	Large	3.29	0.501	20
Principled leadership	Small	3.39	0.459	40
	Medium	3.18	0.448	50
	Large	3.18	0.429	20

Table 18.
Analysis of Variance, Dimensions of Teamwork and Size of Leadership Team

	Size of leadership team			
Dimension of Teamwork	*F* Probability	*F* Ratio	Mean	Standard Deviation
Clear, elevating goal	.392	0.94	3.45	0.40
Results-driven structure	.411	0.89	3.22	0.42
Competent team members	.434	0.84	3.36	0.47
Unified commitment	.002**	6.76	3.10	0.61
Collaborative climate	.211	1.58	3.42	0.48
Standard of excellence	.025*	3.81	3.16	0.61
Support and recognition	.187	1.71	3.13	0.48
Principled leadership	.061	2.79	3.26	0.46

*$p < .05$, $df = 2$, n-1=107

The majority of small leadership teams (82.9 percent) were comprised of paid staff and 100 percent of large teams were comprised of volunteers. While such teamwork dimensions as "unified commitment" and "standards of excellence" may be easier to develop and maintain on small teams of paid staff, the dimension of "support and recognition" may be higher on large teams as a result of having a broader cross section of individuals from within the congregation providing leadership to the institution, thus promoting the sense of support and recognition from the institution.

Dimensions of teamwork and coalition involvement. Religious institutions whose coalition participation was limited only to coalitions with other religious institutions had consistently higher scores on all eight dimension of teamwork scales than those institutions who participated in broad community partner coalitions (see Table 19). The greatest differences between these groups were on the dimensions of "results driven structure," "unified commitment," and "standard of excellence." One-way analysis of variance tests showed these differences not to be statistically significant (see Table 20).

Discriminant Analysis of Religious Institution Variables and Coalition Participation

What combination of factors—that is, the eight dimensions of teamwork, leadership team size, type of leadership team, location of the institution, and size of the institution—best discriminates participation in community coalitions that support children, youth and families? The eight dimensions of teamwork were highly correlated with one another (see Table 21). To avoid multicolinearity in the interpretation of the results, the scores for each institution on the eight dimensions of teamwork were combined into an overall teamwork score. Using this overall teamwork score in the discriminant analysis afforded a more parsimonious model and avoided misinterpretation of the results due to multicolinearity.

Table 19.
Dimensions of Teamwork and Coalition Involvement, Means and Standard Deviations

Dimension of teamwork	Coalition involvement *	Mean	Standard Deviation	*n*
Clear, elevating goal	1	3.39	0.384	64
	2	3.51	0.427	25
	3	3.52	0.410	21
Results-driven structure	1	3.15	0.418	64
	2	3.35	0.370	25
	3	3.29	0.448	21
Competent team members	1	3.34	0.495	64
	2	3.40	0.346	25
	3	3.39	0.510	21
Unified commitment	1	3.03	0.618	64
	2	3.26	0.557	25
	3	3.15	0.635	20
Collaborative climate	1	3.40	0.475	64
	2	3.44	0.390	25
	3	3.46	0.583	21
Standard of excellence	1	3.08	0.609	64
	2	3.28	0.541	25
	3	3.24	0.660	21
Support and recognition	1	3.07	0.512	64
	2	3.17	0.340	25
	3	3.29	0.500	24
Principled leadership	1	3.21	0.461	64
	2	3.37	0.383	25
	3	3.29	0.510	21

* Note: 1 = Involved in broad community partner coalitions, 2 = Involved in religious institution coalitions, 3 = No coalition involvement.

Table 20.
Analysis of Variance, Dimensions of Teamwork and Coalition Involvement

	Coalition involvement			
Dimension of Teamwork	*F* Probability	*F* Ratio	Mean	Standard Deviation
Clear, elevating goal	0.274	1.31	3.45	0.40
Results-driven structure	0.103	2.32	3.22	0.42
Competent team mem.	0.797	0.23	3.36	0.47
Unified commitment	0.249	1.41	3.10	0.61
Collaborative climate	0.883	0.12	3.42	0.48
Standard of excellence	0.311	1.18	3.16	0.61
Support and recognition	0.179	1.75	3.13	0.48
Principled leadership	0.279	1.29	3.26	0.46

*$p < .05$, $df = 2$, n-1=107

Table 21.
Correlation Matrix for Dimensions of Teamwork

Variable	Var 1	Var 2	Var 3	Var 4	Var 5	Var 6	Var 7	Var 8
Variable 1 Clear, elevating goals								
Variable 2 Results-driven structure	0.5721							
Variable 3 Competent team members	0.5916	0.6524						
Variable 4 Unified commitment	0.6103	0.5796	0.6938					
Variable 5 Collaborative Climate	0.6190	0.7027	0.7477	0.6766				
Variable 6 Standards of excellence	0.7380	0.6346	0.6432	0.7295	0.6376			
Variable 7 Support & recognition	0.5048	0.5991	0.5118	0.4929	0.4901	0.5061		
Variable 8 Principled leadership	0.6795	0.7226	0.7979	0.8072	0.7877	0.8188	0.5630	

The objective for utilizing discriminant function analysis was to identify those characteristics of religious institutions which significantly distinguished their participation in particular types community coalitions that support children, youth, and families. The discriminant analysis indicated that none of the variables—total teamwork score, size of leadership team, type of leadership team, size of religious institution, or location of the institution—would discriminate participation of religious institutions in community coalitions that support children, youth and families. The null hypothesis at this stage of the analysis states that there is no difference in the means of all discriminant functions in all groups. Wilks' lambda is the proportion of the total variance in the discriminant scores not explained by differences among groups. Small values of lambda are associated with functions that have much variability between groups and little variability within groups. A lambda of 1.00 would occur when the mean of the discriminant scores is the same in all groups and there is no between-groups variability (Norusis, 1988). In this research an overall Wilks' lambda of .906 and a significance of .47 indicates little variability between coalition groups, thus, the null hypothesis should be retained. Wilks' lambda for each of the discriminating variables also indicates the means for each of the groups is nearly equal and the null hypothesis should be retained (see Table 22).

Table 22.
Discriminant Analysis, Religious Institution Variables and Coalition Participation

	Discriminant analysis		
	Wilks' Lambda	*F*	Significance
Total teamwork score	0.962	1.996	0.14
Size of leadership team	0.999	0.053	0.95
Type of leadership team	0.989	0.545	0.58
Size of religious institution	0.969	1.558	0.22
Location of religious institution	0.982	0.902	0.41

$p < .001$

Consequently, it can be concluded that the size of a religious institution, its location, the type of leadership team that provides its primary leadership, the size of the leadership team, and the level of teamwork in the leadership team are not useful variables in differentiating whether a religious institution participates in community coalitions that support children, youth, and families.

Summary

Analyses of the data indicated that most religious institutions participated in a coalition of some kind that supports children, youth, and families. This participation was not significantly related to the size of the religious institution, its location, the type of leadership team that provided primary leadership (paid staff or volunteer), or the size of the leadership team.

Respondents to the CALS survey reported high levels of teamwork on the leadership teams of their religious institutions, whether those teams were comprised of volunteers or paid staff. However, significant differences were found on three of the eight dimensions of teamwork. Leadership teams of religious institutions in towns scored significantly higher than those institutions located rural areas on the teamwork dimensions of "clear elevating goal," "unified commitment," and "standard of excellence." Leadership teams composed of paid staff scored significantly higher than leadership teams composed of volunteers on the teamwork dimensions of "unified commitment" and "standard of excellence." Consequently, small leadership teams, the majority of which were teams of paid staff, scored significantly higher on the same two teamwork dimensions.

An application of discriminant function analysis is the prediction of a subject's participation in a group based upon a given set of variables. In this research, discriminant analysis was utilized in an attempt to predict the participation of a religious institution in one of three coalition groups based upon demographic and leadership team characteristics. Discriminant function analysis was able to correctly classify a religious institution's participation in Group 1 (participation in a coalition with broad community partners) 91.5 percent of the time (see Table 23). It correctly predicted a religious institution's participation in Group 2 (participation in a coalition with other religious institutions) 8.7 percent of the time, and in Group 3 (provided programs on their own with no coalition participation) 4.8 percent on the time.

Table 23.
Discriminant Analysis, Classification Results

Actual group of coalition involvement	Number of cases	Predicted group membership		
		Group 1	Group 2	Group 3
Group 1: Coalitions with broad community partners	59	54 91.5%	2 3.4%	3 5.1%
Group 2: Coalitions with other religious institutions	23	21 91.3%	2 8.7%	0 .0%
Group 3: Provide programs on their own	21	19 90.5%	1 4.8%	1 4.8%

Note: Percent of grouped cases correctly classified: 55.34%

Overall, discriminant analysis was able to correctly predict the coalition participation of religious institutions 55.34 percent of the time. Therefore, it was concluded that these variables, size and location of a religious institution, the size and type of its leadership team, and the level of teamwork on the leadership team, were not adequate in differentiating coalition involvement.

Chapter 5

Discussion and Implications

Summary of Findings

Religious institutions have a historical tradition of making vital contributions in meeting community needs (Bellah et al., 1985; Colson, 1992; Dudley, 1991). Bellah and his associates (1985) specify religious commitment as one of the traditional relationships in America that provide "social solidarity" (p. 114)—the knitting together of individuals to provide mutual support. Religious institutions involved in the current research continue this tradition of meeting community needs via participation in coalition activities in support of children, youth, and families.

Religious institutions do participate in collaborations. Religious institutions of all sizes and denominational affiliations, whether they are located in rural areas, small towns, or in urban settings, participated in coalitions of some kind. We know what kind of coalitions they participate in and what they provide to coalitions. We know that their leadership teams vary in size and we know whether they are volunteer teams or composed of paid staff. Finally, we know that variations in the demographic variables of the religious institutions and in their leadership teams' characteristics are not sufficient to discriminate their coalition participation. This chapter includes a discussion of the implications of these variations for communities and their collaborations, for religious institutions, for future research, and for implications for programs and policy.

Participation of Religious Institutions in Community Coalitions

This research supports the notion that religious institutions continue to be an important sector involved in communities in the support of children, youth, and families. The participation of religious institution in coalitions that support children, youth, and families is a vital component in bringing the combined power of individuals to bear on pressing community needs.

Most religious institutions were participants in community coalitions that support children, youth, and families. Over half (57.7 percent) of the religious institutions participated in community coalitions whose partners represented a broad range of community organizations, for example, local businesses, hospitals, government agencies, schools, and other volunteer organizations. Another 22.5 percent indicated that they participated in coalitions whose members are other area religious institutions. Overall, 80.2 percent of the religious institutions in this sample participated in community coalitions of some nature. Some literature concerning religious institutions and community involvement would lead to the assumption that religious institutions in general are remiss in helping meet the needs of communities (Benson & Roehlkepartain, 1994; Lupton, 1995; Ortiz, 1992; Thomas, 1994). The current research, however, indicates that many religious institutions are endeavoring to maximize their resources through participation in community coalitions that support children, youth and families.

The high rate of participation of religious institutions in community coalitions should be encouraging to community leaders. The resources of many religious

institutions in these communities were mobilized through a variety of collaborative efforts, most often in charitable and social cause coalitions. The institutions provided personnel to help carry on the work of coalitions, often taking leadership roles. Building space, office supplies, food, equipment, transportation, and financial support were other resources that were contributed to the work of community coalitions by religious institutions. Several suggestions can be proffered to leaders of community coalitions in order to encourage further participation of religious institutions. Coalition leaders should seek opportunities to get acquainted with the many religious institutions and their leaders that are in their community. A strategy should be developed for inviting religious institutions to participate, one that will incorporate them into the collaborative process. Once a relationship is established and the religious institution becomes involved, care should taken to treat that institution as an equal co-partner in the shared vision to support children, youth and families.

These findings should also serve as encouragement to religious institutions to become involved in coalitions based on their concern for and desire to assist children, youth, and families in their communities and not on the real or perceived uninvolvement of other religious institutions. Leaders of religious institutions must inspire a vision for the needs of children, youth and families in their community (Kent County Council for the Prevention of Child Abuse and Neglect, 1995). Communicating the vision for support of children, youth and families should recognize that once involved in the community, the religious institution will be both a positive contributor to and recipient of subsequent neighborhood renewal. Leaders of religious institutions should expand

networks for improved well-being through coalitions involving children, youth and families. Finally, religious leaders should provide regular information to their congregants on community volunteer opportunities that support children, youth and families (Kent County Council for the Prevention of Child Abuse and Neglect, 1995).

Religious institutions that do not participate in the collaborative process with other community partners should seriously consider the missed opportunities of non-participation. Those who do not participate in coalitions miss opportunities to forge positive, diverse links between community partners that are essential to positive human development (Garbarino, 1982). Furthermore, non-participation in coalitions enhances the risk of duplication of efforts and the overlapping use of limited resources. The participation of religious institutions in community coalitions in support of children, youth, and families is essential to the improvement of the quality of life in their communities. The benefits gained by community partners, religious institutions, and families make the collaboration process a mutually beneficial endeavor.

Coalition involvement and religious institution size. Participation of religious institutions was not significantly related to the size of the religious institution, although small religious institutions were the least likely to be involved in community coalitions. The resources of small religious institutions may be overlooked in the process of recruiting coalition partners. The limited resources of small religious institutions should be seen as a primary reason for coalition participation. A coalition or collaboration is defined as an effort "that unites and empowers individuals and organizations to accomplish collectively what they could not accomplish independently" (Kagan &

Rivera, 1991, p. 3). The limited resources of a small religious institutions alone may not make much impact on a community need. However, it is the *combined* resources of many different community organizations that can make a substantial difference. Indeed, this is a foundational principle of the collaborative process.

In order to encourage the participation of small religious institutions, community leaders and coalition leaders must actively cultivate opportunities for small religious institutions to become involved in the collaborative process. It is important to build bridges with leaders of small institutions, especially by affirming to them the importance of the contributions they *can* make and by asking the leaders how they would be willing or able to aid a collaborative effort. Coalition leaders should develop a list of items, volunteers, or work-in-kind services needed by the coalition that can be presented to leaders of small religious institutions. They should emphasize the value of the non-material contributions they can make, such as the experiences, ideas, and insights of their people.

From the perspective of the small religious institution, the challenge lies in finding a coalition that needs what they can contribute and that shares enough common values to make a collaborative relationship possible. To accomplish this, leaders of small religious institutions should review the resources of the institution and consider how they might contribute to the work of coalitions in their communities. They can network with coalition leaders or other coalition partners to discover what is needed. The coalition may need what a particular small religious institution is uniquely capable of providing in both material and non-material resources. Leaders of both coalitions and religious

institutions must realize that the resources of religious institutions, however small or large, may make *some* contribution to the work of the collective groups that form the coalition.

Coalition involvement and religious institution location. Participation of religious institutions in community coalitions was not significantly related to the geographic location of the institution. The majority of institutions, whether in rural areas, towns, or in the city, participated in community coalitions in support of children, youth, and families. Urban institutions (60.9 percent), however, were more likely to participate in coalitions with broad community partners, while the participation rate of institutions in rural areas was 56.3 percent and in institutions in towns it was 53.1 percent (see Table 2). Religious institutions in towns had the largest percentage (31.3 percent) of institutions that participated in coalitions with other religious institutions compared to religious institutions in urban areas (21.7 percent) and institutions in rural areas (15.6 percent). Rural religious institutions were the most likely to provide programs in support of children, youth, and families on their own (28.1 percent).

While not statistically significant, these differences in coalition participation and institution location are meaningful. Location seems to affect the type of community coalition in which a religious institution participates. Close proximity and greater diversity of community partners in urban areas may create a greater likelihood that religious institutions will participate in community coalitions with broad community partners. Longer travel distances, geographical dispersion, and a smaller variety of community partners in rural areas may make participation in coalitions more difficult.

Some religious institutions in rural areas, therefore, may opt to support children, youth and families in their community through programs they provide on their own. Again, it should be emphasized that a shared vision among community partners, combined with their various resources in a collaborative effort, can make a substantial difference in the development of children, youth and families, —even in rural areas. Greater distances between coalition partners in rural areas may make the collaborative process more difficult but not impossible.

Collaborators in rural communities need to make extra effort in the recruitment of religious institutions. Once involved, coalition leaders should keep them informed about coalition activities. Utilization of available technologies such as conference calls, electronic mail, the internet, answering machines, and fax machines can reduce travel time and expenses while keeping all partners informed and connected to the work of the coalition.

Religious institutions in rural communities may need to take more time and effort to establish a shared vision for the support of children, youth and families. Leaders of religious institutions must then identify community partners who are willing to collaborate in meeting these needs. They may need to become *the* motivating force in identifying community needs and establishing coalitions to meet those needs. Again, it must be emphasized that a shared vision among community partners, combining their various resources in a collaborative effort, can make a substantial difference in the lives of children, youth and families. Greater distances between coalition partners in rural areas may make collaboration more difficult but not impossible. The potential for

isolation of community partners in rural areas should serve as a primary motivation for the pursuit of collaboration.

Coalition involvement and denominational affiliation. A majority of religious institutions from all denominational affiliation groups, representing a variety of theological dispositions, participated in community coalitions of some kind. Yet, there were some institutions from each affiliation group that chose not to participate in the collaborative process. It appeared that coalition participation was determined by each institution individually. Coalition leaders should not assume, on the basis of denominational affiliation alone, that a particular religious institution would not become involved in their coalition. Each religious institution should be given the opportunity to consider an offer to collaborate. Collaborators could aid these institutions in making the decision to collaborate by making certain that the vision and purpose of the coalition are clearly stated, the length of the time commitment is understood, and a clear list of the needs of the coalition that the religious institution may be able to provide is offered.

Coalition leaders should be particularly aware of the potential differences that may arise between religious institutions and other coalition partners because of theological beliefs and values. The coalition work of religious institutions is considered a demonstration of their faith and theology. Situations may arise when the coalition, in the interest of meeting a particular goal, feels strongly that a certain course of action should be pursued and some of the religious institution partners may disagree because of their strongly held theological beliefs. This presents the coalition with several challenging questions that bear consideration. If some of the religious partners disagree with this

particular course of action, can they continue to be participants in the coalition? Can coalitions be flexible enough to allow partners to dissent on some issues? Can the coalition be strong enough to endure dissent on the part of some partners and yet accomplish its goal?

A framework for coalition activity that provides a flexibly strong structure would give coalition partners permission to disagree. It would assure all collaborative partners that disagreement need not jeopardize their further participation in the coalition. It would emphasize the crucial point that everyone support the shared vision of the support of children, youth and families, of which any one issue is just a part. This framework would also reaffirm the value of *all* partners to the collaborative effort. Everyone's contribution to the process of informed debate is seen as important for making any sound decision. It would also honor the values of all partners, but particularly those of religious institutions. If possible, it would allow partners to remain a part of the coalition even if they do not support a particular effort. For instance, care would be taken not to name the dissenting or non-contributing partners on publicity and promotions of activities with which they disagree or to which they have not provided resources.

The involvement of religious institutions from a variety of affiliation groups will almost certainly mean differences in theological beliefs. This does not mean that theological agreement must be reached before the coalition achieves its goal, nor even during the time it is striving to do so. It does mean that representatives from various religious institutions feel strongly enough about meeting the needs of children, youth and families in their communities to put differences aside to achieve a shared vision. A lack

of unity of issues peripheral to the goal of the coalition can undermine the unity of the entire collaborative effort and become a self-fulfilling prophecy of pessimism about coalitions that discourages participation in the future.

Representatives of religious institutions in community collaborative work must develop an ability to keep the purpose of the coalition as their primary focus during their interaction. Religious leaders and representatives from religious institutions must learn how to agree to disagree on theological matters with other coalition partners for the sake of the healthy development and support of the children, youth and families in their communities.

When a religious institution finds itself in disagreement with a specific activity of a coalition but supportive of the coalition's overall objectives, it is vital to the institution, the coalition, and the community that it remain involved, if at all possible. The faith and beliefs of religious institutions are an important part of the process of informed debate. These beliefs provide balance to the discussion and a perspective that other coalition partners should value. Coalition decisions reached on the basis of trust, openness, and informed debate provide a strong foundation for action. Even in areas of disagreement, the input of religious institutions is an important contribution in the quest to address the pressing needs of children, youth and families (Benson & Roehlkepartain, 1994)

Coalition involvement and leadership team size. The leadership teams of the religious institutions in this sample were divided into three categories. Teams with one to five members were small (36.9 percent); teams that had 6 to 16 members were medium-sized (45.0 percent); and leadership teams that had over 16 members were considered

large teams (18.0 percent). Participation of religious institutions in community coalitions was not significantly related to the size of the primary leadership team in the religious institution.

The majority of religious institutions, regardless of the size of their leadership team, participated in community coalitions of some type. Religious institutions with medium-sized leadership teams were most likely to be involved in coalitions with broad community partners (68 percent) and least likely to be involved in coalitions with other religious institutions. Institutions that had large leadership teams were most likely to be involved in coalitions with other religious institutions (35 percent). Religious institutions with small leadership teams were most likely to provide programs on their own. Leaders of coalitions with broad community partners should consider the leadership potential of individuals serving on large leadership teams in religious institutions. These individuals may have experience or knowledge of the community that is valuable to the coalition and its goals plus the experience of working in groups to achieve a common goal. Efforts should be made to tap this potential reservoir of leadership and community experience.

Coalition involvement and leadership team type. Sixty percent of the leadership teams in this sample were composed of volunteers and 40.0 percent were composed of paid staff. Participation of religious institutions in community coalitions was not significantly related to the type of leadership team in the institution. Religious institutions whose leadership teams were composed primarily of volunteers were most likely to be involved in coalitions with broad community partners (58.7 percent). The majority of religious institutions whose leadership team was paid staff also participated in

coalitions with broad community partners (54.8 percent). These religious institutions with leadership teams of paid staff were also most likely to be involved in coalitions with other religious institutions only. Efforts should be made by community coalition leaders to recruit paid staff of religious institutions for service in their coalitions with broad community partners. The specialized training that many seminary graduates receive in group dynamics, teaching, and administration could make them valuable members of a community coalition. Religious institutions benefit as well from staff participation in coalitions with broad community partners. New contacts are made with individuals and groups from other volunteer organizations, government agencies, schools, business, and other community representatives that serve to broaden the influence of the religious institution in the community.

The slightly higher rate of participation of religious institutions whose leaders are volunteers in coalitions with broad community partners may be a function of these volunteers utilizing previously established networks from work, business contacts, acquaintances, and friends as an impetus or motivation to have their religious institution become involved in coalitions with broad community partners. This type of community involvement would naturally result from the many community contacts that are already established as part of the lives of these team members. Conversely, the slightly higher rate of participation of religious institutions whose leadership team is paid staff in coalitions with other religious institutions only may be a function of the networks established by these paid staff members as part of their work. These contacts and

networks may result from a sharing of common interests with other paid church staff as a natural outcome of their jobs.

Religious institutions rely heavily on volunteers, both in terms of coalition activity and serving on their leadership teams. As resources decline at both the state and national levels, the use of volunteers will become paramount to community collaborative efforts as well. Religious institutions have relied on volunteers for centuries to accomplish their work around the world. They provide an important community resource in the form of people who are accustomed to volunteerism. These individual contributions, however, go beyond the accomplishment of specific community coalition goals. Volunteers from religious institutions promote a shared community vision and determination to meet community needs. They provide role models of prosocial behavior for others, especially adolescents. Therefore, development of volunteer leadership should become an important contribution of coalitions to the community (James, 1992; Pierce, 1989; Scheie et al., 1991).

Volunteers from religious institutions do, however, pose special challenges for coalition leaders. Volunteers from religious institutions must often consult with a governing board or leadership team before committing their resources. In turn, a slow response to requests may be interpreted by other coalition partners as a lack of commitment. Awareness of the differences in organizational pace will nurture a supportive environment between coalition partners as they marshal their resources to reach a shared vision. Challenges that face coalition leaders when working with large

numbers of volunteers include the volunteers' independence from the coalition, the potential for high turnover of personnel and the need to train competent successors.

Despite the challenges, coalition leaders should recognize the symbiotic relationship, inherent in the collaborative process, between their coalition and religious institutions. Provision of volunteer training and opportunities for volunteer development will promote goal achievement for the coalition and which can, in turn, be shared with the religious institution that the volunteers represent. Recognition of the slower organizational pace of religious institutions can offset much frustration and avoid unproductive disagreements.

Leaders of religious institutions should recognize the valuable resource that their institutions have to offer their communities in the individuals that serve as volunteers both within and outside their organization. Therefore, they should encourage individuals from their institutions to volunteer to community coalitions that support children, youth and families, even when a structure for formal institutional participation is not available.

> Responding to the challenge of the nineties will mean mobilizing large numbers of volunteers to meet the needs of the homeless, hungry, ill and hurting . . . . It would mean reorienting our whole view of [religious institutions], redirecting our energies so we are reaching outward, not inward (Colson, 1992, p. 88).

Beyond being a resource for personnel available for the work of coalitions, religious institutions provide an environment that promotes leadership development. Religious institutions promote leadership development throughout the life span of the individual. Children often first learn to speak in front of people during programs and celebrations of holidays and religious observances. Adolescents learn the fundamentals of conducting meetings and public speaking while being leaders in the youth group.

Adults construct reports, lead meetings, direct the work of volunteers, and learn how to set and achieve goals in the context of performing offices and duties within religious institutions. The present research contributes a link in the literature between leadership development and religious institutions. Offering individuals opportunity and encouragement to participate in institution councils, take leadership roles, do work within the institution and immerse themselves in the congregation has broad applications in community settings especially in terms of community coalitions (Benson & Roehlkepartain, 1994; Johnson & Mullins, 1990).

Dimensions of teamwork and religious institutions. Eight dimensions of teamwork that characterized the effectiveness of people working together on teams are identified as: (a) clear, elevating goals, (b) results-driven structure, (c) competent team members, (d) unified commitment, (e) collaborative climate, (f) standards of excellence, (g) external support and recognition, and (h) principled leadership. High levels of these eight dimensions were found to distinguish between effective and ineffective teams (Larson & LaFasto, 1989; Neslund, 1991). Do these dimensions of teamwork of the leadership teams differ by team type or team size and by size or location of the institution?

Results of the data analysis indicate that mean scores on the eight dimensions of teamwork did not differ significantly among small, medium-sized, or large religious institutions. Several dimensions of teamwork, however, differed significantly according to the location of the religious institution. Religious institutions in towns had significantly higher mean scores on the teamwork dimensions of "clear, elevating goals,"

"unified commitment," and "standard of excellence" than did religious institutions in rural areas.

The teamwork dimensions of "unified commitment" and "standard of excellence" differed significantly between types of leadership teams. Leadership teams composed of paid staff members had significantly higher mean scores on these two dimensions than did leadership teams composed of volunteers. Similarly, small leadership teams had significantly higher mean scores on the same two dimensions of teamwork as compared to medium-sized and large leadership teams. It would appear that small leadership teams composed of paid staff members are all highly committed to their work in the religious institutions in which they serve. Job descriptions that clearly state expectations and duties of paid staff, combined with regular performance reviews, could account for the higher mean scores on "unified commitment" and "standards of excellence" when compared to leadership teams whose members are volunteers.

There were no significant differences between scores on any of the eight dimensions of teamwork and the religious institutions' participation in community coalitions.

Predicting coalition involvement of religious institutions. What combination of factors—size or location of the institution, size and type of the leadership team, and teamwork best discriminates religious institution participation in community coalitions that support children, youth and families? A summary of the discriminant function analysis indicates that the variables of size of religious institutions (small, medium-sized, large), location of religious institutions (rural, town, urban), the size of their leadership

team (small, medium-sized, large), type of leadership team (paid staff, volunteer), or the amount of teamwork of the leadership team could not discriminate, separately or in combination, among the coalition groups. Using the above variables, discriminant analysis could correctly predict a religious institutions' coalition participation only 55.34 percent of the time.

Implication for Future Research

Research and the teamwork instrument. The teamwork portion of the Community Action and Leadership survey used in this research was adapted from the Team Excellence survey (Larson & LaFasto, 1989). This teamwork instrument was effective when used to measure the internal dynamics of leadership teams as evidenced in the work of Larson and LaFasto (1989) and Neslund (1991). For the present research it revealed small but significant differences on the dimensions of "clear, elevated goals," "unified commitment," and "standard of excellence" among leadership teams of religious institutions according to location, type of leadership team, and size of leadership team.

This instrument, however, was not effective when used to predict the coalition activities of religious institutions based on the level of teamwork on their leadership teams. The Team Excellence instrument was adapted for this research, having originally been developed and implemented to assess the dimensions of teamwork on teams in the business sector. Using the instrument on teams of volunteers in this and other research involving community collaborations may have pointed out presuppositional differences between teams composed of members that were remunerated for their participation, such as those in business, and those teams composed of volunteers (L. Borden, personal

communication, October 14, 1996; Mark, 1993). The emphasis of cooperation and harmony derived from shared or similar values systems could account for the consistently high scores on the teamwork dimensions. A diversity of values likely to be found on the leadership teams in business and industry could account for the comparatively lower scores and higher deviations found in Neslund's (1991) research. Teams from the business sector may not share core values of cooperation, support, excellence, and collaboration. Indeed, some of the values measured by the Team Excellence instrument (Larson & LaFasto, 1989) are not encouraged or rewarded in many business environments.

This instrument lacked sufficient precision to differentiate among teams when a high homogeneity of values was present. Individuals in religious institutions may differ on some issues, but they share a set of core values that emphasizes cooperation, doing one's best, helping others, and working together to achieve a common goal. This would account for the consistently higher scores of religious institutions on all dimensions of teamwork.

The instrument used for this research gathered data utilized an *individual's* response as an indicator of a *group's* participation in a community activity. Although the approach makes intuitive sense, it may serve to confuse the level or unit of analysis. Bubolz and Sontag (1993) comment on this particular challenge of research in the ecological perspective when they state that "ecological analysis can . . . take place at community, societal, or global levels. For any particular study or application, the ecosystem level that is the unit of analysis must be specified" (p. 431). A lack of

consistency in identifying the unit of analysis may have exacerbated the weak performance of the instrument in the discriminant analysis.

The present research corroborates Borden's (1996) observation that, although conceptually strong and supported by the literature, the eight separate dimensions of teamwork were not independent. In future research it may be possible to use selected items from each of the eight dimensions of teamwork for a shorter version of the teamwork instrument. Another approach could be the use of the items in the dimensions of "clear, elevated goals," "unified commitment," and "standard of excellence" in the construction of a much shorter instrument. These three dimensions of teamwork contained the greatest variability in responses from the religious institutions in this sample. Using a shortened version of the instrument that provides greater variability of responses, and is limited to the study of relationships and activities *within* leadership teams of religious institutions, may contribute meaningful information regarding the internal dynamics of religious institutions. A shorter version of the instrument, however, should be understood as a measure of teamwork in general and not a measure of eight separate dimensions. In either case, the use of a shorter instrument may increase the response rate.

Coalition research and ecological theory. The ecological perspective acknowledges that people live their lives in a multiplicity of settings. Activities of one area influence and are influenced by activities in other areas. Families exist and thrive in individual homes, neighborhoods, communities, and sub-cultures. Families live and adapt in the midst of all these levels as information comes into them and activities flow

out of them at these levels. It makes intuitive sense to use the ecological framework when conducting research about community coalitions. This strength of intuition by experience, however, creates a challenge for research from the ecological perspective. Diligence must be exercised in designing research from the ecological perspective in order to go beyond being a "sensitizing metaphor" (Klein & White, 1996, p. 239) and hold up to the rigors of scientific inquiry.

This research has provided evidence that religious institutions are active contributors to their communities through participation in community coalitions that support children, youth, and families. Although the research did not reveal any characteristics of religious institutions that would predict their participation in coalitions, it contributes to the body of knowledge concerning community coalitions by discovering what is *not* predictive of their participation. Documentation of the coalition participation of religious institutions integrates this important segment of communities within a framework that specifically looks "at ways in which intrafamilial processes are influenced by extra-familial conditions and environments" (Bubolz & Sontag, 1993, p. 424). Interpreting the activities of religious institutions from the ecological perspective contributes to the recognition of the important contributions of all community partners in the support of their children, youth, and families. Research grounded in the human ecological framework places religious institutions in a theoretical context that can serve as a common point of reference for all community partners. The human ecological framework provides a unified language by which all community partners are able to understand one another and the value and importance of everyone's contribution for the

achievement of a common goal—the healthy development of all children, youth, and families (Bronfenbrenner, 1985).

Future research of community coalitions may require that researchers use ethnographic methods to understand more about how these complex organizations operate before quantitative methods can be applied in a meaningful way (Strauss, 1987). Research, either qualitative or quantitative, directly linked to theory, will allow a thorough understanding of families and result in informed, appropriate, and empirically based recommendations for outreach (Lavee & Dollahite, 1991). Linking the study of religious institutions and community collaborations with human ecological theory exemplifies the notion of the reciprocal relationship of theory, research, and outreach.

The paucity of research on community coalitions in general and research regarding religious institutions and their participation in community coalitions specifically, makes it imperative that studies continue in the future. The present research has contributed to this body of knowledge in that it has explored the extent to which religious institutions in this sample participated in community coalitions and how they differed on various demographic and group characteristic variables. Although none of the variables examined in this research were found to be significantly related to coalition participation, future research could focus on other pertinent variables, such as the history of community coalitions in a particular community and/or the participation of individual religious institutions in those coalitions. Data collection using archival materials, such as the minutes of meetings of community coalitions and the minutes of the governing body of religious institutions, could contain information regarding the successful or

unsuccessful attempts at collaboration from the perspectives of both the coalition and the religious institution. Interviews with persons in leadership of the coalition and the religious institutions during the time of their collaborating could provide insight into why the collaboration, or its attempt, was successful or unsuccessful. Interviews with persons that were beneficiaries of the coalition could provide information as to the successful attainment of the coalitions goals of supporting children, youth, and families, and of the role of religious institutions in the attainment of the goal. Using qualitative methods of data analysis such as grounded theory (Glaser & Strauss, 1967; Strauss, 1987) has potential to produce both findings and theory regarding the participation of religious institutions in community coalitions that support children, youth, and families.

In the future, researchers utilizing a human ecological framework will face decisions as to the effect their contributions will have in the development of human ecological theory. Some human ecological theories support a post-positivist, critical approach to science which holds that the aim of knowledge is to enlighten, educate, and emancipate (Bubolz & Sontag, 1993). This approach to research embraces the use of knowledge gained through research to drive outreach. Other ecological theories are more positivist in their approach in that the desired outcome of research is prediction of outcomes based on strictly objective and value free observations (Hawley, 1986; Klein & White, 1996). Researchers utilizing a human ecological framework in the future will need to determine if their research contributes to the scientific rigor of ecological theory or contribute to the emphasis of such values as stewardship, cooperation,

interdependence, and integration that are basic to most human ecological theories (Bubolz & Sontag, 1993).

The future research of community collaborations using human ecological theory should be anticipated with optimism. A theoretical framework that emphasizes interaction, a concept inherent in the collaborative movement, appears to be timely for our culture going into the 21st century. Doherty et al. (1993) identify emerging trends in the family field in the early 1990s. Four of these trends account, at least in part, for optimism about and integration of human ecological theory and community collaborations. First, a trend toward more theoretical diversity sets the stage for the acceptance of human ecological theory. Its complexity and comprehensive consideration of environmental influences on human development are more readily accepted. Second, a movement toward more contextual approaches to studies of families would certainly have to consider collaborative efforts of communities as they combine resources to promote the health and development of children, youth, and families. Third, an increase in concern with ethics and values certainly calls for a theory that reflects a similar sensitivity to ethics and values. Human ecological theory provides such a framework. Community collaborations are concerned with the value placed each individual and family in a community and their ability to get support or achieve healthy levels of development. Community collaborations exemplify the ethical use a community's resources for the good of all its residence. Human ecological theory and community collaborations support one another in their concern for ethics and values.

Finally, there is a breakdown of the dichotomy between the private and public spheres of family life and between family social science and family interventions. "The family field is attempting to revisit its inherited split between the psychosocial interior of the family and the family's relations with the community and larger society" (Doherty et al., 1993, p. 17). This breakdown between private and public spheres can be seen dramatically in the interest shown and study received by the community collaborative movement. Human ecological theory serves as a natural framework that accommodates both the public and private spheres that come together in community collaborations. In summary, if our culture moves away from a strong emphasis on individualism toward valuing and developing mutuality, responsibility, reciprocity, and a concern for the natural environment among its members, it seems as though human ecological theory would be strongly considerated as a useful tool in studying community collaborations, and motivating and evaluating outreach on behalf of children, youth and families. Research and outreach that integrates human ecological theory and community collaborations appears to be a methodology whose time has come. Research and outreach that acknowledges values that are inherent in communities, emphasizes the interdependence of individuals and groups within communities, and supports the notion of the whole community being greater than the sum of its parts will go far to better the lives of all children, youth, and families. As was stated earlier, most families in America have strong, healthy relationships between husbands and wives, between parents and children, between families and their community, but not all families share such good fortune. Universities contribute ecologically and theoretically sound research to foster

outreach in communities. This research and outreach can and must integrate and rely upon the contributions of all community partners, including religious institutions so that all families have good homes to live in, enough food to eat, opportunities for a good education, and opportunities to participate in their communities, all of which aid in healthy development of children and families.

Implications for Programs and Policy

Implications for programs. Major program implications of the present research focus around educational programs for community leaders, coalition leaders, and religious institutions at the local, district, and national levels. Programs targeting community and coalition leaders should emphasize the important contributions that religious institutions make to community coalitions. Emphasis should be given to the fact that religious institutions of all sizes located in rural areas, in towns, and in urban areas participate in coalitions. It must be made clear that participation of religious institutions in community collaborative efforts is a decision that is made by each individual congregation. Each religious institution in a community should be given an invitation and opportunity to join in the collaborative process regardless of their denominational affiliation. These programs should also emphasize the important contributions that religious institutions can make to community coalitions in terms of material resources, but especially in terms of the rich resource of people that attend them. These individuals represent a wealth of experiences and abilities that can benefit the work of a coalition.

Educational programs provided by religious institutions at local, district, or national levels should emphasize opportunities that their attenders have for contributing to the support of children, youth and families in their communities through participation in collaborative efforts. It should be emphasized that they, as attenders of religious institutions, already ascribe to many of the values—a desire to help others, the imperative to relieve suffering, and a perspective of cooperation in bringing support to those who have needs—that are foundational to coalitions. The reciprocal benefits for communities and religious institutions can be a primary emphasis of any education process. Personal experiences and abilities will benefit the work of the coalition, but the religious institution will also benefit from new knowledge and training received in the process of coalition participation.

Education of representatives of religious institutions to community coalitions must include addressing the difficult but essential task of learning how to agree to disagree with other coalition partners for the purpose of achieving the coalition goal. Helping them develop the ability to keep the purpose of the coalitions as their primary focus for interaction should be emphasized. Differences with other coalition partners involving theological matters must be deferred for the sake of achieving the shared vision of the coalition. This notion is exemplified by Bellah et al. (1985),

> Each religious community [can] continue to speak in its own voice and will in some ways be incompatible with other, whether Christian or non-Christian. Strongly held differences do not undermine the debate about our common future as long as it is pursued through civil discourse and we seek to persuade, rather than coerce, our fellow citizens. (p. 246)

The faith and beliefs of religious institutions provide a vital balance in the process of making informed decisions. Education of religious institution representatives should emphasize the value their representation has to the whole collaborative effort and should encourage them to stay involved.

This research serves as a beginning in the integration of religious institutions with human ecological theory. The rationale for this integration rests on three assumptions: (a) religious institutions historically have had and continue to have interactions with other community organizations (Pierce, 1989), (b) religious institutions often serve as a point of interaction between individuals and their several environments (Killen, 1991), and (c) each individual religious institution has a history and a life course that makes it unique, even among those of the same denominational background.

The conscious integration of human ecological theory and religious institutions serves to unify pieces of ecological theory that are currently extant in literature that discusses the influence of faith and/or religious institutions on families and society. Balswick and Balswick (1991) observe that "the family does not exist in a vacuum. It is vitally connected, for better or for worse, with community and society. The family, community, and society are interrelated support structures" (p. 301). Balswick and Moreland (1990) expand on the interrelatedness of family, community, and society in a discussion of a Christian response to social problems of crime, discrimination, family instability, use of illegal drugs, environmental quality, poverty, and world peace.

Pancoast and Richmond Garland (1990) propose the development of a model of family ministry based on a reconceptualization of family they call the "ecological family" (p. 235). The ecological family is

> a family system defined by shared commitment, obligation, and love developed through ongoing, face-to-face contact with a limited number of significant others, a family system that goes beyond the sociological definition of the nuclear family and blood kinship (p. 235).

The development and refining of an ecological model for religious institutions would be a step toward the "position of advocacy with the myriad of social institutions of our culture, advocacy in behalf of families" (p. 238). Although Pancoast and Richmond Garland (1990) speak of a model that serves as a foundation for religious institutions' ministry to families and communities, they stop short of elucidating and defining the elements, key terms, and basic assumptions upon which the model would be built.

Religious institutions are influential to individuals and families at all levels of the environment as described by Bronfenbrenner (1979, 1986). In Christian theology a local congregation is often referred to as a body or organism. This orientation places the religious institution itself and its constituent families/individuals as the developing organism in the microsystem. The microsystem influence of religious institutions is exemplified when individuals and families are visited by pastors, priests, rabbis, and others representing a religious institution during a hospital stay, or a personal/family crisis.

The influence of religious institutions in the chronosystem continues throughout the life span of families and individuals. It encompasses the unique ability of religious institutions to apply meaningful traditions and beliefs to contemporary culture and

changing circumstances (Bellah et al., 1985). Examples of this include rituals of religious significance important to family life such as first communions, confirmations, baptisms, weddings, and funerals.

The chronosystem is experienced in the life of the religious institution itself in two respects. First, it recognizes that each institution has a unique history and life course. Second, this system of the human ecological model recognizes the value and meaning of traditions unique to a particular institution and the influence that its history has had and continues to have on the community that surrounds it.

The exosystem influence of religious institutions is realized as they comprehend and accept their place alongside other community sectors that comprise the fabric of their particular community. This system is comprised of religious institutions, schools, businesses, courts, civic clubs, and other volunteer organizations, to name a few (Keith et al., 1993). The religious institution may or may not be directly involved with these other community sectors, but changes in or actions of these other sectors may strongly influence the religious institution.

As religious institutions participate in activities at the community level and exert their influence on policies at local, state, and federal levels, they contribute to the re-weaving of our "unraveled social fabric" (Bronfenbrenner, 1985, p. 56)—a macrosystem influence. Furthermore, religious institutions provide an enduring sense of values and morality in a community and ultimately in our society. Bellah et al. (1985) described the influence of religious institutions in the community in a summary of the importance of worship:

> Worship reiterates the obligations that the community has undertaken, including . . . the insistence on justice and righteousness, and on love of God and neighbor, as well as . . . [making] it possible for the community to hope for the future. Though worship has its special times and places, . . . it functions as a model or pattern for the whole of life . . . it establishes patterns of character and virtue that should operate in economic and political life as well as in the context of worship. (p. 227)

Religious institution's influence in the macrosystem is their serving as a moral compass to the community which will have its effect in the culture at large.

The mesosystem in the human ecological model is seen as the capacity of religious institutions to form and provide linkages, and influence change within and among the other environments in which it participates. For example, religious institutions provide the opportunity, resources, encouragement, example, and time for adults to be involved in the lives of children. These opportunities exemplify the development of strong, diverse mesosystems that enhance the healthy development of individuals and families in a community (Bronfenbrenner, 1985).

Richmond Garland and Conrad (1990) articulate the mesosystem function of religious institutions as they discuss the local congregation as a "mediating structure" (p. 73) that stands between individuals' private lives and large social institutions, serving as a buffer that protects individuals from having to deal with large social institutions alone. Appropriately, they observe that this mediation role of local religious institutions works in the opposite direction as well by providing a means by which large social institutions have contact with individuals and families.

The human ecological model accommodates and illustrates the dynamic and interactive nature of the functions and contributions of religious institutions in our

culture. It serves as a useful framework with which leaders of religious institutions can organize and evaluate their work within their institutions and within their communities. Using the human ecological model as a guide, leaders of religious institutions can assess the fit between congregation assets and community needs. A question to be asked by institution leaders would be, "What do we see as a need in our community and what strengths or assets do we possess as a congregation to meet this need?"

With the ecological model in mind, leaders in religious institutions will have a framework that facilitates the identification of community individuals and sectors that have a shared value base and potential for positive collaborative involvement to meet community needs. Here the questions to be asked would be, "Who else in our community sees/identifies this as a community need?" and "Does the potential exist for a positive collaborative relationship between another sector and our institution to meet this need?" An ecological model would thus facilitate the planning process of religious institutions to effectively utilize their resources.

The human ecological model could be utilized in several teaching environments related to religious institutions. Formal educational environments such as colleges, universities, and seminaries that train individuals in the principles and practices of pastoral ministry should be considered as primary settings to establish a foundation for the ecological framework. These formal environments train future religious leaders, but many leaders presently serving communities in religious institutions would benefit from the knowledge of the ecological model as well. Continuing education seminars, in-service workshops, and informal educational opportunities would facilitate the

communication of the human ecological framework to individuals presently working in religious institutions.

Implications for policy. A policy implication of this research is the necessity of government at all levels to rethink the notion that the separation of church and state excludes the cooperation of these entities. The decline of government resources available for the support of children, youth and families will require individual communities to rely on their particular and present resources to meet their needs. Indeed, it is the people and organizations that comprise the social fabric of rural areas, small towns, and urban neighborhoods that are being singled out as *the* key ingredients necessary for community transformation (McKnight, 1995; Rifkin, 1995). Rifkin (1995) states that,

> Community-based organizations will increasingly act as arbiters and ombudsmen with the larger forces of the marketplace and government, serving as the primary advocates and agents for social and political reform. Third-sector organizations (which includes religious institutions) are also likely to take up the task of providing more and more basic services in the wake of cutbacks in government aid and assistance to persons and neighborhoods in need. (p. 249)

These communities and their community-based organizations *will* have religious institutions as active participants. Rifkin (1995) urges government, and what he calls the third sector, to forge new partnerships dedicated to restoring civic life. Government agencies and their representatives must release the notion that cooperation between government and any religious institution for any reason is forbidden under the guise of separation of church and state in order for these partnerships to develop and succeed. Policy must, in the future, keep the establishment and empowerment of these partnerships as a primary focus. For example, current policy considerations of taxing non-profit organizations, many of which have meager budgets and rely on volunteers, would have a

serious negative effect and would jeopardize the process of forging these needed partnerships.

Religious institutions must also forego the notion that separation of church and state includes non-cooperation with government agencies. They must become active participants in the community of organizations dedicated to the support of children, youth and families, and vital to civic revitalization (McKnight, 1995; Rifkin, 1995). A policy implication for religious institutions is the encouragement for all religious institutions to participate in at least some kind of collaborative effort to meet a need of families in their communities. It remains for many religious institutions to get past their self-imposed isolation and take the concept of "community" outside the walls of their buildings to the people beyond. Decisions to collaborate made by individual institutions should be encouraged and applauded by their denominations. Where no coalitions exist, religious institutions should be encouraged to creatively explore the options and become visionaries that inspire other community organizations to collaborate for the support of children, youth and families.

In summary, analysis of these data has shown that many religious institutions participate in community coalitions of some kind. The rate of participation of religious institutions in community coalitions discovered in this research should be encouraging to community and religious leaders. Coalition leaders should seek opportunities to get acquainted with the many religious institutions in their communities and seek their participation regardless of institutions size, location, or denominational affiliation. Religious institutions should be encouraged to become involved in coalitions in their

communities based on their sincere desire to help children, youth and families and not on a real or perceived uninvolvement of other religious institutions. Beyond material provisions, religious institutions are a rich resource of experiences and abilities, often in the form of volunteers, that make a tremendous contribution to the work of community coalitions. The effective utilization of these resources are, however, contingent upon a willingness to reassess the notion that religious institutions cannot or should not cooperate with others to meet the needs of communities.

Summary

For decades communities in American society have met increasingly complex problems through a reliance upon monies and services provided by state and federal governments. This approach to meeting community needs predominated until economic and socio-political conditions began to reduce government support. Communities are now facing a host of needs with less help from government sources and without a net of community support. Collaborations, "efforts that unite and empower individuals and organizations to accomplish collectively what they could not accomplish independently" (Kagan & Rivera, 1991, p. 3), are increasingly encouraged as a means by which services are provided for supporting children, youth, and families effectively and efficiently (Benard, 1991; Keith et al., 1993).

Since religious institutions are found in nearly all communities, they can be important participants in community coalitions that support children, youth, and families. However, little empirical research exists concerning religious institutions and their involvement with other community organizations. This exploratory research addressed

that paucity with the following questions: First, if religious institutions differ as to their participation in community coalitions, are these differences related to characteristics of the institutions (size of the institution, location of the institution, and the ethnic composition of the congregation) and characteristics of the leadership team of the institution (size of the leadership team, type of leadership team, and dimensions of teamwork of the leadership team)? Second, do dimensions of teamwork of the leadership teams differ by team type or team size and by size or location of the institution? Third, what combination of the above factors best discriminates religious institution participation in community coalitions that support children, youth and families?

It was found that most religious institutions participate in a community coalition of some type, but participation was not related to the size, geographic location, denominational affiliation of the institution. Furthermore, their participation was not related to either the size of the leadership team of the religious institution nor the type of leadership team, that is, whether it was comprised of volunteers or of paid staff. Although three dimensions of teamwork differed significantly according to the location of the religious institution and the type and size of its leadership team, the overall teamwork scale did not discriminate religious institution participation in community coalitions.

In summary, communities have the ability to provide an environment for the healthy development of individuals and families. They also depend upon the ability of their members to work together to see that this development is a priority and that it takes place. To echo the sentiments of Goodlad (1994), the continued existence of good

communities depends heavily on the nature of the connections between the parts of its community ecosystem. For a community to be very good, the component parts of this ecosystem, including religious institutions, must be attentive to their role in promoting healthy development. Community leaders and coalition leaders are encouraged to develop relationships with religious institutions in their communities. Religious institutions of all denominational affiliations participated in coalitions of some kind. Therefore, coalition leaders must offer each religious institution in their community the opportunity to become a partner in the coalition regardless of their affiliation.

The role of religious institutions in community coalitions is complex. Religious institutions provide many resources to the work of coalitions, but their most important contribution is people whose faith, experiences, and abilities are valuable resources for coalitions and communities. Although they are important partners in community life, much of the present literature implies that religious institutions are, at best, ambivalent about working with other community partners. They seem skeptical of the value of their institutions' resources. There is, however, much support encouraging religious institutions to embrace a proactive and cooperative stance toward the problems facing communities today.

Whether clergy or volunteers, representatives of religious institutions become a vital part of the process of communities joining together to solve complex problems. Religious institutions, with material and people resources and a history of volunteerism, are an important resource for communities and community coalitions.

> The great contribution that [religious institutions] . . . can make today is [their] emphasis on the fact that individuality and society are not opposites but require

> each other . . . . A [religious institution] that can be counted on and that can count on its members can be a great source of strength in reconstituting the social basis of our society. Such [an institution] may also, through its social witness, have the influence to help move our society in a healthier direction. (Bellah et al., 1985, pp. 246-247).

The faith and beliefs of religious institutions provide a vital balance in the process of making informed decisions. Religious institutions must emphasize the value their participation has to the whole collaborative effort. Religious institutions must get involved and stay involved.

APPENDICES

Appendix A

Cover Letter

Date - -, 1994

Religious Institution Name
Address
City, State, Zip Code

Dear Leader,

For the past three years the Community Coalitions In Action project has focused upon what community institutions are doing to support children, youth, and families. Religious institutions provide communities with valuable resources, programs, and people that are an important part of strong communities. But the question of how often these resources are utilized in collaborative efforts of communities remains unanswered. That is why the Community Coalitions In Action Project of the Institute for Children, Youth, and Families needs your help.

What we need you to do:

- Complete the Community Action and Leadership Survey that is enclosed (it should take about 30 minutes of your time)

- Fill out the blue postcard and return it with your completed survey by ***October 29, 1994***

As a way of saying "Thank you", we would like to give you:

- An opportunity to win one of two $40.00 gift certificates for dinner at the State Room, in the Kellogg Center, MSU

To be eligible to win one of the $40.00 gift certificates you *must* fill out the blue postcard and return it with a completed survey. Your answers will be kept strictly confidential. Returned postcards and surveys will not be given matching identification numbers.

The Greater Lansing area has a tremendous resource in its religious institutions. You can be a part of helping us work together for a better future for our children, youth, and families. Thank you for your time and help.

Sincerely,

Martin Covey, M.A.
Community Coalitions In Action Project

Appendix B

Community Action and Leadership Survey

Community Action and Leadership Survey

Religious institutions provide communities with resources, programs, and people that understand, respect, and support the needs of children, youth, and families. They play an important role in building strong communities.

The Community Coalitions In Action Project (CCIA), part of the Institute for Children, Youth, and Families at Michigan State University has been studying communities in Michigan that support children, youth and families. One of the previous CCIA findings has been that religious institutions are often involved in community coalitions that help provide that support. The Community Coalitions In Action Project is attempting to further its understanding by conducting a study of religious institutions and their involvement in community coalitions in the Greater Lansing Area.

The Community Action and Leadership Survey is designed to elicit information from various types of religious institutions regarding four areas: 1) The kinds of services or programs that support children, youth, and families they provide to their community, 2) demographic information about the religious institution, 3) how the respondent feels the leadership of his/her religious institution works as a team, and 4) personal information about the respondent.

In contacting you, CCIA is hoping that you will commit a portion of your valuable time to respond to our survey. The survey is easy to fill out and should take between 20 and 30 minutes to complete. Your responses will be kept confidential.

Please read the survey carefully. There are items that have specific instructions. We are interested in information about those services and programs that support children, youth, and families. Pleas remember this as you respond to the items in the survey. If you have any questions about any item, feel free to contact me. My name, address, and office phone numbers are:

Martin Covey
Institute for Children Youth and Families
Suite 27, Kellogg Center
Michigan State University
E. Lansing, MI 48824-1022

Office Phone: (517) 353-6617
Office hours: M-W-F
1:30 PM - 4:30 PM
Home Phone: (517) 355-9843

Please return your complete survey, along with the blue postcard, in the enclosed stamped envelope by September 30, 1994. Thank you very much for your cooperation and help.

Sincerely,
Martin Covey

How is Your Institution Involved?

A coalition is considered a group of three or more concerned organizations, within a community, uniting, meeting, and combining resources to meet the needs of children, youth, or families. This would not include district, denominational, or national religious organizations. Listed below are four categories of coalitions that could be present in your community of which your religious institution could be a part.

How To Complete The Survey

Please read over the list, #1 - 18, and its accompanying examples. *For <u>each category</u> circle the number that most accurately describes your religious institution's involvement with that kind of group.*

- ***Circle 1 (Comm.Coalition):*** *If your religious institution is involved in one or more community coalitions comprised of a combination of organizations (businesses, government agencies, schools, hospitals for example) to provide a service or program to children, youth, or families.*
- ***Circle 2 (Other rel. inst.):*** *If your religious institution cooperates with at least one other religious institution to provide a service or program.*
- ***Circle 3 (Own prog.):*** *If your religious institution on its own provides a service or program.*
- ***Circle 4 (Does not apply):*** *If your religious institution offers nothing in that category.*

<u>Category</u>:		***<u>Examples</u>: (these are only examples)***	Comm. Coalition	Other Rel.Inst.	Own prog.	Does not apply
1.	Artistic Groups:	choral, theatrical, writing	1	2	3	4
2.	Charitable Groups:	Red Cross, Cancer Society, United Way	1	2	3	4
3.	Civic Events:	July 4th celebrations, art fairs	1	2	3	4
4.	Collectors Groups:	stamp collectors, flower dryers, antiques	1	2	3	4
5.	Community Economic Development:	job training, housing, credit unions	1	2	3	4
6.	Community Support:	friends of the library, nursing home	1	2	3	4

Please turn the page and continue.

Category:		Examples: (these are *only examples)*	Comm. Coalition	Other Relinst.	Own prog.	Does not apply
7.	Elderly Groups:	senior citizens	1	2	3	4
8.	Ethnic Associations:	Sons of Norway, Black Heritage Club, Hibernians	1	2	3	4
9.	Health & Fitness:	bicycling, jogging, aerobics, exercise	1	2	3	4
10.	Men's Groups:	cultural, political, social, educational, vocational	1	2	3	4
11.	Mutual Support:	Alcoholics Anonymous, La Leche League, childbirth classes	1	2	3	4
12.	Neighborhood Associations:	crime watch, neighborhood beautification	1	2	3	4
13.	Outdoor Groups:	garden clubs, Audubon Society, conservation clubs	1	2	3	4
14.	School Groups:	PTA, child care, schools, tutoring	1	2	3	4
15.	Social Cause Groups:	peace, rights, advocacy, service	1	2	3	4
16.	Sports Leagues:	bowling, swimming, softball, volleyball	1	2	3	4
17.	Women's Groups:	cultural, political, social, educational, vocational	1	2	3	4
18.	Youth Groups:	4H, Future Farmers, Scouts	1	2	3	4

Please turn the page and continue.

If you circled *any* items as #1	If you did not circle any items as #1, but did circle *one or more items* as #2	If you did not circle *any items* as # 1 or #2
↓	↓	↓
Complete items 19 through 26.	**Complete items 19 through 26.**	**Skip to Item 27.**

19. Pick the strongest coalition (from category 1 - 18) that you participate in; write the number and name of its category on this line: #_____ Category name: _____. *Think of this coalition when you answer items 20 - 26.*

20. Check the box next to the description of the individual that represents your institution in the coalition. *(Check only one)*

    ___ a. yourself ___ b. someone else from your institution

21. How is this individual related to your institution? Check the line that best describes this individual. *(Check only one)*

    ___ a. is a paid clergy
    ___ b. is a paid staff member
    ___ c. is an unpaid volunteer from your institution
    ___ d. other: (please specify)_____

22. The gender of this individual is: ___ a. male ___ b. female

23. Place a check mark beside the highest level of education that this individual has completed:

    ___ a. Some high school
    ___ b. Completed high school
    ___ c. Some college
    ___ d. Completed college
    ___ e. Some graduate or professional school
    ___ f. Completed graduate school

Please turn the page and continue.

24. Does this individual from your institution perform any leadership functions in the coalition of which they are a part?

___ a. Yes ___ b. No ___ c. Don't know

25. *If you answered "Yes" to number 24,* what leadership functions does this individual perform? *(Check as many functions as apply.) However, if you answered "No" or "Don't know" for number 24, please go to number 26.*

___ a. Coalition chairperson
___ b. Executive committee member
___ c. Chairperson of any committee in the coalition
___ d. Member of a committee in the coalition
___ e. Other: (please specify)_____

26. Does your institution provide as part of its involvement in this coalition any of the following? *(Circle either "Yes" or "No" for each item.)*

Yes No a. Building usage
Yes No b. Office supplies
Yes No c. Food/refreshments
Yes No d. Equipment (computers, copiers, sports equipment, etc.)
Yes No e. Transportation/vehicles
Yes No f. Personnel (custodians, attendants, babysitters)
Yes No g. Other (Please specify):_____

Please turn the page and continue.

ORGANIZATION INFORMATION

This section of the survey asks you to provide some information about the religious institution of which you are a part. Please read each question carefully as there may be special instructions for some items.

27. Check the letter that most closely estimates the number of attenders in your religious institution, including members and non-members.

___ a. 0 - 100
___ b. 101 - 200
___ c. 201 - 300
___ d. 301 - 400
___ e. 401 - 500
___ f. 501 or more

28. Check the letter which best describes the community in which your religious institution is located? *(Check only one line.)*

___ a. Rural/Open country
___ b. Small town (under 2,500 in population)
___ c. In a town of 2,500 to 9,999
___ d. In a small city (10,000 to 49,999)
___ e. In a medium size city (50,000 to 250,000)

29. Circle the number that most closely estimates the *percentage* of the attenders in your religious institution in *each ethnic category*.

	Use the following scale:	0% - 5%	6% - 25%	26% - 50%	51% - 75%	Over 75%
a.	Asian	1	2	3	4	5
b.	Black	1	2	3	4	5
c.	Latino (Hisp.)	1	2	3	4	5
d.	Native American	1	2	3	4	5
e.	West Indian	1	2	3	4	5
f.	White	1	2	3	4	5
g.	Other	1	2	3	4	5
	(Please specify): _____					

Please turn the page and continue.

30. Circle the number that most closely estimates the *percentage* of the attenders in your religious institution in *each age category*.

	Use the following scale:	0% - 5%	6% - 25%	26% - 50%	51% - 75%	Over 75%
a.	21 - 30 years old	1	2	3	4	5
b.	31 - 40 years old	1	2	3	4	5
c.	41 - 50 years old	1	2	3	4	5
d.	51 - 60 years old	1	2	3	4	5
e.	61 and above	1	2	3	4	5

31. Circle the number that most closely estimates the *percentage* of the attenders in your religious institution that lives within *each category of distance* from where you meet.

	Use the following scale:	0% - 5%	6% - 25%	26% - 50%	51% - 75%	Over 75%
a.	1 mile or less	1	2	3	4	5
b.	2 to 5 miles	1	2	3	4	5
c.	6 to 10 miles	1	2	3	4	5
d.	11 to 15 miles	1	2	3	4	5
e.	16 to 20 miles	1	2	3	4	5
f.	over 20 miles	1	2	3	4	5

32. Check the box next to the name of the religious group to which your religious institution is *most closely* related. *(Check only one)*

___ a. Adventist
___ b. Ba Hai'
___ c. Baptist
___ d. Catholic
___ e. Congregational
___ f. Episcopal
___ g. Hindu
___ h. Islam
___ i. Jehovah' s Witnesses
___ j. Jewish
___ k. Lutheran
___ l. Methodist
___ m. Mormon
___ n. Non-denominational
___ o. Orthodox Catholic
___ p. Presbyterian
___ q. Reformed
___ r. Other (please specify)
_____

Please turn the page and continue.

33. Describe your religious institution by checking *as many* of the following descriptors as apply:

___ a. Catholic
___ b. Charismatic
___ c. Conservative
___ d. Evangelical
___ e. Fundamentalist
___ f. Hindu
___ g. Islam
___ h. Liberal
___ i. Moderate
___ j. Protestant

INSTITUTION LEADERSHIP INFORMATION

Leadership is a crucial component in collaborations. Leadership in a religious institution could be the board of elders or deacons, council, board of administration, paid staff — whatever body *primarily* governs and gives leadership to the institution at the local level. The next section of the survey contains a number of items that differentiate levels of team performance. Your responses to these items will be helpful in assessing the team effectiveness of the leadership teams of religious institutions.

34. Check the line of the leadership team that you consider as giving *primary* leadership to your institution.

___ a. our paid staff
___ b. elected volunteers from our institution
___ c. our entire institution serves as the primary leadership team
___ d. other (please specify):_____

35. How many individuals serve on this leadership team? *(Check only one line.)*

___ a. 1 - 5
___ b. 6 - 10
___ c. 11 - 16
___ d. 16 - 20
___ e. over 21

Please turn the page and continue.

Now answer the following questions with this primary leadership team as your reference. You will be asked to report the extent to which certain features are true or not true of the primary leadership team in your institution. Read each item, think about the extent to which it describes your leadership team, and circle the appropriate number. **Use the following scale:**

1 = True
2 = More true than false
3 = More false than true
4 = False

		True	More true than false	More false than true	False
36.	Our leadership team's decision-making process encourages judgments based on factual and objective data.	1	2	3	4
37.	Our leadership team has an established method for monitoring individual performance and providing feedback.	1	2	3	4
38.	Our leadership team is fair and impartial toward all team members.	1	2	3	4
39.	There are clear consequences connected with our leadership team's success or failure in achieving our goal.	1	2	3	4
40.	Each individual on our leadership team demonstrates a strong desire to contribute to the team's success.	1	2	3	4
41.	Our leadership team provides me the necessary autonomy to achieve results.	1	2	3	4

Please turn the page and continue.

		True	More true than false	More false than true	False
42.	The significance of our leadership team's goal is appealing:				
	a. Our purpose is noble and worthwhile.	1	2	3	4
	b. Our goal represents an opportunity for an exceptional level of achievement.	1	2	3	4
	c. Our goal challenges individual limits and abilities.	1	2	3	4
43.	Our leadership team is open to new ideas and information from team members.	1	2	3	4
44.	Our leadership team is sufficiently recognized for its accomplishments.	1	2	3	4
45.	Our leadership team is given the resources it needs to get the job done.	1	2	3	4
46.	Each member's relationship to our leadership team is defined in terms of role clarity and accountability.	1	2	3	4
47.	Our leadership team recognizes and rewards superior performance.	1	2	3	4
48.	As a leadership team we embrace a common set of guiding values.	1	2	3	4

Please turn the page and continue.

		True	More true than false	More false than true	False
49.	Our leadership team's communication system has:				
	a. information which is easily accessible.	1	2	3	4
	b. credible sources of information.	1	2	3	4
	c. opportunities for team members to raise issues not on the formal agenda.	1	2	3	4
	d. methods for documenting issues raised and decisions made.	1	2	3	4
50.	Our leadership team has high standards of excellence.	1	2	3	4
51.	Members of our leadership team trust each other to act completely and responsibly in performing our individual tasks.	1	2	3	4
52.	Members of our leadership team help each other by compensating for individual shortcomings.	1	2	3	4
53.	Each leadership team member exhibits personal commitment to our team's goals.	1	2	3	4
54.	Leadership team members possess the essential skills and abilities to accomplish our objectives.	1	2	3	4
55.	There is a clearly defined goal to be achieved or a purpose to be served which justifies the existence of our leadership team.	1	2	3	4
56.	Our leadership team exerts pressure upon itself to improve performance.	1	2	3	4

Please turn the page and continue.

		True	More true than false	More false than true	False
57.	Leadership team members are willing to devote whatever effort is necessary to achieve success.	1	2	3	4
58.	Our leadership team exhibits trust by giving us meaningful levels of responsibility.	1	2	3	4
59.	Leadership team members require each other to perform according to our established standards of excellence.	1	2	3	4
60.	Achieving our leadership team's goal is a higher priority than any individual objective.	1	2	3	4
61.	Our leadership team presents challenging opportunities which stretch each individual's abilities.	1	2	3	4
62.	The design of our leadership team is determined by the results we need to achieve rather than by extraneous considerations.	1	2	3	4
63.	Our leadership team is supported by those individuals capable of contributing to our success.	1	2	3	4
64.	Our leadership team has articulated its goal in such a way as to inspire commitment.	1	2	3	4
65.	Our leadership team is willing to confront and resolve issues associated with inadequate performance by team members.	1	2	3	4
66.	Leadership team members are confident in each other's abilities.	1	2	3	4

Please turn the page and continue.

		True	More true than false	More false than true	False
67.	Leadership team members believe that personal success is achieved through the accomplishment of the team goal.	1	2	3	4
68.	Leadership team members trust each other sufficiently to accurately share information, perceptions and feedback.	1	2	3	4
69.	Our leadership team avoids compromising the team's objective with political issues.	1	2	3	4
70.	Leadership team members are capable of collaborating effectively with each other.	1	2	3	4
71.	Our leadership team's goal is compelling enough that I can derive a worthwhile sense of identity from it.	1	2	3	4

PERSONAL INFORMATION

Please answer the following questions. The answers will help us know more about you, our respondent.

72. What is your gender? ___ a. Female ___ b. Male

73. Your age is: ___ a. 21 - 30 ___ c. 41 - 50
___ b. 31 - 40 ___ d. 51 - 60 ___ e. 61 or more

Please turn the page and continue.

74. Place a check mark beside the highest level of schooling that you have completed.

___ a. Some high school
___ b. Completed high school
___ c. Some college
___ d. Completed college
___ e. Some graduate or professional school
___ f. Completed graduate school

75. What is your position in your religious institution? *(Check only one line.)*

___ a. Paid Clergy
___ b. Volunteer
___ c. Paid Assistant/Associate
___ d. Other (please specify): _____

Thank you
for taking the time to respond to the

COMMUNITY ACTION AND LEADERSHIP SURVEY.

Again, if I can be of any help, you may contact :

Martin Covey

Institute for Children, Youth, and Families
Suite 27, Kellogg Center
Michigan State University
East Lansing MI 48824-1030

Office phone: (517) 353-6617
Office hours: M-W-F, 1:30 pm - 4:30 pm
Home phone: (517) 355-9843

Appendix C

Reminder Letter

October 3, 1994

Institution Name
Institution Address
City, MI Zipcode

Dear Leader;

Several weeks ago you received a packet that included the COMMUNITY ACTION AND LEADERSHIP SURVEY from the Community Coalitions In Action Project, Institute for Children, Youth, and Families, Michigan State University. I would like to remind you to take the time to complete the survey and return it by **October 28, 1994** if you have not already done so.

The benefits of completing the survey are:

- it offers an opportunity to consider and reflect upon the teamwork and leadership of your institution
- it can be an encouragement for your efforts in collaboration, teamwork, and leadership
- it can provide information useful in planning future leadership training

If you would like your name included in the drawing for one of two $40.00 gift certificates for dinner at The State Room, in the Kellogg Center, MSU, we need to have *your completed survey* and *your completed blue postcard* sent to us by **October 28, 1994.** If you have any questions regarding the survey, or you need another packet sent to you, please call the Community Coalition In Action Project at: 517- 353-6617

Thank you for taking the time to respond to the COMMUNITY ACTION AND LEADERSHIP SURVEY.

Sincerely,

Martin Covey, M.A.
Community Coalitions In Action Project

Appendix D

Codebook for
Community Action and Leadership Survey

Column #:	Survey #:	Variable Name:	Code:
1 - 3		Subject I.D.	001 - 475
4	1	Artistic Groups	1 = Community Coalition 2 = Coalition w/ other religious institution 3 = Own program 4 = Does not apply 9 = Missing data
5	2	Charitable Groups	1 = Community Coalition 2 = Coalition w/ other religious institution 3 = Own program 4 = Does not apply 9 = Missing data
6	3	Civic Events	1 = Community Coalition 2 = Coalition w/ other religious institution 3 = Own program 4 = Does not apply 9 = Missing data
7	4	Collector's Groups	1 = Community Coalition 2 = Coalition w/ other religious institution 3 = Own program 4 = Does not apply 9 = Missing data

8	5	Community Economic Development	1 = Community Coalition 2 = Coalition w/ other religious institution 3 = Own program 4 = Does not apply 9 = Missing data
9	6	Community Support	1 = Community Coalition 2 = Coalition w/ other religious institution 3 = Own program 4 = Does not apply 9 = Missing data
10	7	Elderly Groups	1 = Community Coalition 2 = Coalition w/ other religious institution 3 = Own program 4 = Does not apply 9 = Missing data
11	8	Ethnic Associations	1 = Community Coalition 2 = Coalition w/ other religious institution 3 = Own program 4 = Does not apply 9 = Missing data
12	9	Health & Fitness Groups	1 = Community Coalition 2 = Coalition w/ other religious institution 3 = Own program 4 = Does not apply 9 = Missing data
13	10	Men's Groups	1 = Community Coalition 2 = Coalition w/ other religious institution 3 = Own program 4 = Does not apply 9 = Missing data
14	11	Mutual Support Groups	1 = Community Coalition

			2 = Coalition w/ other religious institution 3 = Own program 4 = Does not apply 9 = Missing data
15	12	Neighborhood Associations	1 = Community Coalition 2 = Coalition w/ other religious institution 3 = Own program 4 = Does not apply 9 = Missing data
16	13	Outdoor Groups	1 = Community Coalition 2 = Coalition w/ other religious institution 3 = Own program 4 = Does not apply 9 = Missing data
17	14	School Groups	1 = Community Coalition 2 = Coalition w/ other religious institution 3 = Own program 4 = Does not apply 9 = Missing data
18	15	Social Cause Groups	1 = Community Coalition 2 = Coalition w/ other religious institution 3 = Own program 4 = Does not apply 9 = Missing data
19	16	Sports Leagues	1 = Community Coalition 2 = Coalition w/ other religious institution 3 = Own program 4 = Does not apply 9 = Missing data
20	17	Women's Groups	1 = Community Coalition

			2 = Coalition w/ other religious institution 3 = Own program 4 = Does not apply 9 = Missing data
21	18	Youth Groups	1 = Community Coalition 2 = Coalition w/ other religious institution 3 = Own program 4 = Does not apply 9 = Missing data
22	19	Strongest Coalition	1-18 = Reference Coalition 19 = No Coalition 99 = Missing data
23	20	Representative of Religioous Institution in Coalition	1 = Yourself 2 = Someone else from institution 8 = No Coalition 9 = Missing data
24	21	Relation to Religious Institution	1 = Paid clergy 2 = Paid staff member 3 = unpaid volunteer 4 = other 8 = No Coalition 9 = Missing data
25	22	Gender of Representative	1 = Male 2 = Female 8 = No Coalition 9 = Missing data

26	23	Education Level of Representative	1 = Some high school 2 = Completed high school 3 = Some college 4 = Completed college 5 = Some graduate or professional school 6 = Completed graduate or professional school 8 = No Coalition 9 = Missing data
27	24	Leadership function in coaliton	1 = Yes 2 = No 3 = Don't know 8 = No Coalition 9 = Missing data
28	25a	Coalition chairperson	If checked, code 1=Yes If not checked, code 2 = No 7 = Not a leader in coalition 8 = No Coalition 9 = Missing data
29	25b	Executive committee chairperson	If checked, code 1=Yes If not checked, code 2 = No 7 = Not a leader in coalition 8 = No Coalition 9 = Missing data
30	25c	Chaiperson of any committee	If checked, code 1=Yes If not checked, code 2 = No 7 = Not a leader in coalition 8 = No Coalition 9 = Missing data
31	25d	Member of any committee	If checked, code 1=Yes If not checked, code 2 = No 7 = Not a leader in coalition 8 = No Coalition 9 = Missing data

32	25e	Other	If checked, code 1=Yes If not checked, code 2 = No 7 = Not a leader in coalition 8 = No Coalition 9 = Missing data
33	26a	Provide building usage	1 = Yes 2 = No 8 = No Coalition 9 = Missing Data
34	26b	Provide office supplies	1 = Yes 2 = No 8 = No Coalition 9 = Missing Data
35	26c	Provide food/refreshments	1 = Yes 2 = No 8 = No Coalition 9 = Missing Data
36	26d	Provide equipment	1 = Yes 2 = No 8 = No Coalition 9 = Missing Data
37	26e	Provide transportation	1 = Yes 2 = No 8 = No Coalition 9 = Missing Data
38	26f	Provide personnel	1 = Yes 2 = No 8 = No Coalition 9 = Missing Data
39	26g	Other	1 = Yes 2 = No 8 = No Coalition 9 = Missing Data

40	27	Number of attenders	1 = 0 - 100 2 = 101 - 200 3 = 201 - 300 4 = 301 - 400 5 = 401 - 500 6 = 501 or more 9 = Missing data
41	28	Geographic location of religious institution	1 = Rural/open country 2 = Small town (under 2,500 in population) 3 = Town (2,500 to 9,999) 4 = Small city (10,000 to 49,999) 5 = Medium sized city (50,000 to 250,000) 9 = Missing data
42	29a	Percent of attenders that are Asian	1 = 0% - 5% 2 = 6% - 25% 3 = 26% - 50% 4 = 51% - 75% 5 = Over 75% 9 = Missing data
43	29b	Percent of attenders that are Black	1 = 0% - 5% 2 = 6% - 25% 3 = 26% - 50% 4 = 51% - 75% 5 = Over 75% 9 = Missing data
44	29c	Percent of attenders that are Latino (Hisp.)	1 = 0% - 5% 2 = 6% - 25% 3 = 26% - 50% 4 = 51% - 75% 5 = Over 75% 9 = Missing data

45	29d	Percent of attenders that are Native American	1 = 0% - 5% 2 = 6% - 25% 3 = 26% - 50% 4 = 51% - 75% 5 = Over 75% 9 = Missing data
46	29e	Percent of attenders that are West Indian	1 = 0% - 5% 2 = 6% - 25% 3 = 26% - 50% 4 = 51% - 75% 5 = Over 75% 9 = Missing data
47	29f	Percent of attenders that are White	1 = 0% - 5% 2 = 6% - 25% 3 = 26% - 50% 4 = 51% - 75% 5 = Over 75% 9 = Missing data
48	29g	Percent of attenders that are Other	1 = 0% - 5% 2 = 6% - 25% 3 = 26% - 50% 4 = 51% - 75% 5 = Over 75% 9 = Missing data
49	30a	Percentage of attenders that are 21 - 30 years old	1 = 0% - 5% 2 = 6% - 25% 3 = 26% - 50% 4 = 51% - 75% 5 = Over 75% 9 = Missing data
50	30b	Percentage of attenders that are 31 - 40 years old	1 = 0% - 5% 2 = 6% - 25% 3 = 26% - 50% 4 = 51% - 75% 5 = Over 75% 9 = Missing data

51	30c	Percentage of attenders that are 41 - 50 years old	1 = 0% - 5% 2 = 6% - 25% 3 = 26% - 50% 4 = 51% - 75% 5 = Over 75% 9 = Missing data
52	30d	Percentage of attenders that are 51 - 60 years old	1 = 0% - 5% 2 = 6% - 25% 3 = 26% - 50% 4 = 51% - 75% 5 = Over 75% 9 = Missing data
53	30e	Percentage of attenders that are 61years old and above	1 = 0% - 5% 2 = 6% - 25% 3 = 26% - 50% 4 = 51% - 75% 5 = Over 75% 9 = Missing data
54	31a	Percentage of attenders that live 1mile or less from where religious inst. meets	1 = 0% - 5% 2 = 6% - 25% 3 = 26% - 50% 4 = 51% - 75% 5 = Over 75% 9 = Missing data
55	31b	Percentage of attenders that live 2 to 5 miles from where religious inst. meets	1 = 0% - 5% 2 = 6% - 25% 3 = 26% - 50% 4 = 51% - 75% 5 = Over 75% 9 = Missing data
56	31c	Percentage of attenders that live 6 to 10 miles from where religius inst. meets	1 = 0% - 5% 2 = 6% - 25% 3 = 26% - 50% 4 = 51% - 75% 5 = Over 75% 9 = Missing data

57	31d	Percentage of attenders that live 11 to 15 miles from where religious inst. meets	1 = 0% - 5% 2 = 6% - 25% 3 = 26% - 50% 4 = 51% - 75% 5 = Over 75% 9 = Missing data
58	31e	Percentage of attenders that live 16 to 20 miles from where religious inst. meets	1 = 0% - 5% 2 = 6% - 25% 3 = 26% - 50% 4 = 51% - 75% 5 = Over 75% 9 = Missing data
59	31f	Percentage of attenders that live over 20 miles from where religious inst. meets	1 = 0% - 5% 2 = 6% - 25% 3 = 26% - 50% 4 = 51% - 75% 5 = Over 75% 9 = Missing data
60-61	32	Religious group	01 = Adventist 02 = Ba Hai' 03 = Baptist 04 = Catholic 05 = Congregational 06 = Episcopal 07 = Hindu 08 = Islam 09 = Jehovah's Witness 10 = Jewish 11 = Lutheran 12 = Methodist 13 = Mormon 14 = Non-denominational 15 = Orthodox Catholic 16 = Presbyterian 17 = Reformed 18 = Other 99 = Missing data
62	33a	Religious inst. describes itself as Catholic	If checked, code 1 = Yes If not checked, code 2 = No

63	33b	Religious inst. describes itself as Charismatic	If checked, code 1 = Yes If not checked, code 2 = No
64	33c	Religious inst. describes itself as Conservative	If checked, code 1 = Yes If not checked, code 2 = No
65	33d	Religious inst. describes itself as Evangelical	If checked, code 1 = Yes If not checked, code 2 = No
66	33e	Religious inst. describes itself as Fundamentalist	If checked, code 1 = Yes If not checked, code 2 = No
67	33f	Religious inst. describes itself as Hindu	If checked, code 1 = Yes If not checked, code 2 = No
68	33g	Religious inst. describes itself as Islamic	If checked, code 1 = Yes If not checked, code 2 = No
69	33h	Religious inst. describes itself as Liberal	If checked, code 1 = Yes If not checked, code 2 = No
70	33i	Religious inst. describes itself as Moderate	If checked, code 1 = Yes If not checked, code 2 = No
71	33j	Religious inst. describes itself as Protestant	If checked, code 1 = Yes If not checked, code 2 = No
L2c1	34	Leadership team in religious inst. that provides primary leadership	1 = Paid staff 2 = Volunteers from institution 3 = Entire institution serves as leadership team 4 = Other 9 = Missing data

L2c2	35	Number of members of primary leadership team	1 = 1 - 5 members 2 = 6 - 10 members 3 = 11 - 16 members 4 = 16 - 20 members 5 = over 21 members 9 = Missing data
L2c3 through L2c43	36 - 71	Teamwork variables of the leadership teams	1 = True 2 = More true than false 3 = More false than true 4 = False 9 = Missing data
L2c44	72	Gender of respondent	1 = Female 2 = Male 9 = Missing data
L2c45	73	Age of respondent	1 = 21 - 30 2 = 31 - 40 3 = 41 - 50 4 = 51 - 60 5 = 61 or more 9 = Missing data
L2c46	74	Educational level of respondent	1 = Some high school 2 = Completed high school 3 = Some college 4 = Completed college 5 = Some graduate or professional school 6 = Completed graduate or professional school 9 = Missing data
L2c47	75	Position of respondent in religious institution	1 = Paid clergy 2 = Volunteer 3 = Paid assistant/associate 4 = Other 9 = Missing data

L2c6	39	Clear, Elevating	1 = True
L2c9	42a	Goals	2 = More true than false
L2c10	42b		3 = More false than true
L2c11	42c		4 = False
L2c27	55		
L2c43	71		
L2c3	36	Results Driven	1 = True
L2c4	37	Structure	2 = More true than false
L2c15	46		3 = More false than true
L2c18	49a		4 = False
L2c19	49b		
L2c20	49c		
L2c21	49d		
L2c34	62		
L2c7	40	Competent Team	1 = True
L2c26	54	Members	2 = More true than false
L2c38	66		3 = More false than true
L2c42	70		4 = False
L2c29	57	Unified	1 = True
L2c32	60	Commitment	2 = More true than false
L2c39	67		3 = More false than true
			4 = False
L2c17	48	Collaborative	1 = True
L2c23	51	Climate	2 = More true than false
L2c24	52		3 = More false than true
L2c40	68		4 = False
L2c22	50	Standards of	1 = True
L2c28	56	Excellence	2 = More true than false
L2c31	59		3 = More false than true
			4 = False
L2c13	44	Support &	1 = True
L2c14	45	Recognition	2 = More true than false
L2c35	63		3 = More false than true
			4 = False

L2c5	38	Principled	1 = True
L2c8	41	Leadership	2 = More true than false
L2c12	43		3 = More false than true
L2c16	47		4 = False
L2c25	53		
L2c30	58		
L2c33	61		
L2c36	64		
L2c37	65		
L2c41	69		

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