AN EXAMINATION OF EDUCATIONAL SERVICES FOR HOMELESS ADULTS

by

KENYA YONAWA MCKINLEY

(Under the Direction of JUANITA JOHNSON-BAILEY)

ABSTRACT

The purpose of this qualitative study was to examine the educational programs of faith-affiliated, anti-poverty organizations and the educational services provided by these organizations to their homeless adult clientele. The research questions guiding this study were:

1. What factor(s) shaped the delivery of educational programs provided to homeless adults by faith-affiliated, anti-poverty organizations in a Southeastern community?
2. In what way does program participation influence the living circumstances of homeless adults?

Semi-structured interviews were conducted with four program participants who were homeless or formerly homeless citizens, and two program administrators who operated educational programs within faith-affiliated, anti-poverty organizations that specifically targeted homeless adults.

The data revealed three emergent themes. The first theme was that homelessness is a persistent life situation that was not easily escaped. The study also found that faith-affiliated, anti-poverty organizations serve as incubators for self-empowerment. The final theme that

emerged from this study was the occurrence of conflict between organizational goals and client expectations.

There were two major conclusions drawn from this study: 1) the personal agency and contextual issues faced by homeless clients and their ability to engage in self-directed learning shaped the delivery of educational services provided to homeless adults by faith-affiliated, anti-poverty organizations in a Southeastern community; and 2) the living circumstances of homeless adults in a Southeastern community are changed incrementally and longitudinally as a result of being ensnared by the contradictory and often divergent expectations held by homeless adults and program administrators.

INDEX WORDS: Adult Education; Homelessness; Faith-Affiliated, Anti-Poverty Organizations

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DEDICATION

In memory of Melvin and Mae

I dedicate this work to Nadia Allyse. Keep smiling, Sunshine!

Kelvin, thank God for you.

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I thank God for allowing me to accomplish what He started in me many years ago.

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CHAPTER 1

INTRODUCTION

From the foundation of our country, religion and faith have arguably been central to our society (Billingsley & Caldwell, 1991; Butler, 1994; Howe, 1992). The concept of religion is integrally connected to the idea of freedom and democracy. Over time, this inter-relatedness has shaped the actions of citizens who believe that they have a duty to speak and act on behalf of destitute and impoverished individuals whose voices go unheard and whose physical needs are not met. In today's society, one of the issues of particular concern to faith-based organizations is the plight of the homeless. Religious and faith-based groups are often guided by the principles of love for others and social justice for our society; their commitment to serving those in need is the pinnacle of service to others.

Faith Works

Faith-based groups have often undergirded their work with a steadfast belief that alleviating societal ills makes life better for all people (Regnerus, Smith & Sikkink, 1998). Often with anti-poverty as a central focus of their mission, these groups have formulated initiatives and programs that represent the iconic view of service to others (Lindsey & Casey, 1998). In the first decades of the nineteenth century, churches and religious organizations flourished in communities across the country; they established Bible and tract societies, missionary societies, temperance groups and benevolent associations (Gamm & Putnam, 1999; Stubblefield & Keane, 1994). Much of the work conducted by these organizations targeted disenfranchised and impoverished citizens, who had few resources and minimal mechanisms for

pulling themselves out of poverty (Stubblefield & Keane, 1994). Religious workers were charged with finding ways to meet these needs and to conduct other religious work. Over time, faith-based and religious organizations have evolved as viable service providers because of their historical links in the service arena.

Scholars have long debated the meaning and concept of a faith-based organization. Questions include: 1) what characterizes a faith-based organization; 2) what distinguishes a faith-based organization from other religious groups who have a similar mission or purpose; and 3) should every organization that is linked to a particular faith be deemed a faith-based organization? Discourse regarding the term faith-based organizations emerged in the academic literature in the early 1990's (Daly & Dinerman, 2001; Wilson, 2003; Wuthnow, Hackett & Hsu, 2004). The term "faith-based" denotes organizations influenced by faith traditions, but not to the extent of being religious (Smith & Sosin, 2001; Torry, 2005). Religious organizations are identified as groups whose main purpose is religion and/or evangelistic service (Torry, 2005). Groups engaged in faith-based work may be members of church congregations, mosques, or synagogues (Torry, 2005). The historical component that helps define the work of an organization helps to determine whether or not it is a faith-based group. The literature reveals that the term "faith-based" encompasses a wide variety of programs that exist for an assortment of reasons. Organizations like the Salvation Army and Catholic Services are steadfastly faith-based, and deeply rooted in the social service arena. Media portrayal of natural disasters and war-torn regions offer viewers a glimpse of the vast needs of those affected by these calamities. Based on availability, governmental funding provides a fraction of the monies needed to rebuild and restore the lives of those ravaged by such disasters, and to rebuild the brokenness that they experience (Vidal, 2001). The dedication and commitment of faith-based and religious

organizations often fills the need for physical, financial, and emotional support (Vidal, 2001). Faith-based and religious organizations often operate under guidelines and purposes fueled by a greater mission or goal. While government exists as a necessity for a civil society, faith-based and religious organizations are arms of a faith movement that suggests and often requires one to act graciously and mercifully towards his or her fellow human being (Smith & Sosin, 2001).

Since the middle 1990's, Welfare Reform has occupied a considerable position on the political scene, propelling faith-affiliated and religious organizations to the frontlines of service delivery to citizens living in poverty (Stritt, 2008). With Welfare Reform in the late 1990's, a shift regarding who provides services to citizens in poverty moved services and funding from the federal level to state and local community control (Smith & Sosin, 2001). Programs that had been historically funded and run by federal agencies were moved to state and local municipalities and community groups (Smith & Sosin, 2001). Services provided by these organizations range from in-kind and financial assistance to education and personal development programs (Ebaugh, Pipes, Chafetz, & Daniels, 2003). For marginalized citizens, these services are often a stepping stone out of poverty and destituteness into stability (Lindsey & Casey, 1998; Torry, 2005; Vidal, 2001). Services offered by these organizations provide a measure of stability with the programs and services offered to these citizens.

Poverty and Homelessness

Manifestations of poverty in our society are evident in statistics calculated by the U.S. Census Bureau; and recent calculations for poverty by race were generated from the American Community Survey (U.S. Census Bureau, 2013). Aggregate statistics were collected over a five-year period from 2007 through 2011. The official poverty rate was 14.3% or 42.7 million people (U.S. Census Bureau, 2013). Based on the statistics from the American Community Survey, the

following table depicts the average poverty rates for various racial groups over a five-year period:

Racial Group	Average Poverty Rate (in percentages)
Asian	12
Blacks	26
Hispanic/Latino	23
Whites	11

Table 1.1 U.S. Poverty Rate by Racial Groups

While poverty rates have experienced a net decrease from 1959-1998, falling from 22.4% to 12.7%, poverty rates for sub-groups, including elderly, children, racial groups, single and multi-family units, shows evidence that some groups are more negatively impacted than others (Barrington & Fisher, 2006; McKernan & Ratcliffe, 2002). Since 1980, a significant downward trend in poverty was not present for full-time, year-round employees; Barrington and Fisher (2006) note the implications of this fact, in that, wages for the lowest paid annual employee failed to rise, which left their poverty rate relatively unchanged. With this fact, the compounded problem of poverty is magnified even for citizens in the working class. This added stress to social service providers led to increased in-kind services for the working poor. Many of these citizens rely on the charity of others to make ends meet.

People in poverty have long been stigmatized and blamed for their situation (Kyle, 2005; Phelan, Link, Moore, & Stueve, 1997). For individuals who are homeless, the pervasiveness of poverty is magnified at an even greater level, as homelessness is an extreme state of poverty (Kyle, 2005). On an annual basis, as many as 3.5 million Americans are thought to experience homelessness; specifically, the ethnic breakdown for homelessness in this country generally falls

within the following range: 42% African American, 39% Caucasian, 13% Hispanic, 4% Native American, and 2% Asian (National Law Center on Homelessness and Poverty, 2007). The number of individuals thought to experience homelessness comprises approximately one percent of the population of citizens in poverty (U.S. Census Bureau, 2007). A census on a single night in the State of Georgia (the location of this study) revealed that over 20,000 citizens were homeless at a single point-in-time; this number represents statistics taken from 23 counties around the state (Department of Community Affairs, 2008). Moreover, the Georgia Department of Community Affairs (2008) offers two main causes of homelessness in the state; they include poverty and lack of affordable housing. While these numbers vary on an annual basis, it is evident that the nature of poverty that exists in our country stands at a high rate.

In an effort to address homelessness in America, Congress passed legislation and appropriated funds for broad-based programs aimed at eradicating homelessness. In 1983, the federal government appropriated over $140 million to address the escalating need for emergency food and shelter assistance in urban and rural areas throughout the country; changes in the economy were largely due to the cuts in federal programs that had, in previous years, benefited low income citizens and those in poverty (Kyle, 2005). In the same year, President Ronald Regan convened the Federal Interagency Task Force on Food and Shelter for the Homeless within the Department of Health and Human Services (Kyle, 2005). The purpose of this office was to examine existing resources, identify impediments to utilizing these resources, and serve as a facilitator in making resources available to local governments and other service providers (Kyle, 2005). For several years, the federal government dispensed millions of dollars for emergency services and educational programs for homeless individuals and families (Hernandez, Jozefowicz-Simbeni & Israel, 2006; Kyle, 2005). While these agencies worked to alleviate some

of the suffering that homeless people faced, homelessness continues to rise, despite the efforts of the government, non-profit groups and faith- affiliated, anti-poverty organizations.

To date, faith-based and religious organizations that offer services to those in need can compete for federal grants to fund these services. Research regarding social services (Brown & McKeown, 1997; Degeneffe, 2003) and emergency and temporary shelter programs (Ebaugh, Pipes, Chafetz, & Daniels, 2003) has focused on the short-term outcomes of these programs. The shift in program provisions allowed local governments to rely more on community-based programs to provide services specific to the needs of the community. The federal government fully supports the notion that "congregations are more likely to provide short-term, small-scale relief of various sorts than to operate on-going or large-scale programs" (Chaves, 1999, p.1). As congregations conduct this work, their goal is often to aid participants in their physical, social, emotional and spiritual development (McCarthy & Castelli, 1997). Faith-affiliated groups that have a broader catchment and those that are independent and/or free-standing organizations often focus their efforts on targeted specialty programs that differ from those offered by congregations (McCarthy & Castelli, 1997). Various services provided by these groups have laid a foundation for understanding the scope of the programs and the funding required for them to be successful.

On an annual basis, non-profit organizations that compete for federal funding and partner with federal, state and local government entities to provide services to homeless adults submit reports regarding the services they provide. Educational services provided by these organizations range from life-skills to literacy improvement and job-training services. Executive Order 13198 signed by President George W. Bush required agencies to remove barriers that impeded faith-based participation in federal programs (Gossett & Pynes, 2003). Since that time, faith-affiliated, anti-poverty organizations have utilized over $80 million to cover the cost of

services for homeless adults and others living in poverty (Gossett & Pynes, 2003). As funding efforts increase, so to should our understanding of the needs of the homeless adults participating in these programs. Reporting efforts fall vastly short of identifying and explaining factors that shape participant's experiences within educational programs and how these programs influence the living circumstances of citizens who are homeless.

Statement of Problem

Faith-based community organizations stand at the forefront of service for citizens who are homeless in the United States. The broad based term "faith-based" encompasses church congregations, independent and national network organizations (McCarthy & Castelli, 1997; Vidal, 2001). For the purpose of this study, the term "faith-affiliated, anti-poverty" organizations will be employed to capture the range of services administered by these groups. Services offered by these organizations include various human services programs, such as child day-care services, food pantries, clothing banks, financial assistance; other services include adult and youth development programs, family and marriage counseling, GED programs, and church schools (Chaves, 1999; Vidal, 2001). While faith-affiliated, anti-poverty organizations offer a wide-array of services, continuity of service, funding, and curriculum development are inconsistent in organizations (Ebaugh, Pipes, Chafetz, & Daniels, 2003).

The impact and innovations of faith-based organizations in their work to combat poverty and homelessness are valuable tools (Gamm & Putnam, 1999; Stritt, 2008). Social service professionals and adult educators have sought various avenues for bridging the gap in services for homeless individuals and families in an effort to provide integrated social services, pre-employment training, and educational services to those in need (Culhane & Metraux, 2008; Ziliak, 2004). Over time, the pendulum of service has moved between non-profit providers such

as the Charity Organization Society (Ziliak, 2004) to government-sponsored programs like the Adult Education for the Homeless Program (Drury & Koloski, 1995). Today the marriage between the private organizations, non-profit organizations, and government partnerships is evident in the work carried out by faith-affiliated, anti-poverty organizations, and these organizations are vital elements for educational services for homeless adults.

What is needed is a research-based examination of the how adult education models influence the delivery of educational services. This research seeks to analyze educational programs, focusing on how they are developed and implemented, to understand how these programs contribute to sustained work life after a participant completes the education program. Prior to 1997, federally funded programs targeting homeless adults placed heavy emphasis on previous employment and educational experiences of participants (Gabb, 1997). Today, many federally funded programs are implemented at the local level (Smith & Sosin, 2001). Thus, local programs are situated in a way that allows educators to glean how influential these programs are for homeless adults learners seeking a place in our country's workforce. While the direction that services and programs take are often determined by those funding them, an examination of these programs is necessary in understanding how they impact the lives of homeless adults.

Purpose of the Study

The purpose of this qualitative study was to examine the educational programs of faith-affiliated, anti-poverty organizations and the educational services provided by these organizations to their homeless adult clientele. The research questions guiding this study were:

1. What factor(s) shaped the delivery of educational programs provided to homeless adults by faith-affiliated, anti-poverty organizations in a Southeastern community?

2. In what way does program participation influence the living circumstances of homeless adults?

Significance of Study

The prevalence of homelessness in American society has a devastating impact on individuals who suffer through it and on the communities in which they reside. The conditions that beset citizens who are homeless are cause for concern for all people (Newman, 1999). The past several years have brought about a shift in employment opportunities for American citizens. In October 2009, unemployment reached a high of 10.2% across the nation, the highest it's been since April 1983 (United States Bureau of Labor Statistics, 2009). As unemployment permeates the country, it also brings about a change regarding the face of homelessness. Individuals who are casualties of a down-turned economy, returning veterans, and others affected by our current economic climate are the new faces of homelessness. As advocates of social justice/change, adult education practitioners must work to understand the purposes, processes and structures of faith-affiliated, anti-poverty organizations, and how programs in these organizations incorporate adult learning elements into developing programs that meet the needs of homeless adults.

While there is a body of literature that examines the nature and causes of homelessness, there is a lack of research that identifies how program administrators implement programs that significantly influence the experiences of those participating in the program, specifically programs targeting homeless individual. Speaking on the eradication of poverty, Kotze (2007) implores adult educators to gain a clear understanding of the learning needs of those living in poverty. Since homelessness is an extreme state of poverty, it is imperative that the work and/or educational experiences that homeless adults provide an avenue for adults to escape a life of chronic and/or permanent states of homelessness. This study gives voice to homeless adults to

help adult educators understand to provide better services to this population. The negative stigma attached to homeless individuals notwithstanding (Kyle, 2005; Phelan, Link, Moore, & Stueve, 1997), this study informs our understanding of the educational experiences of those who are homeless. Hoffman and Coffey (2008, p. 219) concludes, "qualitative research, specifically examining individual experiences…are important tools in the study of addressing homelessness."

This study is significant because it seeks to advance the field of adult education by fostering an understanding of the influence adult learning components on educational programs offered by faith-affiliated, anti-poverty organizations, working to address homelessness. Between 1987 and 1995, the federal government implemented, funded and maintained the structure of the Adult Education for the Homeless Program (AEH) in an effort to address long-term educational needs of adults who were homeless (Drury & Koloski, 1995; Office of Vocational and Adult Education, 1998). The purpose of the AEH program was to implement literacy programs and remediation training for homeless adults in each state; to this end, each state created a framework for service delivery that encompassed an assessment component and a program component loosely tailored to meet the needs of individual clients (Drury & Koloski, 1995; Gabb, 1997). Under this program, individual experience was incorporated into the educational plan that participants pursued. Up to the end of the AEH programs in 1995, participants in the programs were provided help beyond the traditional education systems, as many participants battled chemical dependency and a low sense of self-worth (Drury & Koloski, 1995; Office of Vocational and Adult Education, 1993). Service providers and homeless individuals throughout the country felt the demise of AEH programs (Drury & Koloski, 1995).

Norris and Kennington (1992) highlighted the importance of understanding the specific needs of homeless adults and identifying adult educators armed with the skills to meet these

needs, understanding the acquisition of basic survival needs often take priority over enhancing literacy skills. By evaluating existing programs, this research informs adult education practitioners who work with adults who are homeless. This is especially important as temporary homelessness caused by job loss in a down-tuned economy becomes more widespread, and homelessness continues to affect communities throughout the country.

Definition of Terms

To understand the context of this research study, a clear demarcation between the faith-based organizations and religious-institutions must be established:

Faith-affiliated, anti-poverty organizations are clearly demarcated groups that have a well-defined mission of alleviating poverty and helping people transition out of homelessness. A deviation from the term "faith-based" is necessary, because the ties that exist between organizations and different religious groups vary. These challenges notwithstanding, impoverished citizens of the world have witnessed a re-emergence of service provisions from faith and religious organizations and groups (Stritt, 2008), as demonstrated throughout this research study.

Religious institutions are characterized as groups that promote spiritual beliefs and practices into social institutions that are supported by a community and maintained over time (Canda, 1989). These institutions can be described as churches, mosques, or synagogues. Conversely, faith-based organizations are best characterized as organizations, which have religious affiliations or connections to a faith or religious belief. The services they provide may be informed by the faith but this factor may not be a central tenet in the work of the organization (Tangenberg, 2005)

CHAPTER 2

REVIEW OF LITERATURE

The purpose of this qualitative study was to examine the educational programs of faith-affiliated, anti-poverty organizations and the educational services provided by these organizations to their homeless adult clientele. The research questions guiding this study were:

1. What factor(s) shaped the delivery of educational programs provided to homeless adults by faith-affiliated, anti-poverty organizations in a Southeastern community?
2. In what way does program participation influence the living circumstances of homeless adults?

The literature review focused on the homeless epidemic that exists in the United States of America and identifies educational programs and services provided to homeless adults, particularly by faith-based organizations, to enable individuals to transition out of homelessness. In order to understand the scope of this epidemic, I reviewed three major areas in the literature to analyze the issues surrounding homelessness: 1) the context of poverty and privilege; 2) demographics of poverty and homelessness; and 3) federal policies, programs and services created to combat homelessness. In the second part of the literature review, I examined the context of adult learning as it relates to educational programs and services for the homeless population, including a profile of faith-affiliated, anti-poverty organizations in Waxman. The names of the city and county where this study took place were changed, and are referred to as the City of Waxman or Waxman County; thus, information that directly identifies government

entities and social service organizations was removed to protect and maintain confidentiality for study participants.

The City At-A-Glance

On any given fall Saturday, the streets of the mid-size Southern city where the study was conducted are abuzz with adoring fans converging for college football, camaraderie, and weekend fun. Football fans rain on the city by the thousands, and the local venues come alive to cater to the whims and desire of the town guests. When the festivities are done, local citizens vie for a chance to earn cash to supplement their income by tidying the town for business as usual. While this may be a common scene for most college towns, it's particularly unique in this city due to the dynamics of the university and community relationship that exists in this charming Southern city. Because of its status as a research institution and a powerhouse for sports, citizens in the region look to the university for support and assistance in various areas of research and service outputs related to the university's mission. In particular, a number of student organizations associated with this institution of higher learning, provide human capital as volunteers for the local school district and other non-profit organizations. The university reports that students completed over 112,000 hours of service to the community and generated over $335,000 for various philanthropic causes to advance the university's mission of service (Division of Student Affairs, 2012). For some college towns, there exists an invisible barrier between the local community and the higher education institution. In this mid-size city, this barrier looks different, as evidenced by student involvement in the local community, and university outreach programs centered on the local community and the surrounding areas. This university can be classified as an engaged university (Mayfield, 2001), as those in power

promote the importance of integrating research and service functions with partnerships in the public agencies and community to promote public affair and civic interest.

Institutions of higher learning often contribute to the local economy in a major way through tangible contributions to local citizens and by providing employment for the local workforce. The University in question serves as a major employer for the region of the state. Specifically, the University was deemed a dominant economic engine that contributes approximately $1 billion dollars annually to the local economy through salaries of over 9,800 employees, student spending, and from visitor spending by those who attend various events sponsored by the University. While the main campus is situated on over 700 acres, the arms of the University are far-reaching with a number of campuses and partnerships across the state and in other countries (New Georgia Encyclopedia, 2012). The university focuses on teaching, research and service, and with these tenets in mind, faculty and staff outreach often focuses on improving the quality of life for citizens in the area and though out the State of Georgia.

Juxtaposed to the effort for collaborative endeavors between the University and the community to improve the quality of life, social issues such as poverty, lack of affordable housing and unemployment are major challenges in this Southeastern city. According to a 2003 study conducted by researchers at the Carl Vinson Institute for Government, the poverty rate for the county is 28.27%, which more than double the poverty rate for the State of Georgia. Census data for 2010 indicated a slight decrease, yet poverty still encompassed a significant amount of the population with a 26.3% rate for the county almost a decade later. (U.S. Census Bureau, 2010). A factor that punctuated the problem of poverty for this area was the increase in the number of homeless citizens for the city. Between they years 2002 to 2008, there was a 104%

increase in the number of citizens who make up the local homeless population (Department of Human and Economic Development, 2008).

Compounding the problem of poverty is the lack of affordable housing that exists in the county. The Human and Economic Development Office (2009) manages the Community Development Block Grant funds appropriated by the federal government to help improve the quality of life for low-income citizens, and approximately 49% of the grant was used to enhance options for affordable housing in the city. Specifically, these funds were used for neighborhood revitalization and economic development programs and public facilities and improvement projects (Human and Economic Development, 2009). In summary, the stance is austere for citizens who live in poverty and who suffer through homelessness in this city. Thus, in a city filled with an abundance of citizens who have the means and resources to live comfortably, there are also a number of citizens suffering through deprived living circumstances.

Poverty and Privilege in America

To understand the depth of America's problem of homelessness, we must identify America's relationship to poverty. What does poverty look like? How does a country, characterized by abundance and over-consumption, provide for citizens who live in poverty? Parker (1971) depicted the ills of poverty in a persuasive piece that transports the reader into a space of lack and destituteness in this excerpt:

> You ask me what is poverty? Listen to me. Here I am, dirty, smelly, and with no "proper" underwear on and with the stench of my rotting teeth near you. I will tell you. Listen to me. Listen without pity. I cannot use your pity. Listen with understanding. Put yourself in my dirty, worn out, ill fitting shoes, and hear me. Poverty is getting up every morning from a dirt-and illness-stained mattress. The

> sheets have long since been used for diapers. Poverty is living in a smell that never leaves. This is a smell of urine, sour milk, and spoiling food. Poverty is being tired. Poverty is dirt. Poverty is looking into a black future. Poverty is an acid that drips on pride until all pride is worn away.

In this gripping description, poverty clutches the life of this mother, choking out hope that she has for a life where she and her children have provisions to meet their basic needs. Forty years later, people who live in poverty suffer parallel challenges; the lack of basic human needs such as proper food, clothing and shelter characterizes the experiences of impoverished citizens as they navigate educational and social systems today's world (Burt, Aron, Lee, & Valente, 2001; Kozol, 2005; Roberts, 2002).

Poverty is a state of being deprived of monies and necessary resources to supply basic necessities of food, clothing and shelter, and is evidenced in a number of ways. From day to day, people who live in poverty cannot easily escape the grip that this condition has on their lives. Attempts to have essential requirements of life like food, clothing and housing are often met with strain and struggle for people who live in poverty. Enhrenreich (2001) offers commentary of this struggle in her work where she vividly depicts how the working poor navigate their way through life. While these citizens do not occupy the lowest rung on the ladder of poverty, they are forced to develop creative strategies for making ends meet. Poverty, in its most severe form, renders people unable to avail themselves of basic needs for daily living. Items like food, clothing and shelter are luxuries that are hard to obtain.

For standards utilized by the federal government poverty is determined at the family level and the poverty status is marked by the income of the head of the household; furthermore, a common method for measuring poverty is determined by the poverty line outlined by statistical

and policy standards (Barnes, 2005; U.S. Census Bureau, 2007; Van der Veen, 2005). In 2012, a family of four was considered impoverished if the total income for the family did not exceed $23,050; this income guide was used to determine the number of families living in poverty within the country (U.S. Census Bureau, 2012). When calculating poverty rates across the country over a timespan of five years, the U.S. Census Bureau (2011) divided the demographic and socioeconomic characteristics of census tracts into four categories based on the poverty levels included in Table 2.1.

Group	Poverty Rate Level
Category I	Less than 13.8%
Category II	13.8% to 19.9%
Category III	20.0% to 39.9%
Category IV	40% or more

Table 2.1 Categories of Poverty within the U.S.

These categories represented the percentage of the population throughout the United States that lived at the poverty level within each census tract; thus, the data analyzed for this survey allowed researchers to understand the pervasive nature of poverty within demographic clusters throughout the country (U.S. Census Bureau, 2011). During the five-year span in which this poverty data was calculated, 13.8% of the country's population lived in poverty (U.S. Census Bureau, 2011). Ultimately, this percentage rate represented the number of people living in poverty areas throughout the United States (U.S. Census Bureau, 2011). Barnes (2005) stated that the official poverty rate used in America's census count reflects rock-bottom income and food expenditures for families based on composition and where they reside. While the

inadequacies and limitations of this poverty threshold have been demonstrated, it offers researchers a vivid understanding of the magnitude of poverty (Barnes, 2005).

The striations of class in American society shape discourse regarding economic disparities. A staggering statistic that speaks to this disparity is research that suggests that the top one percent of Americans hold over half of the wealth in this country (Norton & Ariely, 2011). Often, people are hesitant to discuss the issue of class for fear of offending or being labeled uppity. Furthermore, the institutions that shape mass culture and define parameters of public debate have avoided the issue of class (Mantios, 2003). For this reason and others, individuals who make a difference on a small scale, while those in power seemingly turn a blind eye to the issue address issues of poverty and homelessness. The failure of society to engage in discourse regarding class serves as an avenue for oppression and marginalization, as those who choose not to see it can only ignore the visibility of poverty in America. For many low-income families, wages earned from their work is insufficient to cover such things as daily living costs and/or health insurance (Perry & Blumberg, 2008). This deficit serves as a catalyst for rising statistics of citizens who are uninsured or under-insured. Proponents of universal health coverage note that employees are often not eligible for benefits provided by the employer, due to tenure and status on the job, yet they lack basic skills and the education needed to for advancement (Holzer & Martinson, 2008). The startling reality regarding poverty centers on the inability of many citizens to earn a living due to the inequitable distribution of wealth in this country. As poverty rates have increased over the past decade, so to have the incomes of the wealthiest Americans.

To understand the nature of poverty in America, a critical examination of the concept of privilege in this country is required. In an October 2008 report from the Center for Budget and

Policy Priorities, the average income of the top 1% of wealthiest Americans increased by $60, 000 or 5.8%, while the income for those in the bottom 90% increased by only $430 or 1.4% (Huang & Stone, 2008). Huang and Stone (2008) highlight the fact that 2006 marked the fourth straight year that such occurrence has taken place. As a result of this increase for the top income earners of our society, the adverse effect on those at the bottom highlights a stark contrast. Not since the Great Depression in 1928 has the top 1% of American income earners possessed such a large portion of the nation's income (Huang & Stone, 2008). According to the U. S. Census Bureau (1998), American citizens experienced a consistent growth in income, yet in the past twenty years, this growth has stalled. Prior to World War II as the country recovered from the Great Depression, income levels for all families were relatively even, however, over the past 40 years, the income of Black families hovers at levels two and three times lower than those of White and Asian/Pacific Islanders, respectively (U.S. Census Bureau, 1998). The issue of the income gap still remains a factor even today, as the unemployment rate remains at a record high. The gap further separates citizens who are considered privileged from those who are deemed impoverished. While the evidence of privilege is blatantly obvious, so too, are the needs of citizens who have no wealth.

The Welfare Economy in America

The emergence of the social Welfare system in America has shaped the context of service provisions for needy citizens. To understand the current social Welfare system in the United States, one must take a glimpse at precipitating historical trends. Cropsey (1955) asserts that contemporary Welfare economics was bound by mathematics, psychology, moral and political science. These fours arenas, according to Cropsey (1955), helped establish two concepts in the American Welfare economy: 1) the state of Welfare of a population is the composite level of

gratification for all individuals in a group; and 2) the level of gratification is affected by the relationship of inputs and outputs in a system. Simply stated, the Welfare of a nation's people is directly related to the inputs and outputs in an economic system. When considering the plight of impoverished and homeless citizens in our country, one must acknowledge the implications and influence of the capitalist system on which the U.S. economy is based, as the contradiction of the American dream is most vividly substantiated in the lives of the working poor (Ehrenreich, 2008; Shipler, 2005).

The politics of the Welfare economy can be seen in a number of different ways, but is most evidently demonstrated in the laws enacted by elected officials. In a study on Welfare Reform in America, Zuckerman (2000) highlighted the political pressures of the 1996 Personal Responsibility and Work Opportunity Reconciliation Act, also known as Welfare Reform. The conundrum that characterized the growing sentiments related to Welfare during this time was that conservatives believed that Welfare queens were taking advantage of taxpayer dollars, while liberal proponents of Welfare Reform were staunchly promoting a need to address deterioration in urban area, consequently where a number of Welfare recipients resided (Zuckerman, 2000). This study uncovered how public pressure and compelling anecdotal accounts of citizens on public assistance overpowered Welfare Reform, which resulted in getting families off of Welfare as a opposed to getting them out of poverty.

In another study, Loprest (2003) examines employment for Welfare recipients in a down-turned economy. Time limits imposed on Welfare recipients as a result of Welfare Reform left a number of needy citizens challenged to meet the basic needs for themselves and their families (Loprest, 2003). The data from this study indicated that employment decreased eight percent from 1999 to 2002, and during the same time period, 14% of citizens who exited the Welfare

system had no source of income in 2002 compared to 10% in 1999 (Loprest, 2003). These statistics solidify our understanding of the challenges faced by citizens who live in poverty. As some policymakers rely on anecdotal information as a basis for making decisions, needy citizens who continue to suffer under the current Welfare system are left to try to forge a way out of impossible odds.

Who are the poor? Lott and Bullock (2001) conducted a study to examine the psychological stance taken by middle-class citizens in relation to the reality of poor women who live in the U.S. They assert that within the context of American wealth being poor is anything but comfortable, as some assume (Lott & Bullock, 2001). One finding from this study indicates that middle class people respond to issues of poverty with ignorance, because they are insulated from and do not know poor people (Lott & Bullock, 2001). Thus, using a middle-class lens to frame policies designed to address poverty perpetuates the cycle of poverty for some Americans, as impoverished citizens are not able to pull themselves out of destitution due to structural barriers that impede them.

An interesting phenomenon that characterizes the experience of people in poverty is the emergence of a financial industry specifically targeting impoverished people who struggle to make ends meet. Rivlin (2010) documented the extensive nature in which the sub-prime financial industry has generated a perpetual cycle of poverty by capitalizing on the woes of citizens, who live on the economic fringes of our society. Rivlin (2010) highlighted occurrences where entrepreneurs have taken advantage of financial irregularities within the U.S. economic system by creating predatory lending products like pay-day loans, title loans, and instant tax refunds as a means provisions for instant cash for cash-strapped citizens. People in poverty represent a portion of the populations saddled by exorbitant interest rates that destroy any hope

they have for establishing a financial foothold within the American economy, and the pervasive cyclical nature of poverty continues (Lee, 2002). As the cycle of poverty continues, it undoubtedly gives way to a more serious form of destitution.

Homelessness in America

The definition of homelessness encompasses contextual and societal issues. A theoretical definition of homelessness is one characterizing this phenomenon as a social condition seated in structural causes of poverty, lack of affordable housing, chronic unemployment and minimal Welfare support (De Venanzi, 2006; Hoffman & Coffey, 2008). Often treated as expendable elements of the population, people who are homeless are subjected to the daily burden of meeting their basic needs of food, clothing, and shelter; additionally, they often struggle to secure meals and gain access to public facilities, such as restrooms and parks. Under the Stewart B. McKinney Act of 1987, later renamed the McKinney-Vento Homeless Assistance Act, the United States Congress (1987) defines people who are homeless as:

> …one who lacks a fixed, regular, and adequate night-time residence; has a primary night-time residence that is: A) a supervised publicly or privately operated shelter designed to provide temporary living accommodations; B) an institution that provides a temporary residence for individuals intended to be institutionalized; C) a public or private place not designed for, or ordinarily used as a regular sleeping accommodation for human beings. The term "homeless individual" does not include any individual imprisoned or otherwise detained pursuant to an Act of Congress or a state law.

As I dissect the definition of homelessness, it is imperative to establish a working definition of homelessness for the purposes of this study; therefore, the construct of

homelessness, as outlined by the McKinney Act, will be used. This study focused on institutions and systems established to address the social, physical, and educational needs faced by citizens who are homeless. As such, agencies and organizations that receive federal funds must adhere to parameters outlined by the federal government. In addition, statistical information disseminated by federal and non-governmental service organizations encompassed a myriad of information about poverty to include data about the number of homeless citizens living in the U.S., funding appropriations for programs to address homelessness, services and demonstration programs that highlight best practices for addressing homelessness, and situational affects of homelessness of individuals and families (Barnes, 2005; Brown & McKeown, 1997; Kyle, 2005; Lindsey & Casey, 1998; U.S. Conference of Mayors, 2011) . While all people who are in poverty may not experience homelessness, people who are homeless often suffer from abject poverty. In order to understand the contextual and social constructions of the homeless phenomenon, it is important to discuss the nature of poverty and its impact on those living in this state. The context of broad terminology outlined in this definition allows a thorough critique of each component as it relates to the nature of homelessness and framework of privilege in our society.

As stated, the number of people who are homeless is hard to calculate due to the nature of the problem. Currently, the U.S. Census Bureau does not produce a count of the population experiencing homelessness (U.S. Census Bureau, 2000). However, on an annual basis, it is reported that as many as 3.5 million Americans are thought to experience homelessness (NLCHP, 2007). The estimated ethnic breakdown of citizens who are thought to experience homelessness in this country is as follows: 42% African American, 39% Caucasian, 13%

Hispanic, four percent Native American, and two percent Asian (NLCHP, 2007). Who are the homeless? According to SAMSHA (2011), the demographics that comprise homeless citizens who were living in emergency shelters or temporary housing included 62% males and 38% females; of the same population who living in emergency shelters or temporary housing, 21.8% were under the age of 18, while 37% of sheltered individuals were between the ages of 31 and 50. Similarly, of the same population of homeless citizens who are housed temporarily, there were 41.6% Whites, 37% Blacks, and less than 10% of other races and ethnic groups (SAMSHA, 2011). As the complexity of homelessness is uncovered through the data, understanding the impact of homelessness provides a more thorough examination of the impact of this life situation of citizens in the Southeastern State where this study was conducted.

In 2008, the Southeastern State where this study was conducted reported over 20,000 citizens as homeless at a single point-in-time; this number represented statistics taken from 23 counties around the state (Department of Community Affairs, 2008). This Southeastern State's Department of Community Affairs (2008) identifies two main causes on homelessness in the state; they include poverty and lack of affordable housing. While point-in-time numbers vary on an annual basis, it is evident that the nature of homelessness that exists in our country resonates at a high rate. The number of individuals thought to experience homelessness comprises approximately 1.6 million people on an annual basis (SAMSHA, 2011). Thus, the need for targeted programs is evident in order to address the issues faced by citizens who are homeless.

The Intersections of Poverty and Homelessness

Throughout America's centuries of existence as a nation, the elements of hope and equality have served as symbolic beacons for individuals who are destitute and downtrodden. History offers accounts of stories of immigrants who came to this country with nothing, yet

worked hard to carve out their place in American society (Olasky, 2008). However, for each story of success that hails the benefits of hard work and determination, there is a story of destitution and impoverishment of individuals who were unable to make positive changes in their socio-economic status (Hickey, 2003). In the colonial period of America's historical picture, communities were heavily involved in making determinations about destitute citizens who were deemed worthy of assistance and those who were not as fortunate to receive such a label (Bartowski & Regis, 2003). As stories are told and retold, lived and relived, society engages in discourse and formulates ideologies about people who live in poverty (Cozzarelli, Wilkinson, & Tagler, 2001). Attitudes regarding the less fortunate have shifted from piety to stigmatization and blaming to NIMBY, or "not in my backyard" (Kyle, 2005). People in poverty have long been stigmatized and blamed for their destitute situation (Cozzarelli, Wilkinson, & Tagler, 2001; Kyle, 2005; Phelan, Link, Moore, & Stueve, 1997). With prevailing negative attitudes about poverty serving as an underpinning, impoverished citizens are often left to fend for themselves and their families, as they attempt to forge a path of self-sufficiency. Poverty continues to be a quandary affecting millions of people, because it serves as a structural cause of various societal ills.

As poverty persists, a disparity of chronic proportion is brought to the forefront: explicitly homelessness. Homelessness is an extreme condition of poverty that has been a long-standing concern for social service and educational professionals (Hernandez, Jozefowicz-Smbeni & Israel, 2006). As a result of this level of impoverishment, structural, environmental, and political ideologies seemingly form a dynamic effort intended to address these issues.

Understanding homelessness from a policy perspective has merit; however, the ruminations of how society engages with homeless citizens each day is poignantly disturbing.

From one perspective, society makes a mockery of homelessness by subscribing to the notion that all homeless citizens suffer from mental health issues or have fallen victim to substance abuse (Roll, Toro, & Ortola, 1999). Phelan, Link, Moore, and Stueve (1997) stated that Americans tend to associate the homeless population with other stigmatized groups who exhibit irresponsible behaviors, generally deemed as attributable causes for their condition. Research studies offered evidence that pointed to substance abuse and disorderly conduct of the basis of this belief (Bassuk, Ruben & Lauriat, 1986; Unger, Kipke, Simon, Montgomery & Johnson, 1997); yet this stigma does not characterize the homeless population as a whole. Bhui, Shanahan and Harding (2006) challenge the mental health stigma in a qualitative study that examines perceptions held by homeless citizens regarding the adequacy of care they receive in the mental health system. Specifically, they highlight the mismatch between expectations and provisions, dissatisfaction with service providers as a basis for understanding powerlessness and social exclusion of homeless citizens within the health care system (Bhui, Shanahan & Harding, 2006). The stigma that characterizes homeless adults as mentally unstable continues to shadow judgments about this population of citizens.

From another perspective, homelessness is seen as a societal issue that requires collective action from multiple angles in order to arrive at a viable solution (Carrogal-Brown, Snow, Smith & Quist, 2009; Susser, 1996). This perspective is centered on the notion that the issue of homelessness is much larger than an individual problem. The notions about the state of homeless citizens often serve as a foundation for disdain and rhetoric. In other words, there are those in society who believe that the root of the problem begins with the person. Neglecting to understand structural challenges and institutional barriers that contribute to the problem of homelessness provides a conduit for ignorance.

While the problems facing homeless individuals can be identified in the literature, the limitations of this review hinges on the lack of accurate statistics regarding the number of people who are homeless. Although social services and faith-affiliated, anti-poverty organizations submit reports indicating the number of people they serve, the number of people who do not receive services due to budgetary constraints or who do not seek help for other reasons. Therefore, the information presented in the literature and in this study present informed broad views regarding the magnitude of the problem and number of people affected by homelessness. Governmental reports and surveys serve as important avenues for conceptualizing the magnitude of the problem in urban areas; surveys are particularly useful tools for elected officials, at local, state, and national levels, who are responsible for making policies and appropriations for services to homeless citizens.

Although there is no national survey regarding homelessness, information from a survey conducted by the United States Conference of Mayors (2011), served as a starting point for understanding homelessness. It is not viewed as a national report as respondents do not serve as a representative sample of cities in the America. Though limited, it is the only survey of its kind, and it provides a snapshot of homelessness in America from the perspective of 29 cities throughout the country (U.S. Conference of Mayors, 2011). A poignant aspect of the survey details that there was an average increase of six percent in the number of citizens experiencing homelessness and a sixteen percent increase in the number of families experiencing homelessness (U.S. Conference of Mayors, 2011). Additionally, the survey results revealed that unemployment was a primary cause of homelessness followed by low wages and inflated housing costs (U.S. Conference of Mayors, 2011). Of the most notable of those affected by homelessness are families experiencing homelessness, which increased by 16% over a span of

one year (U.S. Conference of Mayors, 2011). Staggering statistics of this sort solidify the importance of understanding the causes of homelessness and the individual experiences of citizens who live in this condition. As we examine the problem of poverty and homelessness in America, it is imperative that we assess how various institutions characterize the problem and how decisions are made to address the issue of homelessness.

Policies and Programs

Statistical reports used to characterize the pervasiveness of this plague are best estimates from governmental agencies that track poverty and homelessness and non-profit organizations that serve this population (NCH, 2007; Sosin, 2003). For this research study, statistical information has been drawn from government reports distributed by the U.S. Census Bureau and U.S. Housing and Urban Development (HUD) agencies. These agencies collaborate with state and local government representatives to calculate point-in-time and long-range statistics regarding the prevalence of homelessness across the country. The U.S. Census Bureau offers statistical information on income and poverty levels in the country, while the U.S. Housing and Urban Development (HUD) agency maintains the Homeless Management Information System (HMIS) to help streamline information for service providers (Office of Community Development, 2007). Two non-governmental sources offer readers a more personal view of poverty and homelessness, examine the efficacy of political approaches to addressing the problem of homelessness, and identify services available for individuals and families in need. They are the National Coalition for the Homeless (hereafter referred to as NCH) and the National Law Center on Homelessness and Poverty (hereafter referred to as NLCHP). These organizations also serve as national clearinghouses for public information about homelessness in

America. They provide updates on federal policies and programs throughout the country, and help identify best practices of service organizations.

To date, the federal government passed one piece of comprehensive legislation, the Stewart B. McKinney Homeless Assistance Act of 1987, which specifically addressed the issue of homelessness; while this policy has undergone changes, it remains the only federally mandated legislation of its kind (Baumohl, 1996). In 1983, the federal government appropriated over $140 million to address the escalating need for emergency food and shelter assistance in urban and rural areas throughout the country; changes in the economy were largely due to the cuts in federal programs that had, in previous years, benefited low income citizens and those in poverty (Kyle, 2005; Toro & Warren, 1999). In addition, President Ronald Regan convened the Federal Interagency Task Force on food and Shelter for the Homeless within the department of Health and Human Services (Kyle, 2005). The purpose of this office was to identify existing resources, address impediments to utilizing these resources and act as a facilitator in making resources available to local governments and other service providers (Kyle, 2005). Table 2.2 outlines federal legislation passed in 1986 designed to address various issues affecting to homeless citizens as outlined by Kyle (2005).

Policy	Purpose
Homeless Eligibility Clarification Act (PL 99-570)*	Created to remove barriers in existing laws that prevented homeless citizens from participating in a number of federal program
Homeless Housing Act (PL 99-500)	Established the Emergency Shelter Grant program and a transitional housing demonstration program
State Comprehensive Mental Health Services Plan (PL 99-660)	Established funding projects for Services for Homeless Chronically Mentally Ill Individuals program.
Human Services Reauthorization Act (PL 99-425)	Established funding for Community Service Block Grants to provide for initiatives affecting homeless families.

Table 2.2 Federal policies passed in 1986 prior to McKinney-Vento Act of 1987. Parenthetical demarcation identifies the public law that corresponds with the policy.

While each policy identified a specific focus for programs and services, there was still a disconnect between federal agencies working to address issues affecting citizens who did not have homes. In 1987, the Stewart B. McKinney Homeless Assistance Act (PL 100-77) was passed to bring all federal programs together under one mandate, to introduce new programs and services, and to help protect the rights of children and families by ensuring that they receive quality and appropriate services (Hernandez, Jozefowicz-Simbeni & Israel, 2006; Kyle, 2005; NCH, 2007). This act served as a response to the escalating rates of homelessness across the country. In response to a growing homeless population and public opinion about homelessness in America, an initial authorization of $1 billion for a period of two years was appropriated by the federal government (Foscarinis, 1996). Also, under the act, approximately 20 programs and initiatives were created under seven different federal agencies, which included Housing and Urban Development, Health and Human Service, Department of Agriculture, Department of Education, Department of Labor, Federal Emergency Management Agency, Veteran's Administration (Foscarinis, 1996; Kyle, 2005; U.S. Statutes at Large, 1987). At the same time, the policy also established a new agency called the United States Interagency Council on Homelessness (also known as USICH), which serves as an umbrella organization for representatives of federal departments and programs who work together to identify measures to end chronic homelessness (Foscarinis, 1996; U.S. Interagency on Homelessness, 2008). As a result of this convergence, these leaders have made a concerted effort to improve communication about specific measures individual agencies have adopted to address this epidemic in the United States. By doing, service providers for homeless individuals and families are able to stay abreast of information about new programs and funding, and those that have been eliminated.

The U.S. Interagency Council on Homelessness (USICH) (2008) took on the task of creating an inventory of current federal programs to aid service providers and citizens who are homeless in finding resources to assist them. Services range from food provisions and educational programs offered by the Departments of Agriculture and Education, respectively, to surplus property acquisition and health care offered by the Department of Health and Human Services (USICH, 2008). The collaborative work of neighborhood partnerships between faith-affiliated, anti-poverty organizations and other community organizations has become a central focus of USICH, as this organization looks to replicate working models that address homelessness (Bartowski & Regis, 2003).

In 2009, the U.S. Congress revisited federal policy related to homelessness. In doing so, appropriations of $1.9 billion were authorized under the current structure of McKinney-Vento Homeless Assistance Programs (National Alliance to End Homelessness, 2009). Under this re-authorization, services targeting families with children were increased; additionally, the Homeless Emergency Assistance and Rapid Transition to Housing or HEARTH Act of 2009 provided more administrative funding for homeless prevention programs (National Alliance to End Homelessness, 2009). As this legislative measure continues to take effect across the country, communities still face uncertain issues related to citizens who are homeless. Under the American Recovery and Re-Investment Act of 2009, funding was made available for the Homeless Prevention and Rapid Re-housing Program (HPRP), which specifically addressed individual and families on the verge of homelessness due to the economic meltdown in the American economy (U.S. Housing and Urban Development, 2009). As the initial effects of the economic disaster permeated businesses, government officials, influenced by their constituents, implemented this funding for a series of programs to help re-invigorate the economy. By

comparison, the funds for Homeless Prevention and Rapid Re-housing Program targeted activities such as housing stabilization and preventive approaches that thwart housing instability (U.S. Housing and Urban Development, 2009).

While there have been several amendments to the McKinney Homeless Assistance Act, appropriations for programs have not experienced a substantial change (Kyle, 2005; NCH, 2007). Though a substantial funding authorization was outlined, only $718 million was appropriated; actual expenditures were estimated to be over $756 million dollars (Foscarinis, 1996; Kyle, 2005). Today, these appropriations remain steady, with few increases from federal agencies. Careful review of services highlights the importance of understanding the individual and collective needs of citizens who are homeless to aid decision makers in appropriately allocating funds. Identifying these needs helps strengthen service efforts of federal, private, and non-profit organizations.

Social Movements on Poverty

Identity and strength are key components of social movements. Piven and Cloward (1977) demonstrate how these vital components helped propel the Welfare rights movement of the 1960's. A major expression of the post-war Black Movement was a demand for more economic relief within urban areas of the North (Piven & Cloward, 1977). As citizens throughout the country witnessed the rise in the Civil Rights movement, they came to understand the importance that a clearly identified goal fueled by a collective group of active participants could affect change on various levels. The result of the Welfare rights movement resulted in a marked increase in the number of families who received public assistance; specifically, in 1960 there were 745,000 families receiving public assistance, and by 1972, the rolls reached a total of three million families receiving public assistance (Piven & Cloward, 1977). The numbers suggest that

the Welfare rights movement made an impact in moving impoverished people further away from destitution by helping them access assistance that enabled them provide necessities for maintaining life.

In a similar vein, Greenberg (1990) highlights the advances of collective action among poor citizens in Mississippi. During the Civil Rights Movement in 1965, families in the Mississippi Delta banded together to improve education for African American children by working to secure a Head Start program in their community, despite the dangerous terrain of the segregated south (Greenberg, 1990). Despite their impoverished living conditions, the Child Development Group of Mississippi, along with liberal activist from the North, devised a plan to "stimulate community action and empower people in a real way…despite the political menace all around" (Greenberg, 1990, p. xiii). The collective efforts of the poor parents mobilized citizens to create an educational avenue for all individuals of the community through development of a Community Action Program designed to empower disenfranchised citizens living in the Mississippi (Greenberg, 1990). The works of citizens involved in the aforementioned social movements helps us understand how people who are marginalized can serve as their own best advocates in efforts to improve their lives and their communities.

Citizens in the mid-size Southeastern city where this study was conducted joined together to address poverty and improve community life. In March 2006, over 750 citizens filled an auditorium at a local high school to voice their concerns and to speak out about issues of poverty in the local community. Four initiatives were identified as critical issues of poverty that threatened community progress: 1) create jobs and career readiness; 2) build community infrastructure; 3) promote health and wellness; and 4) increase capacity and accessibility to needed services. Additionally, the active citizens of this area committed to "break the cycle of

poverty" by focusing concerted efforts of improving early childhood education, enhancing the workforce with emphasis on decreasing the high school dropout rate and minimizing teen pregnancy. Social movements involve time and effort from a core group of committed activist to help mobilize the masses, and the movement in this community continues to progress. As the citizens in the community work together to address the issues of poverty that impact the quality of life in the city, they continue to strive to find creative avenues for addressing poverty and homelessness and to improve life for all citizens.

Educational Services for Homeless Citizens

Provisions for educational services under federal policies clearly outline the area of focus for educational programs. The McKinney Homeless Assistance Act of 1987 laid the foundation for ensuring that children, who are homeless and attend public schools, receive appropriate access to quality education as students who are not homeless (Hernandez, Jozefowicz-Simbeni & Israel, 2006). Under this law, there are provisions for state and local education agencies to receive grant funding as they work to offer case management services to school age children who are homeless. As many school districts lack funding and staff to provide services independent of federal funds, they partner with community service organizations to assist them. These alliances help link families and children to services that they may not otherwise receive, if not for the work of those serving on behalf of these citizens. Similarly for adult learners, educational programs and services are also available. These services are often provided by non-profit and public organizations, and services often include computer skills and literacy programs.

Under this plan, several educational programs were designed to increase employability and self-reliance by helping adults develop basic literacy skills needed for job training or employment. Additionally these programs helped these individuals learn how to access

community resources, effective parenting skills, find housing, obtain drivers' licenses, register to vote and develop short and long-term goals (Lindsey & Casey, 1998). Although Adult Education for the Homeless and similar job training programs specifically targeting homeless citizens are no longer offered under federal auspices, state and local governments collaboration with non-profit organizations, such as the Salvation Army and other faith-affiliated groups provide similar programs and services to homeless adults (Lindblom, 1996; Office of Vocational and Adult Education, 1998)

In the late 1990's, the federal government enacted policies to enhance the role of faith-based organizations, specifically for groups who provide workforce development and human services to low income citizens. Specifically, in 1996, the Personal Responsibility and Work Opportunity Act was signed into law in response to a push for Welfare Reform (Ebaugh, Pipes, Chafetz, & Daniels, 2003). Under the new policy, the provision of charitable choice was introduced as an effective measure for securing services offered by faith-based organization who established collaborative partnerships with the federal government (Ebaugh, Pipes, Chafetz, & Daniels, 2003; Wilson, 2003).

There has been debate in the literature regarding the inclusion of faith-based organizations who act as agents on behalf of the federal government (Chaves, 2001; Glennon, 2000; Vidal, 2001). It has been noted that services rendered by these organizations may fulfill a basic need for the individual, yet the overarching goal is to evangelize those who receive services. However, when analyzed from a broader perspective, congregations that provide traditional services such as homeless missions, family and marriage counseling, food pantries, youth development programs, day-care centers and private schools offer these human service programs to address the needs of congregation and community members (Chaves, 1999; Vidal, 2001). However, when the Stewart

B. McKinney Homeless Assistance Act of 1987 was passed, Congress included collaborative provisions with national faith-based/affiliated organization to help lay the foundation for establishing state and local programs that serve homeless citizens. Of the six agencies identified in the law, four of the organizations have faith-based and/or religious ties; these include: The Salvation Army, Catholic Charities, The National Council of Churches of Christ in the U.S.A., and The Council of Jewish Federations (Stewart B. McKinney Homeless Assistance Act, 1987).

While many adults who are homeless experience this state for short periods of time, much of the problem of homelessness stems from a lack of skills for adequate employment. In 1994, the federal government called for a coordinated continuum plan, which enabled homeless adults and their families to become self-reliant by providing on-going support services for those in need of assistance (Lindsey & Casey, 1998). The continuum of care (CoC network) includes services: 1) outreach, intake and assessment services; 2) emergency shelter and services to meet basic needs for brief periods of time; and 3) transitional shelter and services which provide a variety of services in helping homeless persons obtain stable housing; and 4) stabilization and long-term services for chronically disables persons who cannot live fully independents (Lindsey & Casey, 1998; Office of Community Planning and Development, 2007). To participate, municipalities throughout the country submit documentation to support their efforts to address the needs of homeless individuals. In return, they are able to apply for federal grants that specifically target the needs of homeless citizens in their geographical area. The needs of homeless citizens are tackled from a number of different perspectives in the various arenas. This study focuses on the work of faith-affiliated, anti-poverty organizations.

Historical Overview of Faith Organizations

When the United Sates was founded, religion and politics appear to have been the most important organizing forces for the emergence of civic organizations, specifically from the early 1800's to 1940 (Gamm & Putnam, 1999). In the first decades of the nineteenth century, churches flourished in communities across the country; they established Bible and tract societies, missionary societies, temperance groups and benevolent associations (Gamm & Putnam, 1999; Stubblefield & Keane, 1994). Organizations such as the Women's Christian Temperance Union, who spearheaded the crusade for prohibition, expanded their agenda to include social issues like women's suffrage, as they worked to promote the importance of morality to local citizens (Gamm & Putnam, 1999). Although membership for other civic groups waned, participation in faith-based groups expanded. During the latter part of the nineteenth century and the early part of the twentieth century, Protestant congregations took on an institutional role that included women's and men's clubs, social clubs, literary societies, and charitable associations (Gamm & Putnam, 1999). These organizations helped increase educational efforts for illiterate members of the community, and offered citizens an outlet for engaging with others. For instance, the Salvation Army, an evangelical Protestant vehicle for ministering to the urban poor was organized in the America in 1880; as a result of services rendered by this organization, communities were able to form coalitions to help address issues of poverty and homelessness in their area (Gamm & Putnam, 1999). As citizens banded together to help those in need, their work fostered a sense of togetherness and civic responsibility. Several organizations not only offered services to meet immediate needs, but they offered training and apprenticeships to help citizens create a viable means for employment (Stubblefield & Keane, 1994). Today, faith-based

groups and programs still provide training services to citizens to help improve their economic status.

Congregations and community based faith-related organizations have a unique vantage for community development. Many of these organizations have the organizational capacity and the dedication needed to improve the situations of low-income citizens and their neighborhoods (Vidal, 2001). A majority of those attending churches or who work with community based faith-related organizations are citizens of the local community. The experience and knowledge these individuals have to offer serve as an invaluable tool for success. Community development relies on effective planners who are knowledgeable about the needs of the area and have the ability to build relationships with other entities (Vidal, 2001). Community development is arguably a central component of addressing the needs of impoverished citizens and homeless adults, as this process allows community members to identify and address factors that threaten mobility for all citizens.

Types of Faith-Affiliated, Anti-Poverty Organizations

Researchers have continued to debate how to define organization that focuses on helping marginalized citizens and vulnerable populations address poverty while infusing faith or religion into the framework of its programs. Various typologies have emerged to help define these organizations. McCarthy and Castelli (1997) identified three broad categories; they include congregations, national networks, and freestanding religious organizations. These organizations make significant impacts on those they serve both developmentally and financially.

Congregations promote religion in activities and services they provide. Church congregations are a collective group brought together for the practice and promotion of religious worship and education, and these activities are often cultural and artistic because they express

and transmit religious meaning through ritual and learned doctrine (Chaves, 2004). As congregations conduct their ministries, their goal is often to aid participants in their physical, social, emotional and spiritual development (McCarthy & Castelli, 1997). While these services may fulfill a basic need for the individual, oftentimes the goal is to evangelize service recipients. In many cases, these services are not recorded in a systematic process that identifies the extent and nature of services provided, thus it is difficult to concretely identify the magnitude of services across denominations (McCarthy & Castelli, 1997). Broadly applied, congregations that provide traditional services such as homeless missions, family and marriage counseling, food pantries, youth development programs, day-care centers and private schools offer these programs to address the needs of congregation and community members (Chaves, 1999; Vidal, 2001).

National networks are the most systematic form of religious sponsored social service delivery, and are often found in networks of affiliated institutions with common denominational or organizational ties (McCarthy & Castelli, 1997). Many meet the same accreditation standards as secular social service, because they offer a wide array of social services; therefore they are most likely to contract with government to deliver services (McCarthy & Castelli, 1997; Wilson, 2003). While these groups vary in religiosity and institutional ties, the services are often framed in a manner that represents the denomination with which they are affiliated.

Freestanding religious organizations are incorporated separate from church congregations and national networks, but they have a religious basis for the programs and services offered (McCarthy & Castelli, 1997). Often the most diverse and least understood, freestanding organizations are independent entities that may voluntarily associate with a religious body. The diversity of services offered by these groups range from daycare facilities and housing initiatives to job training and substance abuse programs (McCarthy & Castelli, 1997; Vidal, 2001). Though

many have similar characteristics, they often do not have a formal affiliation with each other; as a result, services are hard to track, and may be duplicated (Vidal, 2001). While these organizations may expend vast sums of time and money to accomplish their goals, they encompass a variety of services and programs whose origins can be traced back to the foundation of the country's history.

Research Site

In the Southeastern state where this study was conducted, seven grants were awarded to the regions throughout the state; funding for the state reached over $29 million dollars, (Department of Community Affairs, 2007). Under these grants, organizations and agencies provide emergency shelter as well as services intended to meet the individual needs of clients. These funds are earmarked for supportive services such as classes on life skills, alcohol and drug intervention, mental and physical healthcare childcare and basic education services.

In the local community, several agencies and programs received funding to assist in their educational services local homeless population. Three of these organizations were awarded grants totaling over $350,000 to address the needs of the clients they serve. Advantage Behavioral Health Systems serves clients who suffer from mental health issues; grant funds awarded to this agency will serve the needs of indigent clients who are homeless and are unable to pay for mental health services (Department of Community Affairs, 2007). Clients who utilize this organization are also given life skills training in an effort to meet basic needs for survival. At the Waxman Homeless Shelter, the funds awarded to this agency supports life skills training, basic education, and employment training (Department of Community Affairs, 2007). Waxman AIDS Coalition was also awarded funding to help clients with life skills training for client's citizens living with HIV/AIDS in the city and county that was the site of this study (Department

of Community Affairs, 2007). While these organizations serve a large portion of the homeless population, there are other organizations and programs whose mission centers on services to homeless families and individuals. Many of the smaller agencies are church-based and faith-affiliated, anti-poverty organizations that work directly with homeless citizens to address their needs. According to the Continuum of Care report for 2008, there are over 30 organizations that fall under this category (Department of Community Affairs, 2007). This study aims to understand the educational services offered by these organizations.

Context of Research Study

To understand the depth and breadth of homelessness in our society, I have drawn from the disciplines of sociology and social work, as researchers in these fields paint a startling picture of the obstacles and challenges faced by the poor among us. As academicians and researchers in these disciplines develop practical guidelines to help alleviate the suffering of homeless citizens, there is a gap in research that examines how adult learning theory influences educational program development for this group of citizens. While there is a body of research that examines federal policies related to the services for homeless and other impoverished citizens, there is a deficit in understanding how politics influence educational services offered by faith-based, anti-poverty organizations.

The field of adult education encompasses many areas of research and practice in our society today such as literacy programs, job training and enhancement programs, multi-faceted learning platforms that provide, (Adams & Delfleur, 2006; Imel, 2002; O'Donnel, 1999). As such, adult education programs are vital in helping adults create change for their lives. Cervero and Wilson (2006) discuss the importance of understanding the political and practical matters related to planning and designing programs for adult learners. Specifically, the issues of power

that manifest themselves affect educational programs and ultimately the clients who are served by them; therefore these issues must be acknowledged and addressed (Cervero & Wilson, 2006). For program participants who are part of a marginalized group, issues of power can shape the delivery of educational services and the interactions that program participants have with program administrators.

Many educators recognize the need to consider the life experience, as it relates to adult learning and adult education. The development of curricula and approaches to teaching and learning in adulthood are steeped in the experiences that adults bring with them to the formal and informal settings (Miller, 2000; White, 2005). According to Miller (2000), much attention has been given in theoretical writings and empirical studies to learning that takes place in formal educational settings. Yet, the vast array of learning that occurs outside of formal settings cannot be ignored by educators or by those engaged in the learning process. As educators identify best practices for knowledge sharing, emphasis must be on the learning needs of homeless adults if they are to ever make strides in creating momentum for change in their lives.

In recent years, Congress created federal policies that support services offered by faith-based organizations. In 1996, the Personal Responsibility and Work Opportunity Reconciliation Act (PROWRA) was signed into law in response to a push for Welfare Reform (Ebaugh, Pipes, Chafetz, & Daniels, 2003). Charitable choice provisions ensure faith-based anti-poverty organizations maintain their religious integrity and internal governance structure, while contracting with states to provide assistance to homeless adults, needy families for services such as substance abuse prevention and treatment, emergency, and community services (Kramer, Finegold, De Vita & Wherry, 2005). These organizations are exempt from Title VII of the 1964 Civil Rights Act, which allows them to include religion as a factor in hiring staff and

employment practices (Kramer, Finegold, De Vita & Wherry, 2005). Similarly, charitable choice provisions also establish protection of clients who object to the religious character of the service provider; clients have the right to request services from an alternative provider (Kramer, Finegold, De Vita & Wherry, 2005).

The collaborative efforts of the federal government and faith-based organizations offer fertile research ground for the field of adult education. Research proves that there is no shortage funding to create reports regarding the homeless population in our country. However, the majority of these reports focus on the epidemic of homelessness and ongoing programs that sustain these citizens in their current state (U.S. Conference of Mayors, 2010; U.S. House of Representatives, 2003; U.S. Interagency Council on Homelessness, 2010). This study seeks to examine the provision of educational services to homeless families in a southern, college town from faith-based, anti-poverty organizations that seek funding from the federal government's continuum of care grant funding system. The research endeavors to examine the relationship between educational programs for homeless adults and the individual's ability to find gainful employment as a result of participating in these programs. In the 2013 economy, the job market and employment outlook for many Americans are dismal among the citizens of this country. For adults who are homeless, this disparity is magnified by several factors. Therefore this study seeks to fill some of the void in this area, specifically for the field of adult education.

The needs of adult learners are as diverse as the American population. For some learners, there is a reliance on the traditional instruction methods utilized in primary and secondary education classroom. In these settings, teachers teach students a vast array of information on the premise that information presented is new to the learner. This method of educating, also referred to as the "banking method," is often considered the hallmark of the education profession (Friere,

1970). As adult learners engage in the learning process in the classroom and on the job, the value of other methods of learning becomes paramount for both the learner and the organization, as adult education professionals work to understand the needs of adult learners.

Adults enter the learning environment with a wealth of life experience and knowledge about various topics. Adult learners have various needs and subscribe to various methods of learning, as learning styles range from transformational learning to self-directed learning to experiential learning. These learning styles may be overlooked in organizations that provide educational services to adults who are homeless. In self-directed learning, Merriam, Cafferella, and Baumgartner (2007), identify three goals of this learning style: 1) to enhance the ability of adult learners to be self-directed in their learning; 2) to foster transformational learning as central to self-directed learning; and 3) to promote emancipatory learning and social actions as integral components of self-directed learning. Specifically, learners are empowered to plan, carry out and evaluate their own learning, whether it is in an informal setting or formal educational setting (Merriam, Cafferella, & Baumgartner, 2007). Many educators recognize the need to consider the life experience as it relates to adult learning and adult education. The development of curricula and approaches to teaching and learning in adulthood are steeped in the experiences that adults bring with them to the formal and informal settings (Miller, 2000; White, 2005).

As industrialization comes to a screeching halt, citizens are left to find alternatives for gainful employment. This shift in society creates barriers for gainful living for many individuals as they strive to provide for their families and to make ends meet. Often times, people turn to churches and faith-based groups for support in their time of need (Tangenberg, 2005; Wilson, 2003). These groups not only provide spiritual sustenance, but they also provide tangible means of support during tough times; many churches provide benevolent resources to those in need, and

they offer training and educational programs on various subjects pertinent to the needs of the participants (McCarthy & Castelli, 1997). As these organizations evolve into formalized organizations for social and educational service delivery, so to changes our understanding of how these organizations engage with citizens in need of their services.

The emergence of the faith-based organizations has brought about significant changes in the way churches and other organizations provide services to members of the congregation and citizens in the surrounding community. In many major cities across this country, church congregations containing tens of thousands of people commonly constitute a major portion of the fabric of the community. These churches and faith-based organizations offer programs and services that range to meet the needs of those they serve, both inside and outside of the walls of the church. As these organizations experience continual growth, education staff members are responsible for identifying the areas of focus for education departments.

Federal departments and programs serve as major sources for services. The introduction of a collaborative initiative allows citizens to build a bridge over the gap between programs and services provided by state organizations and those provided by religious and other non-profit organizations. While barriers to service have been addressed in this initiative, avenues for training and education using adult learning models have not been explored extensively in the research, as adult education programs are marginal services covered by this initiative. As homeless citizens continue to experience the pinch of cuts in funding for education programs, they will look for alternative methods for gaining access to information and services about ways to improve their life. Adult education programs that target the specific needs of homeless citizens are needed to help homeless citizens obtain training needed secure employment and move towards stability within their lives.

Chapter Summary

In this chapter, I provided a review of the literature regarding poverty and homelessness in America. I began with a descriptive overview of the city where this research was conducted. This information is important because it identifies the dynamics of the mid-size Southeastern city being studied, in relation to the city's largest employer, a State university and the homeless population living in the city. Next, I offered statistical information from federal agencies that capture the number of people living in poverty and the number of people who suffer through homelessness throughout the country. The data from these agencies create a framework for understanding the impact of poverty from a broad scale. Next, I discussed the nature of homelessness in America, and how this life situation impacts people on a daily basis. Understanding homelessness helps build a foundation for finding conventional and creative ways to alleviate this societal ill. Following this piece in the literature review, I examined federal legislation designed to address homelessness. These policies emerged to address the growing number of people entering homelessness in areas throughout the country. After examining federal legislation to address homelessness, I scanned the literature to grasp the impact of social movements in the lives of impoverished citizens. This is especially important to this research study because it helped solidify the work of faith-affiliated, anti-poverty organizations in their efforts to provide meaningful educational and social programs that help improve the lives of marginalized citizens.

In the final portion of the literature review, I examined faith-affiliated, anti-poverty and other non-profit organizations operating in this community. Specifically, these organizations offered services and programs that cater to the needs of homeless adults, as it is important to understand the services that exist and how they work to address the needs of the citizens they

serve. Next, I examined adult learning theories related to this research study. Identifying relevant theories helped underscore the importance of understanding the particular needs of adult learners within an educational setting. Finally, I offered readers a stance on the context of this research study.

CHAPTER 3

METHODOLOGY

The purpose of this qualitative study was to examine the educational programs of faith-affiliated, anti-poverty organizations and the educational services provided by these organizations to their homeless adult clientele. The research questions guiding this study were:

1. What factor(s) shaped the delivery of educational programs provided to homeless adults by faith-affiliated, anti-poverty organizations in a Southeastern community?
2. In what way does program participation influence the living circumstances of homeless adults?

The ever-changing facets of homelessness demand a need to understand influential factors related to educational program development and implementation for homeless adults. This chapter provides a detailed description of the use of qualitative research chosen for this study. Specifically, this chapter outlines the research design, method of data collection and analysis, trustworthiness and research subjectivities related to the study.

Research Design

This research study focused on the educational needs of homeless adults and on the approach to which faith-affiliated, anti-poverty organizations develop and implement educational services provided for this population. The research study assessed the influence of programs on the participant's work ability, and examined how these programs embrace adult education tenets. For this study, I used a qualitative research design (Crotty, 1998; Merriam, 1998).

Qualitative research designs allow researchers to identify and dissect a phenomenon, as it is considered to be a situated activity that locates the observer in a world which consists of interpretive practices that help make the world visible (Denzin & Lincoln, 2005; Merriam, 2002). In qualitative research, the researcher engages practices that explore how meaning is socially constructed and how individuals interact with their world (Merriam 1998). Merriam (1998) goes on to identify five key characteristics of qualitative research which focus on the insider perspective, the centrality of the researchers role in data collection and analysis, the use of field work as a means of observing behavior within a natural setting, the use of inductive reasoning, and the rich descriptions obtained from qualitative data. Together these characteristics set qualitative research apart from quantitative research design because of its subjective nature and because the researcher imposes meaning from the data (Crotty, 1998).

Qualitative research provides an avenue for understanding the human experience through a dialogue that captures the essence of one's story (Bentz & Shapiro, 1998; Bogdan & Biklen, 2007). This approach offers the qualitative researcher entrance into the participant's world in an effort to truly understand his/her experience. Unlike traditional linear models for research where a prescriptive guide outlines the tasks involved in conducting research, qualitative research design embraces the notion that the 'researched' is a real entity rather than an abstraction (Maxwell, 2005). Therefore, a qualitative research methodology is particularly suitable to explore the unique occurrences of physical violence, substance abuse, mental illness, and other traumatic events in the lives of homeless citizens, thus rendering this study salient to uncovering the specific characteristics that comprise their individual experiences (Roll, Toro, & Ortola, 1999). Homeless adults often go unrecognized and unacknowledged, because of the stigmas attached to their socio-economic status. With this in mind, qualitative research aided in

interrupting stigmas about this population because of the researcher's ability to uncover personal truths related to the participant's experience. Similarly, the experiences of program administrators, who developed and implemented educational programs for adults, were best examined through a qualitative frame that captured the experiences from those close to the phenomenon.

Sample Selection

For this research study, a purposeful sampling strategy was used to collect in-depth data from the research participants. Maxwell (2005) explains that there is a deliberate nature in choosing the research participants, settings and activities, as they provide relevant information that cannot be obtained from other sources. Merriam (1998) asserts that purposeful sampling is based on the premise that the researcher desires to gain insight or discover information that bests comes from those experiencing the phenomenon.

According to Maxwell (2005), the strategy in which particular settings, persons or activities are selected deliberately to provide information that cannot be obtained as well from other choices is known as purposeful sampling. For this study, purposeful sampling strategy (Maxwell, 2005) offered an avenue to gather exhaustive information about the experiences of a small number of program administrators who assist homeless adults in educational programs. Similarly, purposeful sampling allowed the researcher to connect with homeless adults, who are program participants, to obtain detailed information about their experiences with faith-affiliated, anti-poverty organizations.

Site Selection

Merriam (1998) explained that fieldwork "involves entering the chosen setting, establishing rapport and maintaining a relationship with subjects, and then leaving the setting.

Similarly, Bogdan and Biklen (2007) liken fieldwork to a visit from a person who wants to know what life is like for the other. To understand the experiences of homeless adults, choosing the precise settings to conduct this study was very deliberate. Furthermore, Johnson-Bailey (1999) discusses how to negotiate class barriers that may arise in the research process.

The site selection process for this study included identifying faith-affiliated anti- poverty agencies and organizations that operated programs targeting the needs of homeless citizens. Prasad (2005) explains the importance of mapping as a relevant task when working in the field. Thus, identifying a setting that will likely yield an abundance of data specific to the study is vital to the research study; Prasad (2005) goes on to define the field as "social spaces in which specific games are played according to very specific rules" (p. 198). Prior to entering the field, I utilized public information maintained by the Northeast Homeless Coalition and the Waxman County Department of Human and Economic Development to identify service providers for homeless adults in the local area. They included: Interfaith Hospitality Network of Waxman, Hope House Recovery, Sparrow's Nest, Salvation Army and Our Daily Bread. These organizations were identified as viable options because of their participation in the Waxman County Continuum of Care (CoC). Moreover, each organization is also connected to or affiliated with a faith group, a primary focus for this research study. The Waxman County CoC is a network of public and private organizations that are primary organizations responsible for addressing the needs of homeless citizens in the local community.

In the initial phase of the recruitment process for faith-affiliated, anti-poverty organizations, the aforementioned organizations were contacted via email and telephone and asked to participate in this research study. To introduce my research study to the organizations, I developed a Recruitment Letter/Email for program administrators (APPENDIX A). Within 48-

hours, I followed up with each organization via telephone to ensure that they received the email message, and to see if the research study garnered interest within the organization. For those organizations that expressed an interest in participating, I asked for permission to move to the next phase of the recruitment process, which entailed speaking specifically with a program administrator. Each program administrator was asked for a verbal consent to participate in a telephone screening. I used an Eligibility Screening Script (APPENDIX B) to determine if the organization met the criteria required for participation in this research study. I repeated this process with each of the five organizations that were identified as possible options for research sites. Two of the five organizations did not meet the criteria, because of their programs were suspended due to lack of funding. One organization explicitly stated that they would consider participating only if there was a direct benefit to their clientele. After several exchanges, the program administrator directly stated that the organization would not participate, because they determined that the benefits were not substantial in addressing the needs of the clients they serve. Ultimately, of the five agencies solicited to participate in this study, two agencies made a commitment to participate in the research study. Both Interfaith Hospitality Network of Waxman and the Salvation Army submitted formal letters of agreement stating that they would participate in the study. After receiving the official agreement letters, I arranged a time for an initial individual meeting with each program administrator from the two organizations.

Participants

There were basic criteria for participation in this study. First, program administrators, who consented to join this study, had to be employed by a faith-affiliated, anti-poverty organization in the local community. Specifically, I sought program administrators, who were 21 years of age or older and who were directly involved in developing and implementing

educational programs that targeted adult citizens who were homeless citizens. For this study, two program administrators from local faith-affiliated, anti-poverty organizations participated in the study, as they represented the organizations that consented to partake in this research study. Both participants came from different agencies and offered varying perspectives on helping homeless adults. One program administrator was a middle-aged Caucasian male who served as an executive director. The other program administrator was a Caucasian female in her late twenties, who worked as a case manager in her employment setting.

The other set of criteria for participating in the study related to program participants. Program participants had to be a current or former homeless adult who was 18 years of age or older, and program participants self-identified during the recruitment phase of the study. Program participants involved in the data collection phase of this study were given a $20 gift card to a local retail store; this amount was deemed equitable based on the estimated time of the interview and transportation costs to and from the interview location. To gain access to program participants, I sought permission to advertise this study within organizations that consented to join the study. The primary method for notifying homeless citizens about this study was done by posting fliers in common spaces within each organization (APPENDIX C). Homeless adults who were interested in participating in the study were asked to call me to express their interest in joining the research study. I devised a telephone Eligibility Screening Script (APPENDIX D) for program participants that used language that protected potentially sensitive information that could be shared by the respondent. Essentially, I read all criteria required for participating in the study. Then, I asked the caller if he/she met all of the eligibility requirements. If the caller responded no then it was determined that he/she was not eligible to participate in the study. This screening approach protected sensitive information from the caller, as I did not know which

criterion was not met when ineligibility was determined. Four adults who were homeless and formerly homeless consented to participate in the study. All participants were African American, with a mix of both male and female participants. They ranged in ages from mid-thirties to mid-fifties. The study sample allowed me to understand homelessness from varying perspectives, which in turn allowed me to craft a story that underscores the experiences of impoverished citizens in the local community.

There are several reasons why I chose to examine the educational programs within faith-affiliated anti-poverty organization and the experiences of program administrators and program participants. First, there is a lack of research in adult education that centers on the needs of homeless citizens who interface with faith-affiliated anti-poverty organizations. Studies that have been conducted on this population center around special attribute and characteristics related to homeless population (Roll, Toro & Ortola, 1999; Wang, Cash & Powers, 2000). Similarly, research regarding organizations with a faith affiliation that focus on anti-poverty work centers on funding streams and the functional aims of the organization (Austensen, 2001; Ebaugh, Chafetz, & Pipes, 2005; Gossett & Pynes, 2003). To gain a more in-depth approach to working with homeless citizens and to understand the approach taken by faith-affiliated, anti-poverty organizations, I chose to study this population in relation to interactions with organizations and agencies that cater to their needs. Thus, a greater understanding of the specific needs of this population of adults helps guide adult educators in designing programs that directly relate to their needs.

Data Collection

In qualitative research, there are several optimal techniques for collecting data; however, the researcher serves as the primary conduit for transmitting an interpretation of the data (Bentz

& Shapiro, 1998; Bogdan & Biklen, 2007; Patton, 2002). While Merriam (2009) describes data as ordinary bits and pieces of information found in the environment, Bentz & Shapiro (1998) challenge researchers to make meaningful inquiries of the information that engulfs us. For a qualitative research study, the researcher must determine how to decipher the informational needs of the study and by deciding what information encapsulates the needs of the research project. For this study, I utilized three techniques for gathering data; they include: interviews, document analyses, and observations.

Interviews

Research interviews allow the researcher and participant an opportunity to engage in a decisive conversation that opens the channels information sharing (Bogdan & Biklen, 2007; Maxwell, 2005). Interviews allow the researcher to gather descriptive data in the subject's own words to help the researcher develop insights on how the interviewee interprets his/her world (Bogdan & Biklen, 1998). According to Merriam (2009), there are three types of interviews, these include: highly structured/standardized, semi-structured, and unstructured/informal. Highly structured/standard interviews are performed in such a way that the questions and the order in which they are asked are determined ahead of time; semi-structured interviews allow respondents more flexible questions that are open-ended in nature, and the major portion of the interview is guided by issues or questions to be explored (Merriam, 2009). Merriam (2009) goes on to state that in unstructured interviews, there are no predetermined questions, because the interview is more exploratory in nature. For this study, interviews will be conducted with program administrators and participants in a semi-structured format (APPENDIX G and H). I devised separate instruments tailored to gather specific information required from each set of participants-program administrators and program participants.

Prior to the start of each interview, study participants signed the appropriate Informed Consent form (APPENDIX E and F), which provided information about the study and identified the measures taken to protect them during the study. The consent form introduced the research study, outlined the purpose for the study, identified the criteria for participating in the study, explained the interview process, and described the measures taken to ensure confidentiality. Seidman (2006) explains that the researcher must outline the steps taken to safeguard the study participant's identity and protect the client throughout the interview process. This was especially important as the program participants targeted for this study were subject to vulnerabilities due to their homeless status. Additionally, each study participant selected a pseudonym to help minimize the risk of disclosing his/her identity, and this pseudonym was used throughout the interview and data analysis process. During the interview, study participants had the option to skip questions that were uncomfortable for them. Finally, the recorded information was secured under lock and key, with only the researcher having access to the raw data. For this research study, I conducted a total of six interviews. Interview times ranged from one hour to one hour and thirty minutes. Each interview was conducted in person in a location chosen by the study participant. The information was recorded using a digital recorder. Interviews were then transcribed; each transcript was labeled to reflect the date of the interview, the time it began and the time the interview ended; transcript conventions were identified and all lines were numbered using continuous sequential numbering for each document.

According to Bogdan and Biklen (2007), the central goal of an interview is understand how a person thinks. Thus, the objective of the interview with program administrators was to examine how educational programs were developed and implemented within the organization. The first protocol I designed was too rigid and required more in-depth open ended questions.

When revising the Program Administrator Interview Instrument (APPENDIX G), I crafted questions that allowed the program administrators more latitude in explaining various aspects of the organizations and the programs offered. The interview questions centered on the following: 1) details about the service capacity of the organization; 2) type and focus of the educational programs they developed and implemented; 3) demographic background of the clients they served; 4) detailed description of success within educational programs offered by the organization; 5) challenges and shortcomings that threaten successful educational programs within the organization; and 6) characteristics of success within the educational programs.

The second protocol I designed targeted specific information from program participants. In creating the Program Participant Interview Instrument (APPENDIX H), I generated questions the assessed the following areas: 1) program participant's prior work experience; 2) initial connection with the organization; 3) duration of time within the educational program; 4) detailed description of experience within the educational program; and 5) skills learned that aided in transition out of homelessness and towards self-sufficiency. These areas of focus allowed me to examine the overall experiences of each participant as a homeless citizen who was working to transition into a more stable place in life.

Bogdan and Biklen (2007) go on to explain that the researcher must not be captive to a rigid protocol but to the larger goal of the research study, which is to understand the case or phenomenon. Therefore, the researcher must be prepared to let go of the plan and to take advantage of opportunities that present within the interview situation (Bogdan & Biklen, 2007). Adhering to this type of flexibility allows the researcher and the interviewee a space to explore different ideas, thoughts and concepts that may arise during the interview.

Document Analysis

Document analysis is another method utilized to gather research. Documents refer to written, visual, digital or physical materials, used as supplemental material, relevant to the research study (Bogdan & Biklen, 1998; Merriam, 2009). Careful consideration must be made to understanding how this information relates to the research study and the best use for supporting the information gained from interviews and observations (Denzin & Lincoln, 2005).

For this study, public reports and agency specific documents were used to survey faith-affiliated anti-poverty programs and their contribution to the addressing the educational needs of homeless adults. These reports and agency documents were vital components for understanding social welfare and human development assets and needs for a small Southeastern community grappling with poverty and homelessness.

The first report analyzed was the 2009-2010 Consolidated Annual Performance & Evaluation Report (CAPER) generated by the Waxman County Human and Economic Development Department. This public report identified goals and evaluates progress of the unified government's expenditures of federal funds to develop viable neighborhoods and increase affordable housing options in the local community. This report offered an assessment of the impact of poverty within the local community and the efforts to address this issue in the Waxman, Georgia. I used the data to aid in identifying factors related to prevalence of homelessness within the community.

The second document I analyzed was the Waxman County Continuum of Care Report for 2007. The Waxman County Continuum of Care (CoC) serves as an umbrella organization for all homeless service providers who receive federal grant funding for their programs and services. This report outlined the primary decision-making group for Waxman County, and explained their

role in addressing current issues related to homelessness in the community. It also identified the names of local homeless service providers and the types of services they offer to homeless citizens. The Waxman County CoC report outlined specific details of social and educational services offered by all organizations under its umbrella. The data from this document was useful in helping me identify and locate faith-affiliated, anti-poverty organizations within the community to solicit for participation in my research study. I used other data from this report to assess the frequency of educational programs offered within the community.

In order to gain a better understanding of homelessness and its frequency in the community, I accessed a public database maintained by the United States Department of Housing and Urban Development. The Homeless Resource Exchange (HRE) offers information about homeless assistance and other resources for citizens who are at-risk for becoming homeless.

Interfaith Hospitality Network of Waxman Intake Packet Forms	The Salvation Army Intake Packet Forms
Guest Check-in List	Welcome Letter
Certification of Participation	Notice of Privacy Practices
Homeless Certification	Consent to the Release of Confidential Information
Financial Accountability Contact	Client Request for Restrictions
Guest Guidelines and Day Center Rules	Shelter Guidelines/Rules and Regulations
Guest Policy Signature Form	Code of Ethics
Confidentiality Notice and Grievance Guideline	Homeless Certification
Emergency Medical Release	Pathways Confidentiality Waiver OR Opt Out Form
Photo Release	Acknowledgment Form
Release of Information	Shelter Intake
Family Profile	Case Note
Family Checklist	Barriers to Housing Stability
Planning Worksheet	Resident Goal Worksheet
Guest Exit Form	Caseworker Goal Tracking
Evaluation Survey	Behavior Citation Form
30-day Evaluation	Services/Referrals Provided
30-day Evaluation Checklist	Accounting of Disclosure

Table 3.1: Intake Packet Forms List for Interfaith Hospitality Network of Waxman and the Salvation Army.

I used data from the HRE to identify the point-in-time homeless counts for Waxman County. This data provided a foundation for understanding the persistency of homelessness in the local community.

Other documents analyzed for this study were retrieved from the organizations that participated in the study. Each organization provided documents they use during the intake process for new clients who come into the programs. The intake packet information for the each agency is displayed in Table 3.1. The data from the documents were analyzed and used as a framework for uncovering the dynamics related to the experiences of homeless citizens who enter programs run by faith-affiliated, anti-poverty organization. Bogdan and Biklen (2007) explain how such documents help provide clues about the leadership approaches and values of the organization. Each packet contained a minimum of 17 forms that homeless citizens were required to complete during the intake process. The data from the documents allowed me to assess the complexity of the intake process within each organization.

Observations

Observation in research allows the researcher to gather information in context and document the observed information in field notes, which is particularly helpful in making sense of an ill-defined phenomenon (Maxwell, 2005; Patton, 2002). Observation helped provide clearer understanding of homelessness from the perspective of the research participants and helped shape my understanding of how educational programs are developed and implemented within the agencies.

For this study, observations were conducted within the confines of each agency, and over a two-week span, with over ten hours of observations were documented. I developed a Research Observation Protocol (APPENDIX I) to capture data that I observed during the observation

periods. The purpose of these observations was identifying various conventional and unconventional instruction techniques used by program administrators and others involved in knowledge sharing process. The observation protocol contained the following descriptors for observation: 1) environment/setting; 2) types of activities; 3) sequence of activities; 4) length of activities; and 5) message(s) being conveyed.

During each observation, I recorded field notes to document what occurred in each environment. While some observations occurred in the activity areas where program participants congregated, the majority of these observations occurred during the individual meeting between program participants and the program administrator, with consent from program participant to conduct the observation. For general observations in common settings, I obtained verbal consent from clients who were present in the area. Additionally, field notes do not contain identifying information, to protect the identity of participants.

Data Analysis

Maxwell (2005) explains the data analysis is intrinsically linked to the research design as it must be designed to aid the research in generating meaningful data. Therefore, data analysis in qualitative research is an on-going process where the process of making meaning of data begins early in the research study. A major challenge of qualitative researchers is organizing large amounts information and making sense of the interview and document data collected during the study (Patton, 2002). For this study, the constant comparative method offered by Glaser and Strauss (1967) was used to analyze the data.

In qualitative research, a common method for analyzing data is the use of a constant comparative method. Glaser and Straus (1967) assert that constant comparison combines the coding procedure with theory development; they state that “the constant comparative method is

designed to aid the analyst in generating a theory that is integrated, consistent, plausible, and close to the data" (p. 102). Data groups are formulated, categorized, and analyzed for patterns in the information and themes that may emerge (Merriam, 2009).

For the first phase of analysis, I began with two transcripts from program administrators who participated in the research study. I read through the transcripts and made notes of information that related to elements with the research questions guiding this study. These notes and thoughts were recorded in the margins of the transcript in search of codes within the data. Bogdan and Biklen (2007) assert that coding entails combing through the data for patterns and regularities related to the data and generating words and phrases that represent said patterns and regularities. After coding each transcript, I used varying colors to highlight information related to codes assigned to each research question. Then, I reviewed the coded data to compare the data and to generate categories in which data highlighted in the same color might fit. I repeated this process for the transcripts for program participants. Once all of the categories were exhaustively expanded for both program administrators and program participants, I compared the information within each category to generate themes that emerged from the data.

While reviewing categories and themes from the transcribed data, I created separate documents for capturing categories and themes from document data. The data from the public reports and database was used to identify specific data about educational services and programs in Waxman County. Additionally, I analyzed each form in the intake packet and provided a brief statement about the form. This step offered a mechanism for understanding the intake process, assessing how educational needs were identified for each participant and evaluating the client's progress within the program. The data from the documents was used to help generate themes drawn from the data.

One final component of the data that I analyzed was the field notes generated from my observations within each organization. After reviewing each descriptor, I made notes of what I observed. Maxwell (2005) asserts that field notes are best produced immediately, as procrastination introduces stressors that should be avoided. The field notes created from each observation provided data that supported interview and document data, in that I was able to observe program administrators interacting with program participants during educational sessions. I reviewed the field notes to identify categories and themes within the data.

In addition to using a categorization strategy to analyze the data I maintained theoretical memos in research journal. Maxwell (2005) emphasizes that the use of memos is not relegated to data analysis, but also allows the researcher a space for reflection on methods, theory and purpose while engaged in the research study. I maintained a research journal to capture my thoughts and reflections on the research study, the populations being studied and as an avenue to explore theoretical underpinnings related to my study.

In order to gain a more in-depth understanding of the subject matter, I collected data from a number of sources and used triangulation (Bogdan and Biklen, 2007; Maxwell, 2005; Merriam, 1998) to substantiate the data, a method whereby you compare one data source to another source in an effort to confirm the authenticity of the data. According to Maxwell (2005), triangulation allows the researcher a broader and more secure understanding of the issues being investigated. Similarly, Bentz and Shapiro (1998) assert that triangulation allows the researcher to be "the clear center of the process, weaving together and describing the results from each point of the triangle." For this study, the triangle consisted of interview data, field notes from observations and documents that were analyzed.

The quality of qualitative research is directly related to the efforts to ensure valid and reliable results from the research data. According to Merriam (1998), ensuring validity and reliability in qualitative research relies on the researcher investigating the study in an ethical manner, and these results are trustworthy to the extent for which these two components have been captured in the research study. Siedman (2006) emphasizes that a more practical approach to understanding validity, by explaining that the researcher can connect participants experiences and check for commonalities among participants, thus increasing the probability of rigor and trustworthiness within a study. Researchers emphasize the long-standing challenges related to validity within qualitative research; yet there are measure that must be take protect the integrity of the research study (Maxwell, 1998; Silverman, 2009). The following section provides a discussion of trustworthiness regarding this study.

Internal validity is founded when the researcher takes appropriate measures to ensure that their observations and findings are in line with the participant's realities (Maxwell, 2005; Merriam, 1998). From an interpretivist framework, Crotty (2011) explains how what is spoken often shapes how we see things and how we interpret them, thus shaping our reality. Considering this, it is the responsibility of the researcher to ensure that what is being communicated from the study participants accurately reflects his/her reality. Thus, Merriam (1998) identifies a number of strategies to enhance internal validity and minimize threats, which include: triangulation, member checks, and observations as measures employed by the researcher. Maxwell (2005) stresses that validity is steeped in the relationship of the conclusion to reality. Yet there is no measure to completely assure that it has been captured.

Theoretical Framework

The epistemological framework, or nature of knowledge that undergirded this study and basis for its logic and criteria, rests in an interpretivist perspective (Crotty, 1998, Merriam, 1998; Prasad, 2005). According to Crotty (1998), interpretivism "looks for culturally derived and historically situated interpretations of the social life-world" (p. 67). Furthermore, Crotty notes that this approach is steeped in the notion of 'understanding', as it relates to the human experience. Denzin and Lincoln (2005) liken an interpretive framework to a "bricolage" in that the data is pieced together to represent the specific dynamics of an often-complex situation. Accordingly, this study sought to examine how program managers implemented educational services, programs and opportunities that enhanced client's work experiences and assisted them in addressing issues that threated their ability to gain employment and create stability in their lives. I analyzed the data to uncover how the researcher and participants joined together to create knowledge that examines the phenomenon. This perspective allowed greater flexibility for constructing new understandings regarding this phenomenon.

Researcher Subjectivity

A key component of qualitative research process is for the researcher to identify and openly address personal values and assumptions related to the research project. Subjectivity is described as something to be suspended, as it poses a threat to the validity and reliability of the study (Patton, 2002).

The social construction of knowledge requires that we acknowledge human interpretations as the starting point for this process (Prasad, 2005). Thus to the human experience undergirds interpretive research, and the researcher captures this by making sense of categories and structures related to this experience. In this research study, a number of entities

are examined to understand the human experiences of program administrators and program participants. Agencies and organizations that provide social and educational services for disenfranchised or marginalized citizens often face tough challenges in terms of funding.

As a social worker, I am keenly aware of how the political climate influences decisions about services for impoverished and needy citizens. During lean financial times, conservative ideologies become wildly popular, at the expense of those unwilling and unable to refute such beliefs. These systematic forms of thought control basic elements of our economic and social systems (Brookfield, 2005). Specifically, poor people are viewed as burdens on society and the masters of their own fate. Thus, cutting budgets and abolishing public assistance and entitlement programs become major issues of debate. However, history has proven that there will always be citizens who are poor and needy.

Programs and services that target this population are especially important during tough economic times, as people living in destitute conditions rely on them to survive. Spending associated with social assistance programs comprise a considerable portion the federal budget; equally, budgets for defense programs and foreign aid account for about the same amount of money expended by the federal government (Congressional Budget Office, 1999). In tough economic times, mandatory spending for entitlement programs is scrutinized. Hence, impoverished individuals become the sacrificial lambs, as efforts to slaughter social assistance programs ensue. State and local government agencies collaborating with determined private, nonprofit organizations working to assist impoverished citizens are more critical than ever. With this collaboration comes a necessity to dissect how this network of services operates.

Having grown up in the rural south, I was taught that human suffering is not an option for people who do their absolute best to provide for themselves and their families. In my

community, neighbors were family and family helped each other in the time of need. I learned that if my fellow human beings were to fall upon hard times, then I have a responsibility to help them come out of that place into a space of comfort and stability. This life lesson has served as a focal point in my professional career, and subsequently framed my desire to understand the challenges of citizens who are homeless.

Outside of the shelter of my family-centered rural community, I have learned that human suffering comes in a number of ways, most poignantly the destitution of living in homelessness. While this life situation is not one that I do not understand from first-hand experience, I have family and friends who have experienced homelessness because they made poor choices or encountered a rough patch in life. This study is meaningful to me, because I want to understand the experiences that homeless citizens have as they move through life. I desire to share what I have learned with others.

On a sweltering summer evening in July 2012, a homeless citizen invited me to have dinner at the local soup kitchen. I admit that I had mixed emotions about joining the group. While part of me eagerly anticipated meeting new people and talking with them about life, another part of me questioned my ability to relate and interact with citizens struggling with homelessness. When we arrived at our destination, my host greeted me with a warm hug and explained the rules that we needed to follow to help maintain order during dinner. As we made our way through the line, I greeted others and introduced myself. We dined on a warm meal of pasta with a side of vegetables, and while doing so; several of my meal mates questioned me, in an effort to understand my story. They wanted to know what life issue served as my entrance into homelessness. At that moment, I realized the power to care that we, as humans, have with us. My trepidation about being at the soup kitchen instantly disappeared, as I was awed and

humbled by the outpouring of concern from those around me. My dinner partners showed kindness in a way that they might not often receive. After two hours of conversation, I left knowing that, despite the factors that maintain homelessness for an individual, resiliency motivates many homeless citizens to press onward. I saw resiliency in the eyes of the children who playfully engaged with each other. Resiliency beamed from the man sitting next to me as he explained how he has learned to navigate the city, and connect with businesses and organizations that were friendly towards the homeless. Finally, I experienced compassion from the staff and volunteers who served homeless citizens on a daily basis.

Departing the facility, I left with a deeper appreciation for understanding human experiences in homelessness. Society continues to shift attitudes about homeless citizens. As a social worker and an adult educator, I am committed to uncovering stories that expose the occurrences that shape the lives of homeless citizens. Friere (1998) stated that the "open-minded teacher cannot afford to ignore anything that concerns the human person (p. 127)." Adult education efforts to foster social justice must include a continual assessment of societal issues that promote and maintain marginalization of citizens, whose voices go unheard and whose lives remain in a perpetual state of turmoil and crisis. As an educator, I want to bring exposure to the plight of homeless citizens, specifically those who continue to strive to leave homelessness. This study is important to me because I have an opportunity to make a contribution to the proverbial conversation about homelessness in the America, specifically in the South.

Chapter Summary

In this chapter, I outlined the methods for conducting qualitative research. Specifically, I discussed the fundamental elements of qualitative research, data collection, data analysis, trustworthiness and researcher subjectivity related to this research study. The qualitative

methods outlined in this chapter served as a framework for conducting research that examined educational programs for homeless adults. This research study centered on understanding how program administrators provided a programmatic structure that catered to the needs of homeless citizens working to transition out of homelessness, and the experiences of program participants who engage in educational programs provided by these organizations.

CHAPTER 4

PARTICIPANT AND PROGRAM PROFILES

The purpose of this qualitative study was to examine the educational programs of faith-affiliated, anti-poverty organizations and the educational services provided by these organizations to their homeless adult clientele. The research questions guiding this study were:

1. What factor(s) shaped the delivery of educational programs provided to homeless adults by faith-affiliated, anti-poverty organizations in a Southeastern community?
2. In what way does program participation influence the living circumstances of homeless adults?

In Part I of this chapter, I present demographic profiles for study participants. Participants who joined this study are categorized as follows: program participants who were currently and formerly homeless citizens in the Waxman community and program administrators who implemented educational programs targeting the homeless population. In Part II of this chapter, I offered profiles of two faith-affiliated, anti-poverty organizations that promote and support educational programs and services for homeless adults. Faith-affiliated, anti-poverty organizations were characterized as such because their mission and purpose are tied to a faith or religious belief. Both organizations offer a range of services designed to meet the educational and social provisions needs of homeless citizens. The demographic and descriptive information for profiles was collected using open-ended questions in interviews, observations, public documents and field notes. The data was transcribed after each interview, and executive

summaries of transcripts were disseminated to participants who could be contacted. Interview times ranged from one hour to one hour and thirty minutes.

For each homeless participant profile, I described the interview setting and a profile summary that briefly explains the reason for homeless in his/her life. For each program administrator profile, I described the interview setting offer background information about the agency of employment and his/her role as an administrator.

Profile Chart

Name	Agency Affiliation	Disposition
#1 Andy	Salvation Army	Program Administrator
#2 Beebe	Interfaith Hospitality Network of Waxman	Program Participant
#3 Dan	Interfaith Hospitality Network of Waxman	Program Participant
#4 Dr. Myles Bennell	Interfaith Hospitality Network of Waxman	Program Administrator
#5 Mary Blue	Salvation Army	Program Participant
#6 San Wafair	Salvation Army	Program Participant

Table 4 -Profile Chart of Research Study Participant

Part One: Participant Profiles

There were six participants included in this profile-women and men. They include both program participants and program administrators.

Andy

Upon arrival to the Salvation Army, a thrift store staff member greeted me and offered assistance. I informed her of my meeting with Andy, the organization's program coordinator, and she gave me directions to the office suite for the organization's administrative staff. As I traversed the Salvation Army campus, I noted of the vastness of the campus and its tidiness.

When I entered the secured office suite, Andy eagerly welcomed me back to her office. Along the way, she briefly described the staffing structure and the primary responsibilities for each staff member. She alluded to the current challenge that the staff faced, as they were temporarily operating without a receptionist. This vacancy placed a strain on the staff, having been asked to be extra vigilant in monitoring the waiting area, in addition to performing their primary job responsibilities. This issue highlighted the complexity of daily challenges of the staff at this branch of the Salvation Army.

Located near the central portion of the office suite corridor, Andy's office offers her a vantage point to view the courtyard area where the children play and residents congregate. Additionally, it offers her direct access to the female dormitory, as oversight and coordination of the residential areas are a major part of her job responsibilities. Prior to the interview, Andy commented on the vital role the Salvation Army has in the local community in serving citizens in need. Her compassion and commitment to citizens who are marginalized was evident in her eagerness to openly share her experiences and thoughts about helping homeless and impoverished citizens. Andy's interview was conducted on June 15, 2012. As we settled in to Andy's office, a Bible verse, Psalm 91:11, "For he will command his angels concerning you to guard you in all your ways," was stenciled on her wall and prominently displayed for all visitors. This writing served as a reminder to residents, staff and visitors of organizations religious stance. The one-hour interview gave me detailed insight into the primary purpose of the organization and the vital role that staff and participants have in accomplishing the mission of the Salvation Army.

As a young, 30-something transplant to the Waxman community, Andy has a heart for service. With an educational background steeped in the fields of Psychology and Social Change,

Andy's focus in her employment role centers on gathering in-depth data through assessing information about each resident and identifying individual strengths to help guide each resident's trajectory out of homelessness. On a broad scale, Andy provides education to stakeholders-both direct and indirect-and constituents about the organization and its role in the local community. Speaking of an interaction with a business neighbor:

> …even our neighbors…they have contacted us to see, "hey we just want to know what you guys are doing." And when we tell them, they're like "oh…that makes sense why we get so much homeless traffic in this area" and things like that.

The emphasis placed on educating stakeholders and constituents about the services and programs offered by the Salvation Army provides a platform to foster understanding of the needs of homeless citizens in the local community. More importantly, the emphasis placed on educating residents through life-skills exercises helps empower residents in their pursuit to leave homelessness.

Andy's biggest role in the organization is being a problem solver. The organization's brand and its mission to do well, draws people who would not normally enter the doors of the agency. Speaking openly about the clients, Andy stated:

> A person may say, "Well I'm just going to go call them and they can help me do whatever I need to do"…there are situations where people will just walk in and they're balling, they're stranded, they're not necessarily homeless or would be a client of ours, but they are just in a time of distress.

Being an open source of support for impoverished citizens occasionally presents challenges that burden the current staffing structure; thus, Andy puts forth her best effort to assist those she can

help. For those whose problems stretch beyond her sphere of practice and influence, she offers guidance on other resources that may be available to them.

To build rapport and understand each resident's needs, Andy begins her portion of the intake process with questions that challenge residents to confront issues that led them to homeless. While this task was not an easy one, Andy received the information in a manner that conveys an attitude of understanding. Andy's interview begins with the outcome in mind, as evidenced by her statement, "I basically ask them questions; how'd you get here and what kinds of things do you want to accomplish?" In addition to questions, she examines the data contained in the agency's in-take packet, which must be completed by all program participants upon arrival to the agency. Andy makes note of the resident's educational level, employment history, and other pertinent information, such as special physical or health needs, as reported by the resident.

After a pointed discussion with Andy, the resident established goals: both educational and personal-to accomplish while residing at the shelter. Andy helped the resident identify strengths, such as abilities and skills, he or she possesses, as well as areas of growth in which to focus efforts. The concept of success varies from resident to resident, according to Andy; yet, the common thread that linked successful clients was their willingness to adhere to the goals they set for themselves.

The educational opportunities afforded residents vary depending on the needs of the individual. When necessary, residents were linked with collaborative educational programs that offer literacy improvement, such as GED preparation and hard and soft job skills training such as resume building, computer literacy programs, and other skills tailored to aid residents in obtaining employment. On an individual basis, Andy engaged clients in various life-skills training as needed and as time allowed. Andy focused on, "just very basic skills, things like

cooking, cleaning, how often you need to be cleaning, what you should be doing with cleaning things, and stuff for personal development." The emphasis Andy places on linking residents with the appropriate sources to expand their knowledge in specific areas is directly related to helping resident achieve their goals.

Beebe

On the sweltering summer afternoon of July 9, 2012, I made my way to Beebe's home in a suburban neighborhood on the outskirts of town. To confirm the location of her home, I telephoned her to find her eagerly awaiting my arrival. When I made it to her home, I noted that she lives just off of a busy thoroughfare on the eastern side of town. Located within minutes from her home are major shopping areas, places of worship, a recreational park and a police precinct. She greeted me at the door, along with her two children, as both seemed curious about a stranger in their doorway. Beebe invited me into her home, and offered me a seat in the comfort and coolness of her living room. As we both made preparations for the interview, her children-a young girl and a teenage boy-watched in anticipation of what was to come next. Beebe told her children to go into their rooms, and they did so without complaining.

As she and I continued to prepare to for the interview, we made small talk about current events around the local community, and her neighborhood. She stated that selecting a residence in her current area was not her first choice, but she and her children were adjusting to their surroundings and their new neighbors. Beebe went on to state that her primary concern when choosing her home was ensuring that she had adequate access to transportation, because of personal health issues and those of her teenage son. Overall, she seemed pleased with the new changes in her life, and was eager to answer questions regarding her experience as a client with Interfaith Hospitality Network of Waxman (IHNW). Her interview lasted for an hour and fifteen

minutes, and she offered great insight into the experiences of a single mother moving through homelessness.

In effort to find a more suitable environment for her family, Beebe left her home in a larger nearby urban city to move to Waxman, Georgia. Having no family in the area, she was referred to Interfaith Hospitality Network of Waxman (IHNW) to get assistance in finding a home. Beebe came to Waxman in search of a different lifestyle for her and her two children. Having lived in a larger urban area in the State for years, she made a decision to leave familiar surroundings in search of a city that offered quality health care and advancement opportunities, sans a large population. She entered the program at IHNW with a focused intent to find a home. Upon entering the program, Beebe encountered issues that strengthened her resolve to provide for her family. Beebe has a physical ailment due to rheumatoid arthritis, and her teenage was diagnosed with Autism, thus finding employment was not her initial focus. Beebe stated:

> Because of my situation, I was transitioning. I moved here from a nearby Public Housing Authority to Waxman Housing Authority. So I was basically looking for a house. I didn't need a job, and I was kind of in school. I just needed to find a house. I didn't want an apartment, didn't want a duplex and I had certain criteria for where I wanted to stay because my son has a disability.

Putting her educational pursuits on hold and pushing forward, Beebe's desire to live in a specific type of domicile was based on her prior experiences in other public housing settings. She talked about disturbances and interruptions that occurred frequently while living in close proximity to others in apartment homes. These issues were a distraction for her family, especially for her son and his health challenges. Her decision to re-enter homelessness was done with a bigger plan in mind. Along the road of her journey to find a more suitable location for herself and her family,

Beebe found shelter and support from the staff at IHNW, as she moved through the bureaucracy of the local housing authority system.

Dan

On the sweltering summer afternoon of July 9, 2012, I drove through rural Georgia in search of a little church in the woods where I was to meet Dan. Upon arrival, I observed a lone car parked near the rear of the building, which was located several miles from the city. While the church functioned as a house of worship for congregants who worshiped on a weekly basis, it doubled as a temporary place of residence for Dan and her teenage son. Dan's teenage son greeted me and kindly invited me into the fellowship hall, where he and his mother spent the majority of their days. He informed me that his mother had stepped away to another area of the building, and the she would join us shortly. The young man prepared a meeting spot with a table and two chairs, and disappeared into another area of the fellowship hall. As I awaited Dan's arrival, I observed the room and noted the availability of necessities for living such as an operable kitchen and restroom, running water and air conditioning. When Dan appeared, she welcomed me to her place of residence and made small talk as I prepared the materials for the interview. As she moved about the room, I noticed that she walked with a slight shuffle in her gait, which she later explained as mobility impairment resulting from a stroke she suffered a few months earlier. After offering more information about the study and answering her questions, we proceeded with the interview. Dan and I talked for an hour and fifteen minutes about her life challenges and aspirations to make positive progress in her life.

Dan, a 40-something year old African American mother of two, took up temporary residence in the fellowship hall of her church. She was unemployed and received public assistance to care for her and her teenage son; her older daughter is self-sufficient. Dan and I

were introduced when I visited the agency to observe client/worker interactions and the daily operations of IHNW. Although she was not an active program participant at the time of our meeting, she was a former program participant who maintained a relationship with the staff at the agency. When she read a brief overview of the study, she stated that she would like to tell her story.

Dan moved to Waxman from another smaller town in the state located a few hours away in search of employment in her field and a home for her family. Prior to arriving in Waxman, Dan experienced the benefits of having a steady clientele as a licensed professional cosmetologist in a booming economy. As the shakiness of a downturn economy permeated society, Dan observed a rapid decline in the number clients she served. This resulted in a loss of income, and she was not able to continue paying rental fees at the salon in which she was employed. The income loss immediately seeped into her personal life, as she was unable to maintain her home and provide basic needs for herself and her son. In 2009, Dan became homeless and unemployed. When Dan arrived in Waxman, she entered the program at IHNW in an effort to regain stability and control of her life and to transition out of homelessness.

Dan attended a local technical college to acquire a degree in cosmetology, and found success in this profession until she was met with life challenges she could not control. Realizing the value of education, in 2012, Dan re-entered school to be trained as a medical assistant. However the stress of being homeless and unemployed weighed heavily on her, and she was not able to complete her training, due to health issues that emerged. Of her initial enrollment and subsequent exit from Waxman Technical College, Dan stated:

> I had the stroke right in the middle of it, had the stroke March the 3rd and that was it was in the first quarter and it wasn't over and I hadn't even got a chance to

> take all of my final exams or anything. I had it right in the middle of it so I couldn't help it and I couldn't no longer go to school because of the stroke and everything.

Dan found her dreams of entering a new profession hampered by health challenges. So, in the wake of her health crisis, Dan found that she was in greater need of financial assistance to provide the basic living necessities for herself and her son. She applied for disability, but at the time of the interview, she was awaiting a decision on her case. While she and her son had a temporary place of shelter to call home, Dan dreamed of the day when she finds permanency and gainful employment outside of the confines of homelessness.

Dr. Myles Bennell

In the leader of the agency, Dr. Myles Bennell stands firmly committed to serving the needs of homeless citizens in the local community. On June 26, 2012, Dr. Bennell and his staff welcomed me into the Hancock House Day Center, where the staff Interfaith Hospitality Network of Waxman (IHNW) implements programs and executes administrative tasks. When I knocked on the front door of the agency, I heard the distinct sound of several door locks being manipulated. After a warm greeting from a staff member, she quickly explained that the locks served as a protective mechanism to help ensure safety. As I was taken to Dr. Bennell's office in the rear of the building, we passed through the kitchen, where a volunteer was conducting an individual math tutoring session. This was significant because I observed, albeit momentarily, a moment that captures the essence of the agency's mission. The agency is committed to providing supportive avenues for clients to help enhance their propensity for self-sufficiency. Supportive avenues come by way of educational and social services to enhance skills and assist clients in their transition out of homelessness. Careful not to disturb them I moved quietly past

the kitchen into Dr. Bennell's office where the interview took place. Dr. Bennell greeted me and made small talk as I prepared materials for the interview. After discussing more specifics about my research study, Dr. Bennell and I began the interview, which lasted for approximately one hour and thirty minutes.

Dr. Bennell, a middle-aged Caucasian male who relocated to Waxman from the northeastern area of the country, serves as the Executive Director of IHNW. Prior to taking on this role, he served as a principal at a local public school. As an educator, he embraces the notion that education changes lives. He transitioned into the Executive Director position while serving on the agency's Board of Directors. In total, Dr. Bennell has spent two years of his life as an agent for positive change at IHNW. A huge part of his job is to coordinate daily operations as the agency is committed to maintaining a coherent direction for serving the needs of homeless families in the local community. Speaking of his role as a change agent, Dr. Bennell talked about the parallels between serving students in a public school and serving the needs of citizens who are homeless. He stated:

> It was a learning experience for me; I had former experience as an educator before I came here. I was working at an alternative high school before I came here in the South Bronx of New York and I probably thought about THOSE people, THOSE kids, THOSE thugs, THOSE gangsters, I don't know that I felt quite that way but I'm sure I had my stereotypes and preconceptions and of course people do and getting to teach in that school and getting to know those kids and these are kids that have come back to school and trying to get their lives together. I see a pattern here.

Dr. Bennell focuses on helping homeless families find stability in their lives, by providing oversight and service to the organization and the homeless families that enter the program at IHNW.

Mary Blue

In a quiet coffee shop during the early morning hours of June 26, 2012, I waited for Mary Blue to arrive at the designated location. She forewarned me that she might be a bit late, because she relied on the public transit system for transportation. The coffee shop was sparsely populated, and there sound of pop music played quietly through the sound system. A woman of petite stature, Mary boldly introduced herself and invited me to join her at the counter as she retrieved a cup of coffee. After obtaining our beverages, she asked me to join her in the back meeting room where would have more privacy for the interview. As I prepared the materials for the interview, Mary assured me that we would be fine in the back room, as she later disclosed that frequently uses this coffee shop to conduct meetings with various individuals. In an informative, one-hour interview, Mary described the most recent events in her life as she battled homelessness and losing custody of her son.

Mary, a middle-aged African American mother, resides at the emergency shelter. She relocated from Florida to Waxman after leaving a relationship involving domestic violence. When she arrived, she found employment in the food services arena, housekeeping and as a seasonal event staff employee. As a single mother, she worked diligently to provide for herself and her son, even as she struggled to help her son over-come behavioral challenges. Eventually, she sought help from the local mental health clinic and the Department of Family and Children's Services (DFACS), and in time lost her employment because of her inability to manage her situation. Due to her inability to properly care for her child, DFACS removed Mary's son from

her care and placed him in foster care. With mounting obstacles, most notable a lack of financial resources, Mary became homeless in 2010.

Initially, she resided with acquaintances, but soon found herself without shelter. Mary entered the Salvation Army emergency shelter two times over the past year, because she has no other resources. In her most recent stay at the shelter, Mary established a goal of going to college to receive training as an occupational therapist at Waxman Technical College. Sadly, Mary's time in school was short-lived due to her inability to secure funding to pay tuition. At the same time, Mary juggled the responsibilities of following a case plan established by the DFACS and meeting the requirements for residing in at the Salvation Army. Of her stressful life situation, Mary stated:

> I'm not saying give me, give me, give me… help me, help me, help me is what I'm asking. I'm crying out help but I need to know that it's there and it won't be taken from me… I'm still dealing with that every day, but I don't want to freak out about it, I don't want it to control me. I'm in control of my life, but I need some help. And I don't know where to go, what to do, by having this interview I'm crying out this is an opportunity to cry out, somebody may hear my story.

Mary Blue's desire to change the course of her life and to reunite with her son created challenges that were overwhelmingly burdensome. Even as she strove to improve her life through educational channels, she experienced challenges that made it difficult to follow through on her plans. Thus, her struggle with homelessness presented obstacles that made her struggle glaringly devastating.

San Wafair

Upon arrival at the interview location, I walked through a maze of make-shift corridors that led to temporary reading area of the public library, which was undergoing renovations. As instructed, I was in search of a "tall, handsome man wearing a red baseball cap", as he would be awaiting my arrival. After making San Wafair's acquaintance and briefly scanning the environment, I noted that the library reading area was full of patrons engaged in various learning activities. On this sweltering summer morning of July 9, 2012, library visitors were intently watching computer screens, while others combed through newspapers and scoured bookshelves. As we proceeded to a quiet corner of the public library, San Wafair, moved swiftly and assuredly to an area away from the other patrons. He sensed my hesitation as I questioned whether or not we would disturb others, and stated that "they don't turn nobody away," and "we'll be fine right here. In hesitation, I move quietly to set up recording equipment for the interview, as he continued to assure me that we would be fine. For the next fifty-five minutes, San opened up about his bout with homelessness, his struggles to find gainful employment, and his desires to chart a new course in his life.

San is a 40-something, African American man residing at the Salvation Army, who has obtained with a GED. As a self-proclaimed, over-achiever in the world of work, San has dreams of exiting homelessness and helping others to do the same. Traversing the eastern portion of the United States in search of work, he believes that the local community, while filled with opportunities, has offered him very few avenues for employment. He is certain that the bounty his efforts to find gainful employment lies within the construction arena or food industry. San laments that he completed and submitted over 150 employment applications in hopes of securing

a job at a restaurant. At the time of the interview, he had not secured a position and had no prospects for employment on the horizon. Yet, he still presses onward.

Recalling the reasons that led to homelessness, San spoke solemnly of the circumstances that contributed to his current living arrangements. He suffered through home foreclosure, and he sought recourse to save his home, but was unable to do so. With no employment and having no children to care for, he assumed the role of a migratory worker with the belief that one must be willing to follow where the work leads. While San has a work history of being a construction laborer, he boasted of gaining new skills as a kitchen worker in the restaurant industry. He proudly stated that he has worked the kitchens of a number hotels and schools in a larger nearby urban city and "can prep a dishwasher any day."

Speaking of his experience at the emergency shelter, San proudly stated that he continues to hone his skills as a kitchen laborer due to his assigned duties at the homeless shelter. He exclaimed,

> …when you stay here, you have the chance to learn how to be a dishwasher and do some prepping in the kitchen and clean up…that's the basic restaurant job you get…they are doing pretty good from what I can tell. I've been to many of them and this one here in Waxman is particularly better than a lot of them.

He believed that his physical appearance detracted from his employability considerations. In a joking, yet bemusing manner, San stated that he does not attribute his inability to gain employment to his skin color, but he stated that "…I understand because sometimes guys like me can be kind of rough and big and not so attractive to the customers. When people look at me, they might not think that I fit what they're looking for." Thus, he aspires to work in a position out of the view of customers, as not to offend their sensibilities. Of other legitimate ways to

make money, San stated that he seeks opportunities and aspires to create employment opportunities fellow citizens who are unemployed.

Part Two: Program Profiles

For this study, two local organizations consented to participate in the study. Both the Interfaith Hospitality Network of Waxman and the Salvation Army of Waxman agreed to open their doors for this research project.

Interfaith Hospitality Network of Waxman

On a tree-lined street near the downtown district, the Jubilee House Day Center sits inconspicuously nestled among residential homes and a smattering of other small firms, churches and organizations. The day center is the home to Interfaith Hospitality Network of Waxman (IHNW), in this converted office building that was once a residential home. The staff members and volunteers connected with this organization are dedicated to serving the needs of homeless families in the local community. The model of service for this program is grounded in the notion of citizens helping citizens. This platform is promoted by the national non-profit organization called Family Promise Network, which serves, which is vertically affiliated with IHNW. Interfaith Hospitality Network of Waxman falls under the auspices of Family Promise Network, the programming model used by the organization is patterned after other affiliated organizations throughout the nation. The program allows homeless families a chance to remain a family unit, while they systematically work through the challenges that contribute to the life situation of homelessness in which they find themselves. While not categorized as a faith-based organization, the organization relies heavily on the physical and financial support of local church congregations and others citizens dedicated to alleviating homelessness in Waxman.

The program in the local community is structured in a way that maximizes the use of over 600 volunteers, who comprise the membership of over twelve congregations throughout the local area. When homeless families become part of IHNW, their primary focus is to achieve financial stability as they work to transition out of homelessness. This is achieved when program participants work closely with the IHNW service coordinator to establish goals centered on employment, parenting, life skills, and other areas determined by the head of the family and the service coordinator. The goals are created to address deficiencies within the family system, and each family has an allotted timeframe to make progressive steps in achieving their goals. A unique component of the program is that families are offered temporary housing in converted spaces within the church meeting spaces.

Salvation Army

Located on a busy thoroughfare on the northwest side of town, the Salvation Army campus encompasses a social service center and a thrift store. In addition, the organization operates a church located several blocks from the main campus. The organization identifies itself as a faith-based organization with a mission for ministry. The social service center houses a 50-bed emergency shelter program for homeless citizens and an emergency assistance program for citizens who are at-risk for becoming homeless. The emergency assistance program provides utility and rental assistance to citizens who experience a recent loss of income.

The Salvation Army offers services in a number of platforms in order to reach a large amount of citizens in need; thus the local branch offers several programs. The Salvation Army Angel Tree program supplies toys and clothing to assist low-income parents during the Christmas holiday season. The Salvation Army afterschool program offers services once a week to help school-age children engage in positive, developmental activities that teach life skills. The

local Salvation Army provides financial support for under-privileged children who want to attend summer camp. There they learn team-building and personal development skills to help them To help offset the operations of operations and the emergency shelter and assistance programs, organization engages in fundraising during the Christmas holiday season by way of volunteers who solicit donors through their popular bell-ringing program.

Two widely recognized programs of the local branch are the soup kitchen and the thrift store. Each day for 365 days a year, the kitchen staff and volunteers provide an evening meal for anyone who desires to have a hot meal at no cost. There are no qualifying requirements for this service, as one just simply shows up at dinnertime to receive this gift. The thrift store receives donations, processes the items and re-sells gently used items its patrons. To help those in most need, the organization has a structure whereby ten percent of the items donated to the store are given to indigent citizens, who meet the qualification requirements.

As the largest program for the local branch, the Salvation Army emergency shelter houses homeless citizens and visitors to the local community. The facility accommodates 18 women and 30 men in dormitory-style living quarters designated by gender. The Salvation Army emergency shelter is the only one of its kind in the city, which houses both males and females. While the shelter targets single men and single women, families in crisis are allowed to enter the facility with the understanding that they will be separated based on gender. On an annual basis, the facility houses several hundred homeless citizens. The magnitude of the number of individuals served has prompted a plan to renovate the facility, with plans for expansion in order to accommodate more individuals.

As residents transition into the program at the Salvation Army, there are specific requirements that participants must adhere to in order to remain in the program. First, all

residents must meet with the case manager to complete an intake packet and to obtain a copy of the rules for living in a communal setting. Next, participants are assigned duties and responsibilities within the shelter that must be completed during their stay. Finally, program participants are required to establish goals that they work diligently to achieve during their time at the shelter, which is a maximum of 90 days. The goals that each resident identifies are designed to help them make successive steps out of homelessness. They are centered on securing viable sources of income through gainful employment or income assistance for which they may qualify and identifying viable options for their living arrangements. Formal and informal educational programs are available to residents through individualized work with the case manager or from other agencies that collaborate with the Salvation Army.

Chapter Summary

The purpose of this chapter was to provide pertinent background information on the four program participants and two program administrators who participated in this study. Each profile identifies the interview setting, the participant and the dynamics of their participation in relation to this study. Interviews took place over the course of a month to accommodate the scheduling needs of participants. Using field notes and transcripts enabled me to build a profile with background information that was relevant to this study.

This chapter also offered a profile of two faith-affiliated, anti-poverty organizations working to alleviate the conditions of homelessness for citizens in the local community. The significance of this section allows us to appreciate the dynamics of the program structure in these agencies. Ultimately, the agency profiles provide a foundation for understanding the uniqueness of each agency's method for garnering appropriate information and helping clients set a trajectory that will help propel them out of homelessness.

CHAPTER 5

FINDINGS

The purpose of this qualitative study was to examine the educational programs of faith-affiliated, anti-poverty organizations and the educational services provided by these organizations to their homeless adult clientele. The research questions guiding this study were:

1. What factor(s) shaped the delivery of educational programs provided to homeless adults by faith-affiliated, anti-poverty organizations in a Southeastern community?
2. In what way does program participation influence the living circumstances of homeless adults?

In this chapter, I present the findings from the research study by examining the common themes that emerged across the data set with an accompanying data display that outlines the thematic sections and subsections. This presentation is followed by a discussion of the three emergent themes: *Homelessness as a Persistent Life Situation*, *Organizations as Incubators of Self-Empowerment* and *Conflict Between Organizational Goals and Client Expectations*.

Data Display

I. ***Homelessness as a Persistent Life Situation***

II. ***Organizations as Incubators of Self-Empowerment***

A. *Client Agency Determines Outcome*

B. *Organization's Support Promotes Empowerment*

III. ***Conflict Between Organizational Goals and Client Expectations***

A. *Organizations Require Adult Agency*

B. *Clients Expect Salvation*

Homelessness as a Persistent Life Situation

An analysis of data from program participants indicated that homelessness is a life situation that is not easily escaped. Issues connected to persistent nature of homelessness transcend an ability to find affordable housing and substance abuse, as these issues are historically linked to society's understanding of the causes of homelessness. This study showed that personal factors linked to each participant's life situation contributed to his or her inability to transition out of homelessness. While each participant relocated to Waxman for different reasons, they each came to the city as a homeless citizen in search of a better life. San Wafair, Dan, and Mary Blue have all attempted to transition out of homelessness over a period of time; yet each, because of various life situations, has struggled to leave homelessness for good. As each participant strove to follow a prescribed plan to exit homeless, their best efforts were thwarted by unexpected life events. With each story, we come to understand the life challenges that led to persistent homelessness and personal issues that contributed to their inability in escape its grips.

San Wafair, an African American man in his 40's and a homeless citizen residing at the Salvation Army, spoke openly about his journey to homelessness. His attitude about his situation was cool and calm; yet, he lamented about his struggle to keep his home due to financial challenges and stated succinctly how he viewed the issue. He explained:

> Well, what happened was I had a mobile home repossession about 10 years ago. It's nothing I did wrong with my case; I was a thousand percent right actually but

> the government let the home company slip away so that's when my homelessness began.

He continued to explain that he became a laborer of a different sort so that he could follow work, which eventually brought him to Waxman, Georgia. San illuminated the issues that contributed to his decision to traverse the country in search of work:

> At my age with no children, when a man do construction you have to go out and find work, you have to travel. It's becoming like the old shop, the old crop sharers with the fruit and vegetables in the labor force. Like a migrate farmer, I became a migrate laborer, you have to follow where the work is. It's becoming the same way, you have to travel where the work is. I've been in 50 or 60 cities; I do construction work.

His decision to follow work meant that San Wafair would forego maintaining a permanent place of residency, thus contributing to persistent homelessness in his life. Yet, as San embraced his new way of living, he found an under-abundance of jobs in the local community. In telling his story, he reframed the stance that employers have taken towards him. Speaking candidly of his inability to find employment, San stated:

> I put about 20 applications in at the coffee shop right, but I'm going to be honest and tell the truth. I kind of understand why they won't hire me. Now what it is, I'm not saying it's my skin color right and I'm not really saying it's my age, but sometimes guys like me can be kind of rough and big and not so attractive to the customers. So if I stood in there and said 'What do you want in your coffee?' (in a deep voice) when people look at me they might not think that I fit what they're looking for, but as a dishwasher, being back in the kitchen, mopping and

> sweeping up the trash and everything, every restaurant could use a guy a few days a week to do something or a few hours a week. Cause there's no minimum anyway with restaurants, you could probably work 2, 4, 5 hours a couple days a week and people have money, have jobs. That's the only weakness I have seen in the Waxman, Georgia workforce…The thing about it is that at Salvation Army most guys take a shower every night so that's not an excuse for a person not being able to be hired.

Similarly, Dan, an African American mother of two in her 40's, encountered an abrupt entrance into homelessness, when she relocated from her home county in a rural area of the State to the City of Waxman. She, too, struggled to leave homelessness and found it challenging to obtain gainful employment; she solemnly detailed how her best efforts to escape homelessness did not measure up to the forces that pulled her into this arena. She explained:

> At the time business was real slow because of the economy, the people didn't have the funds so therefore the job didn't work out… because of the field at the time, the people was getting hit real hard, they was losing the jobs and the business was just took a hit…I couldn't, didn't make enough to pay my rent or anything so I lost my apartment, I lost all of that stuff, that's how I became homeless because I couldn't pay no more and I just didn't have no income coming in to help me... business took a turn for the worse so, therefore, I couldn't no longer provide for my son, you know especially with a roof over our heads so…I couldn't no longer pay booth rent, no longer pay my rent or anything so it just fell through.

Dan continued on with her story by explaining how she found herself caught in a tail-spin of personal turmoil, as she struggled to escape the homelessness. While participating in the program at IHNW, Dan worked diligently to comply with the program's structure. She stated:

> We had to be looking for a job and we had to put in hours of you know filling out applications and everything, going and putting in the applications and all, so, therefore, we couldn't just sit there we had to be busy on the computers there, searching for a job and all. So I did get a job there, everything went kind of quickly, I did get a job at Smart Styles on Lexington Road, but the lady I filled her in on my situation, and I let her know that I was homeless.

Dan explained how she lost her job for reasons that were not made known to her. Speaking frankly of her supervisor at her former place of employment, Dan stated:

> She called me to the side and let me know there's nothing you have done and there's nothing I have done but I've got to let you go and from that point on everything went downhill you know… She wouldn't give no kind of explanation or anything, that's the way she left it. She didn't even give an explanation on the separation letter to the unemployment office, they didn't have nothing to go on, so, therefore, I couldn't get unemployment, I couldn't do nothing, it's just blank, empty, nothing.

Being released from her job punctuated Dan's efforts to escape homelessness, even after making a valiant effort to build a new life for herself and her son. She recalled the conversation with the IHNW program administrator:

> She just called me in the office she kind of like questioned me asking me what am I NOT doing, am I not filling the application out in its entirety? 'What are you

> NOT doing? ... Are you, you not filling the application out in its entirety? What are you not doing?' I told her well I'm filling the application out in its entirety and I'm turning applications in. I told her then, I cannot make nobody hire me, I say the only thing I can do is just turn the application in, and I've given them the resumes and stuff but I can't make them hire me and God knows I did all I could do. I felt like she probably felt like I wasn't doing what I was supposed to be doing, you know, the way it was given because she was questioning my integrity then and letting me know is it that you're not filling the application out in its entirety? What are you not doing? In other words, as if I'm not doing what I'm supposed to do, you know, but I did do everything I was supposed to do. I filled out the application in its entirety, plus gave them the resume and everything; I did what I'm supposed to do.

Homelessness was a burden that Dan continued to work through even in the face of personal challenges and mounting stress; the threat of losing custody of her son was made real to her in a discussion with the program administrator. After being granted an extension on her stay in the program, Dan faced a difficult conversation with the program administrator. She illuminated how this discussion solidified her resolve to continue moving forward in her effort to escape homelessness:

> I stayed for 4 months and she told me I was the only one she EVER let stay there that long in that program and she let me know you got to go… I said you give me my money that I got and I guess I'll have to go to a hotel. She said well that just only going to last a week then where you going from there? I told her like I, I stated to her well I take it like the Bible says He says take one thought for

> tomorrow, because tomorrow going to take thought for the things of itself, I said we going to stand on the Word of God like we been doing, taking it one day at a time and that's what we going to do, and I don't know if she got upset or angry or whatever but Then, you know, she asked, she let me know that I should give up my child, let somebody take him, let them see about him, or what have you. And I let her know then, no, me and my child done been through this thing, God done brought us this far and he's going to take us on, I mean he been making a way for me and my child and he going to continue to do it. You know that offended me really bad and hurt me just like you might as well just stick a knife in my heart, you know because you don't tell me to give my child up to nobody.

Dan's stress became overwhelming as she attempted to press through her situation. Three months after leaving the program and taking temporary residence in hotels around town, Dan's health deteriorated, as she suffered a stroke and was subsequently hospitalized. While homelessness remained an issue in her life, she maintained custody of her son, because her church family embraced her and her son. At the time of the research interview, she resided at her church, as she worked to find permanent housing.

Like Dan, Mary, an African American single mother in her early 50's, focused her efforts to transition out of homelessness while at the same time attempting to regain custody of her son. Mary's life was compounded by the fact that her son was diagnosed with an illness, and she had access to minimal resources to provide proper care for him. Mary argued:

> I became homeless when I ran into various situations. I have a son that had illness and problems and I seeked help for him and it seemed like my whole situation just changed my working standards, my living standards, and I lost

> basically everything that I had. So I decided that I would go to DFACS and maybe they could let me be aware of different doors I didn't know or could open for myself and everything and I did and the outcome of that was that he was in their custody and I'm fighting to try to get him back. Because of his autism there was a lot of problems that came about with that and the resources here was just not enough…Because of my homelessness I've been going through different programs, different this, different that trying to get myself back on my feet and it's been very difficult… it's been very difficult.

As she juggled her responsibilities as a resident of the Salvation Army, Mary complied with a case plan from the Department of Family and Children's Services. A dual focused, multi-pronged approach to stability found Mary struggling to accomplish what she needed to in her efforts to leave homelessness and to be the mother to her child. Speaking of these challenges, Mary stated:

> I'm trying to get my child back and I'm in the case planning and they want me to do certain things I would do what they asked me to do, walls was there or doors… and uhm I'm asking and I needed help and they wanted me to do things that they want me to do and I do it, but doors just start slamming in my face. Well what do I do? Seems like I'm being penalized for even doing what you want me to do because I'm not working fast enough or whatever is there something that I'm doing wrong … I don't know exactly what's happening here and I feel kind of lost but I can't give up because I still have a son with DFACS and I want my son back but because I don't have these things a job and a place for us to live no one is going to give me a lease. But if I can't get that… I do have a job, it's not full

> time, I got to be at work every time they call me, what if my employers don't understand this I'll lose my job and I'll be right back where I started. we just want you to do this and I've been doing that and uhm not progress has been made and their frustrated and so I'm I. I have no family here, it's just been… I don't know what to do. And they'll uhm (unclear) my time is almost up there again… what do I do and where do I go.

Mary's personal struggles further exacerbated persistent homelessness in her life. Her inability to mend her broken home and to find a place she could call home presented mounting stress in her life.

A review of data from public reports about homelessness in Waxman revealed a variable fluctuation in the homeless population in Waxman, Georgia; however, efforts by the local and state government to eradicate homelessness failed as revealed by quantitative data . The Continuum of Care for Waxman County maintains point-in-time count, or PIT count, of the number of homeless citizens in the local area. A PIT-count is a physical snap-shot of the number of homeless citizens in a given locale. Information is obtained when designated personnel physically count sheltered and unsheltered homeless citizens on a pre-determined winter night. The following table outlines the PIT-count for Waxman County over a five-year period, which coincides with the duration of this qualitative research study.

Over a five-year period the number of homeless citizens in the local community remained relatively steady, with a small decline in 2012. This data indicates that homelessness is a persistent issue in the local community. Thus, the issues that contribute to persistent homelessness are likely related to mitigating challenges that leave citizens unable to break through the walls of homelessness that enclose them.

Year	Sheltered	Unsheltered	Total
2007	333	131	464
2008	403	159	462
2009	248	206	454
2010	269	227	496
2011	278	129	407
2012	138	223	361

Table 5.1: PIT-Count for Waxman County from 2007-2012

In summary of theme regarding the persistency of homelessness, unemployment and personal life issues contributed to the persistence of homelessness for San Wafair, Dan and Mary Blue. Each participant entered homelessness because of a breakdown in life; yet the efforts exerted to transcend homelessness were not sufficient to move out of confines of this life situation. While San Wafair approached homelessness with an attitude of acceptance, he has not become gainfully employed, even though he is willing to follow where the work leads. The health crisis that Dan encountered created a greater life issue than that of being homeless. She is dedicated to being a mother who can provide for her child, but she has not healed from the stroke she suffered, thus rendering her unable to gain employment to support herself and her family. Mary Blue feels pulled in two directions as she works to regain stability in her life and regain custody of her son. She desperately desires to move past her life situation, but she feels she does not have the support she needs. The stories of these participants underscore the persistence of homelessness in Waxman, Georgia, as public reports recount the severity of this societal issue.

Organizations as Incubators of Self-Empowerment

The work of the staff at Interfaith Hospitality Network of Waxman and the Salvation Army primarily focused on helping clients become self-sufficient citizens who were able to sustain a lifestyle independent of or with minimal dependence on a social service organization. As incubators for self-empowerment, both organizations underscored the potential for client agency and the support from agency staff as key determinants for positive outcomes related to transitioning out of homelessness. The data for the second theme, *Organizations as Incubators for Self-Empowerment,* indicates that a supportive environment and a dedicated staff team were the impetus for aiding clients in this transition, even those who still struggle with this life situation. Andy expressed that impending changes within the organization's structure and programmatic output promotes client self-determination in the following statement:

> The need is there when all of these changes happen we're going to move some of our services not, from the immediate assistance of feeding, food, clothing, housing, to really moving into like life skills, teaching educational opportunities, GED studies, to where clients can learn a lot more... I'm always going to be cautious, because I don't want us to duplicate something that's already going well. So if we can figure out how to compliment something that's already happening, great, maybe that's our facility that our clients are going and maybe we're involved in some of the programs that are happening there because the facility will probably be there and that's even more collaboration with the people we're already involved with.

Andy's exposition regarding the educational service provisions of her organization highlighted the importance of self-empowerment for program participants. This theme is

more visible in the dimensions of client agency as a determinant for outcome and the organization's support of client empowerment.

There were two subthemes that added depth to this second theme, *Organizations as Incubators of Self-Empowerment*. The sub-themes are: *client agency determines outcome and organizational support promotes empowerment*.

Sub-theme I: Client agency determines outcome

An analysis of the research data indicates that client agency determines outcomes within the framework of the program. Client agency is characterized by the program participant's capacity to employ power in his/her life. Essentially, client agency helps determine the proclivity for progressive life changes. An assessment of client agency is a joint effort between the program participant and the program administrator, thus all study participants played a vital role in assessing and identifying client agency. Each participant's reason for seeking assistance from Interfaith Hospitality Network of Waxman or the Salvation Army was prompted by the life situation of being homeless. For some program participants, the effort to move out of homelessness was fueled by a desire to accomplish personal goals for his/her life. Guidance from program administrators allowed the participants an opportunity to work towards achieving their goals. Andy and Dr. Bennell, program administrators from Interfaith Hospitality Network of Waxman and the Salvation Army respectively, highlighted the influence of client agency during the course of program participation. Andy stated:

> When I set up a case plan, I let the clients establish goals and they also have to acknowledge some of the steps that are needed to complete those goals. Most of the time, a client comes in here needing income of some sort. Either they're applying for SSI because they really are disabled, their doctor told them they

> aren't capable of working or holding down a job, or they are to be gainfully employed. That's usually one of the top goals and some of the steps to complete those goals include: getting linked up to employment programs that can assist them more directly with those employment services, and possibly getting a resume together, possibly learning how to be organized to be able to walk in and ask for an application. Given where a client is at for the steps to complete that goal, we have a lot of discussions over where do you think you're at. If a client is new to me I have to figure out where they're at and ask them questions to try to establish 'what do you think you need to be doing at this time?'… For the people who are kind of in the middle ground, they're kind of doing what they need to do, not always doing what they need to do, I mean some of them have family some of them you know they're really trying to make an effort to you know get beyond their substance abuse, but they just don't know how to do that. I don't have really intensive case management so I can't make sure that somebody is going to an appointment that they need to go to and not hanging out with their old buddies who are still smoking crack. I just can't monitor that as much, as much as I can encourage somebody so it I mean it can be all across the board I mean what happens.

Client agency directly relates to the client's ability to move beyond homelessness into a place of stability, and the data indicates that client agency is an essential component for a positive transition. While collecting data, the researcher observed Andy conducting several assessments and follow-up meetings with residents of the Salvation Army. She exhibited calmness as she listened intently, as each resident offered information about his/her specific situation. She asked

probing questions that offered evidence of her investigative abilities. Finally, she allowed each client to make choices based on his/her individual goals. Andy offered more insight about her role at the Salvation Army, and the vital nature of assessing each client's situation. She highlighted factors related to her work with clients who have a plan and are motivated to make changes in their lives. She stated:

> We don't really screen who's coming in to our facility. If I screened who comes into our facility, I would have less to address with clients, but we don't because we really are the only place here that takes in so many people. They're going to come in all across the map. So sometimes I'm a private investigator, my client can't put all the pieces together of their story, the cops are involved and this is involved, and they lost this you know so I'm calling everybody that they've told me in this story to try to put the rest of the pieces together… you know some of my clients really they've got their plans set when they come in and know what our programs doing and they come in and just say 'OK can you just get me this phone number and I'll do the rest.' And I say 'Yes (laughing) here we go.'… The ideal client is the one who just recently lost their job or either comes in here and is already working and had some type of circumstance where they're just transitioning. They had to come here because they didn't want to go feed off of somebody else so they really come in and they get focused. So giving them a case plan, I give them a copy of it and I say 'I'm holding you accountable to this' and the people that are mature enough to understand then I better get this together and are wanting to do that, are willing to listen too, are very successful.

Similarly, Dr. Bennell identified the importance of a strong assessment of client agency in relation to the outcome of their experience as a program participant at IHNW. Clients, who participate in the IHNW program, are evaluated more closely to determine if the program is a good fit for them for where they are in their lives. Dr. Bennell stated:

> We look for families that are ready to make the effort…when our families come they're fragile and they may not have all their resources or emotional stability or support whatever they need to be successful, but we need to see something in them that says that given a hand they can get back to work, go to school, and find sustainable housing… Here we work closely with them as well to look at the kinds of decisions they've made in their lives, the kinds of things that have happened that have gotten them into a state of homelessness, and the things that they need to do short-term and long-term to turn that around. You know short-term finding a job, getting back into school, writing a resume, doing a job interview, and we provide skills for that…Our job is of course to find out what's happening in their lives, to help them confront that honestly, to look at where they need to go, to provide support and advice without being negatively judgmental… because people will leave the program if they think they are being criticized for the way they have lived their lives, for the way they are raising their children… at the same time, if we see that they are making choices that are not helpful to themselves or to their families or to their children then it's our job to find ways to show them options, by direct telling, by counseling, by referrals to agencies, and also by the way we model behaviors.

Former client Beebe, who, fueled by determination to provide a sense of stability for herself and her children, successfully transitioned into a permanent home with the support of IHNW staff, reiterated the importance of client agency. Of her experience with a program administrator, agency volunteers, and her personal priorities, she explained:

> Basically, she does all the paperwork, writes down all the plans, the goals, she meets with us every day and asks us, OK here's all the goals you have set, here's what we're going to do today. She plans out every day just to keep you on track. She also made sure my children were enrolled in school… they always make sure the children are in a stable environment where you can attend to your business. They do provide services for the kids so you can handle your business, like if you need to look for a job, housing, go to school, or whatever. They also provide after school care if your children are able to go. They also provide transportation. They have a volunteer that goes with you, interacts with the people you need to talk to. Every day my plan was to look for a house, find my son a therapist…and psychiatrist and a house.

Beebe's ability to establish and honor her priorities contributed to her success in the program. At the same time, she embraced the program administrator's support, as the two ladies worked together to tap into resources relative to Beebe's goals. Beebe expounded upon personal challenges that she experienced while working towards her goals. She explained:

> With me I have rheumatoid arthritis… and I know I had my days where I just really didn't want to be bothered. I seriously didn't even want to get up and move but I knew I had to keep it moving… So you know I had my days where I would just go off to myself get on the computer and just start looking, doing research.

Even as she dealt with personal struggles, Beebe pushed through the challenges to achieve her goals. Thus, the effort exhibited by Beebe is a good example of client agency in relation to the outcome.

In the same vein, Dan offered a perspective on the importance of client agency. She contends that despite her best effort to comply with program requirements and achieve her goals, she was not able to transform her dreams of stability into reality. She illuminated her experiences as she explained:

> We had to be looking for a job and we had to put in hours of you know filling out applications and everything, going and putting in the applications and all, so, therefore, we couldn't just sit there we had to be busy on the computers there, searching for a job and all. Basically, she had this professional man to come in and set up an appointment for him to do my resumes and everything. I mean he did it and he come to me. He did everything, the cover letter all of that and she made sure, to do everything to try to help the issue, to try to help me to get the job. he did everything he had to do, he gave me the copies and everything, I had the resumes, I submitted the resumes, I did all that; I was in compliance with everything she told me to do, so that's what I did. I did get a job there. Everything went kind of quickly… I felt very much equipped to do that job. She called me to the side and let me know I've got to let you go…I was there, I mean very reliable. She couldn't say anything of that sort because IHN made sure that I got there on time and I was there and I made sure that everything was, and they took it upon themselves to make sure that my child had a place to go, you know to make sure that I was able to you know work and uh when time for me to come

> home they picked X up and they picked me up so it wasn't no problem. No problem at all, I don't know why but she just left it like that, it's nothing I done and nothing she done, she just got to let me go. I don't know.

As Dan made a valiant effort to utilize her professional training to earn wages to support her transition out of homelessness, she experienced immediate success followed by an immediate struggle. After successfully obtaining a job in her vocation, she was subsequently released from her position by her employer. Thus, Dan's abilities to mobilize herself and use her talents are related to client agency; however, other issues contributed to the struggle to become self-sufficient and sustain employment.

Sub-theme II: Organizational support promotes empowerment

Participants, who entered each organization's program, did so due to their life situation of homelessness. Thus, their purpose to connecting with each organization was steeped in the notion that engagement with such organizations might bring an end to homelessness in their life. This foundational knowledge helps us explore how each organization offered support to help empower participants to make changes to improve their living situations.

The broad nature of the Salvation Army's program lends itself to helping a wide variation of clients. Of the Salvation Army's approach to supporting clients and collaborating with other supportive programs, Andy stated:

> If somebody goes and gets a job on their own then tries to save up money on their own and then tries to find an apartment on their own in 90 days, it's really hard and that's why we have these other programs and other agencies because they can help with some assistance to get into the apartment once you've displayed work for 6 weeks or so. And then there's an employment agency to help get jobs

> because they, if somebody is limited they don't really have transportation at all… We've got, some collaborations happening already the Job Track program, which is out of Waxman Area. The bus system is great if we can just have easy access to that so they provide transportation assistance to get to jobs, they require X amount of job searches, like I think it's 10 a week and you have to be turning that in each week for them to grant you some more transportation assistance. If you get a job they can help with like shoes, clothing like they have a partnership with Wal-Mart to do that and they also can help with I think up to $200 like maybe somebody's car repair man but they don't have any tools. They have actually talked to some of my clients about helping with some of those initial things, too. If you don't have tools, you're not going to get employed that's just how that business works. So they are in the know, they work with the Goodwill Career Center and the Department of Labor. They do their own research too of where the jobs are here in Waxman. I think they talk with employers off and on and really try to help clients get plugged in to the system some places.

The collaborative approach employed by the Salvation Army affords residents a broader opportunity for success. Similarly, Dr. Bennell discussed how his agency offers a measure of service that incorporates collaborative elements with volunteers, who possess acumen for a particular field of practice. This approach allows clients to experience individualized services that cater to their specific needs. He explained:

> Some of the services are provided by us or provided by people that come to the day center. Some of the services people travel to, if they need for example uh family counseling, financial guidance, uh medical support, they may be taken to a

> uh an appropriate agency or a medical service provider… if there's a good skilled professional expert in those areas or if more intensive counseling in an area is needed then we are able to provide. Somebody needs a real personal counseling, family counseling, we can give good general advice, but if a professional provider is needed, then there are resources that can come here or that we can send them to.

Both organizations enforce accountability measures that promote well-being for client and staff. Accountability as a measure of support was demonstrated in a number of ways.

Andy stated:

> We have a lot of clients that we have to ask to leave because they don't follow the rules, not because they don't know the rules, or they don't know how to follow the rules they just blatantly choose not to do it. It's like I didn't make my bed this morning, like such simple stuff unfortunately. But I have, I've stopped and asked clients and they tell me the same things, "If you're willing to listen and do what's asked of you, you can be a success here." But a lot of people don't. I want to teach people you know working hard and attending things that can be helpful for you is something that can benefit you in the future if you're willing to do that.

Similarly, Dr. Bennell, offered his beliefs about accountability as a measure of support and empowerment for program participants. Of accountability, he stated:

> For some of our families, that's a new thing, they come in angry, they want to blame and all those kinds of things. But anyway, if things get serious, then it's referred to the coordinator of the church the person who's in charge of all the volunteers that's a big job, And if it's more serious than simply just reminding

someone about the procedures, the expectations then typically the service director or executive director, I, Dr. Bennell, would be called.

Both, Andy and Dr. Bennell highlighted the importance of accountability as a step towards empowerment as clients learned to manage the repercussions and consequences of their decisions.

A review of data from public reports highlights the number of programs in the local community, specifically tailored to meet the needs of homeless citizens. The Waxman County Continuum of Care (CoC) report is periodically submitted to the U.S. Department of Housing and Urban Development to outline and explain the organizational structure and types of service/programs in the Waxman County area. This report serves as a basis for soliciting federal funding to aid cities and municipalities in caring for its homeless citizens. Careful examination of the Waxman County report reveals that there are 37 provider organizations that offer services to homeless citizens. Provider organizations are non-profit organizations, both faith-affiliated and non-faith-affiliated groups dedicated to serving the specific needs of homeless adults and families in the area. While the mission of each organization is different, all organizations in the Waxman County CoC provide one or more of the following supportive services for homeless citizens: case management, life skills, alcohol and drug abuse treatment, mental health counseling, healthcare, HIV/AIDS care and counseling, education, employment, child care and transportation. An examination of the types of services offered by provider organizations reveals a pointed approach to help empower homeless citizens to transition out of homelessness.

In summary of the theme, *Organizations as Incubators for Self-Empowerment*, the data highlighted that client agency was a marker for self-empowerment. Client agency offered program administrator a glimpse at the propensity for successful outcomes. Similarly, staff

within these organizations was able to mobilize services that addressed the specific needs of clients, based on their level of need and the client agency exerted to achieve personal goals. Additionally, the measure of accountability within each organization, helped move clients from a place of stagnancy into a realm where they actively sought educational services they needed. With an understanding of individual client needs, agencies were positioned to provide a measure of individualized and necessary support to aid clients in their progress towards transitioning out of homelessness.

Conflict Between Organizational Goals and Client Expectations

In the human services arena, organizational goals are often steeped in the mission of the organization. Organizational mission and goals serve as the bedrock for programs and services provided to clients. For faith-affiliated, anti-poverty organizations like Interfaith Hospitality Network of Waxman and the Salvation Army, the mission and goals of the organization are especially vital, as they work with clients who are homeless and who are seeking to regain stability in their lives. A review of the data for this research study indicates that conflict arises at the intersection adult agency and client expectations meet. Conflict between these two interrelated conceptions is characterized by a lack of understanding from both sides: the program participants and the program administrators. On one hand, each organization has a specific approach to assisting and supporting clients in their effort to exit homelessness. Assistance and support serve as a framework for service provisions and they are largely related to the effort the client exerts in achieving his/her goals.

Conversely, the clients interviewed for this research study expressed a need for more assistance and support above and beyond what they had already received. The expectation from program participants is that the agencies will do more to cater to their specific needs in

extenuating situations. For example, some clients had a number of issues that contributed to the persistence of homelessness in their lives. As program participants adhered to the structure and requirements for the program, there were gains and successes in certain areas of their lives, but not in others. In areas where they did not achieve success, clients tended to attribute this issue to a lack of narrowed focus on their specific situations. In these instances, clients anticipated more assistance and support from program administrators. Thus, the notion of clients expecting more was characterized as an expectation of program administrators to focus a concerted effort on preventing and protecting clients from various life issues. Conflict persisted when there was a lack of understanding from both entities. This theme was visible in the dimensions of the requirement of adult agency by organizations and client expectations.

There were two sub-themes to the theme, *Conflict Between Organizational Goals and Client Expectations*. The sub-themes are: *organizations require adult agency* and *clients expect more*.

Sub-theme I: Organizations require adult agency

Program administrators require adult agency for clients to successfully complete programs and transition into a more stable life situation. Adult agency is best described as the ability to engage personal control to affect positive changes in one's life. For program administrators, Andy, a young Caucasian female who serves as a program administrator with the Salvation Army, the range of services she provides in her organization requires full participation and an honest effort from residents who want to positively take a different course in life. She explained:

> I'm the case manager here, but I also handle most of the direct services, which is the emergency assistance, the financial assistance program, and the shelter

program. I do case management for all clients who are staying in our shelter. I coordinate with other agencies and try to provide other resources and information to my clients here who are in need, whatever their needs are that they express. I do that piece, and I also set the rules and regulations for our shelter and I try to keep a handle on how we're going to maintain our rules, hold our clients accountable, protect our facility and other residents if there are incidents that happen here. Then I keep an eye on our kitchen and what comes in and out of our kitchen in terms of food and the people that we serve.

The depth and breadth of her role in the organization requires cooperation and compliance from program participants. Thus, Andy indicates the importance of adult agency, as a necessity for participating in the programs she oversees. She goes on to talk about the inherent responsibilities and challenges of serving in her role. She stated:

> I basically start asking them questions; how'd you get here, what kinds of things are you wanting to accomplish during your stay here, When they come into the shelter they have to go through an intake packet which is massive, but it puts together all their data, their information, Social Security number, phone numbers, emergency contacts… In the packet I can see if they have a GED or not, if they have any type of college, and we also ask them to fill out what their previous work skills are and I'll ask them what their previous employment has been too. So if I'm encountering someone who really hasn't had any professional work, they've really never work with a business or they've always done kind of under the table stuff, then I'll talk to them, 'where's your education level at? What kinds of things are you trying to pursue? Have you thought about this? Have you

> thought about specific trade schools?'...It also has a big rule sheet of what our expectations are so they get explained all the rules. They understand that when a person comes in our facility it's a 30-day maximum as long as they comply with our rules. We have a 3 write up system, if you get 3 write ups during your stay, meaning you're breaking one of the rules, then you do get asked to leave after 3. Then if somebody is working the program, they're doing everything right, we haven't had any issues with them then if they need more time than the maximum is 90 days, and that's the federal definition of an emergency shelter too its 90 day facility.

In her job, Andy promotes and enforces safety standards to help maintain a healthy and safe environment for the emergency shelter. Along with deciphering the needs of the resident, Andy has a responsibility to foster an environment free of issues that threaten progress for all individuals attached to the organization. Thus, adult agency is paramount to the success of the organization. Andy noted that the attitude displayed by some residents was one of entitlement, thus thwarting the mission and goals for her organizations. She lamented:

> I'm not being political, but the way social services are set up here is if you qualify you receive it. So there is this mentality that you know I'm entitled to these things because I qualify. Not only is that frustrating to deal with, but when you hear somebody talking about a program that really is supposed to help somebody in the long run, like permanent supportive housing, they address it as my 6 month free rent program. You know, that's their mentality approaching it so I want to get past that. I want to teach people you know working hard and attending things that can

be helpful for you is something that can benefit you in the future, if you're willing to do that.

The attitude evidenced by the preceding data passages indicates a level of expectation from service providers on the part of clients, who may struggle to embrace the reality of the commitment required to leave homelessness for good.

For Dr. Bennell, a middle-aged Caucasian male who serves as the program administrator for Interfaith Hospitality Network of Waxman, the requirements of the organization are similar in that adult agency is vital to the success of the organization, which is of increased importance due to the nature of how programs are implemented and the staffing structure of services at IHNW. Of services offered to homeless families, he explained:

> Rather than serving them in barracks or a homeless shelter type facility, they stay in the support of the guest congregations or the host congregation we call them. Right now in our network we have 12 host congregations and an additional 7 support congregations. The support congregations provide people, money, those kind of, that kind of support. The host congregations actually have the families and the families stay in the congregations for a week at a time and we have a movable set of furnishings we can serve up to 3 families, up to 14 people at a time. So we have 14 beds, nightstands, playpens, storage bins, movable storage bins for the families and they stay in each church, well each congregation…They can stay at each one for a week at a time, church or congregation volunteers help set up the furnishings, typically in Sunday school room classrooms, Sunday school classrooms. Each family gets its own separate room. Most congregations have some kind of kitchen or family area where guest can spend an evening

> during dinner and the host congregations provide the dinner. They buy the food, whether it's donated or purchased. They cook a meal. They have some family time and then the families go off to sleep in their rooms. There are overnight volunteers that stay overnight in the congregations, in case anybody has a problem in the middle of the night. Then in the morning, everybody gets up and the church volunteers or congregation volunteers drive members of the family to the day center, if they don't have work to go to or to a job. The families that are not working spend the day here working closely with the service director on a family case management plan that is designed to help them get back on their feet. Families stay in the program for 60 to 90 days, typically.

The data presented offers insight into how the structure of the IHNW program lends itself to embrace adult agency as a major component for completing program requirements and subsequently moving towards a transition out of homelessness. While the framework for the program has been utilized over time, there are inherent challenges when people work together. Dr. Bennell outlined some of the challenges that arise for staff and participants attached to the program. He explained:

> They're expected to participate, to clean up after themselves, their responsible for watching and taking care of their own children, and those are good things because we don't want to enable people we want to encourage independence. And again, for some of our families, that's a new thing, they come in angry, they want to blame and all those kinds of things… when things go poorly, as they sometimes do, if it's something minor that they can just it work out… if things get more serious then it's referred to the coordinator of the church…And if it's more

> serious than simply just reminding someone about the procedures, the expectations then typically the service director or executive director, I, Dr. Bennell, would be called…It's also important host volunteers not to be judgmental. Sometimes it's easy to slide into that, even meaning well by asking someone you don't know very well, "Hey, what happened to you? How did you end up here? Why don't you have a job? You know there are jobs out there." Those things might well be said to encourage somebody but it might come across as negative criticism and those folks immediately shut down.

The interactions between volunteers and program participants can challenge the efforts to have a successful program. Dr. Bennell expounded on how the lack of adult agency interferes with progress for some program participants. He explained:

> Certainly we're not trying to control people's lives, but we are responsible for them. So if somebody has plans, they want to go stay with family, stay with a friend, you know do something overnight, be away, and it's cleared with the service director, the executive director then that's perfectly fine but we can't just have somebody go and take off. Sometimes a mom might want to go out, just go for a walk and have a smoke, could you just watch my kids for a little while, we can't do that, they're responsible for watching their own children. I can't tell you that's never happened, but that's not what they're supposed to do. So those…some of those kinds of rules are easily accepted by some of our guest, others, particularly if they feel kind of beaten down by life, like here's the man once again telling me what to do trying to run my life. That's not what we're about, but it may feel like that. We try to discuss that with our guest and help

> them understand that this is a program and if you're in the program you have to follow the rules… It's not a matter of being a slave or being in prison, and those are challenges sometimes here and sometimes it has a racial element to it because many of the volunteers, most of our churches are predominately Caucasian, and most of our guest are African American.

Dr. Bennell aptly describes how attitudes and perceptions, from both parties lend to the situation of conflict. He goes on to discuss how valuable lessons are shared between the clients and the volunteer staff members, even in seemingly minute exchanges between the two parties. He stated:

> A volunteer from one of those churches might cook a wonderful home cooked meal for the dinner that night, roast beef, potatoes, everything homemade. They'll see the person go to the freezer and look for the frozen chicken nuggets left over from lunch the other day or want to go out and get something from McDonalds or wherever it might be. The attitude of the host might be how ungrateful. You see what I did for you. So part of our job is to help educate people about why folks are making the decisions they are making… A lot of our education is to help our guest understand what middle class life offers in terms of deferring gratification, making long-term plans, eating a more healthy uh you know, living a more healthy lifestyle… The best learning is when people get together.

Conflicts serve as instruments for learning from one another, particularly between the congregation volunteers and program participants. Both Andy and Dr. Bennell provide insight about the experiences of staff members in their organizations who support the implementation of educational programs for homeless clients. The data allows one to examine the emergence of

conflicts that can at times hinder progress, and during other times promote understanding between the clients and the program staff. Conflict, as a tool for learning, allows program participants and program administrators an opportunity to experience the perspective of the other.

Sub-theme II: Clients expect more

Program participants express a range of different experiences with regard to organizational expectations as they relate to their personal expectations. San Wafair, a middle aged African American man who is a resident of the Salvation Army, spoke openly about his experiences with the organization. He spoke favorably of the overall atmosphere of the organization by stating:

> Well the best thing about the Salvation Army, it gets people chance that don't deserve chances…By federal laws there's some people that's not supposed to stay at the Salvation Army because of prison laws when you get out. You supposed to have a residence where you at, you not supposed to be a shelter. Some people get the chance to sit there in an environment and better themselves and see other people bettering themselves.

San Wafair's observation supports the importance of embracing organizational goals as one works to transition out of homelessness. However, he also identified an area that is a source of contention with regard to his daily experiences with other residents. He explained:

> There is not but one thing that I know that doesn't work at this Salvation Army and that's the women participation when they supposed to line up for dinner. That's the only thing I can tell you, they never on time and children in school could do that. You asked me my honest opinion. The women, there could be 5 to

> 10 women, they never do line up on time. You have to go look for them and that causes a lot of trouble amongst the males because they be ready to go in and eat. They out there really going by the policy rules and regulations. Maybe women are special but I think they should go by all the rules and be on time like they supposed to at dinner. Males get in fights in some places. I've seen males lose all their teeth and they ain't never did nothing wrong, 'cause the women out there. Women and their boyfriend get jealous, and the guy gets hurt because they not doing what they supposed to do.

Although seemingly a minor issue, this isolated matter supports the notion that clients expect intervention from agency staff on a range of issues. In the same vein, Mary, a middle-aged African American female, who is a resident of the Salvation Army, goes into specific details about her life situation. Having lost custody of her child because of her inability to care for his specific needs, Mary lamented about the need for specialized services for herself and other homeless citizens. For Mary, the emergency shelter has been her place of residence two times within a year's span. Of her experience working with the program administrator at the emergency shelter where she resides she stated:

> They just listen to what I'm doing, what my situation is and to tell them. Their requirement is to go job hunting. They keep a roof over your head, that's the requirement. Because of my situation I don't have to job hunt as much because when I went last year I was trying to job hunt and failed…I couldn't do everything, juggle everything. So that was one of the reasons why I left, I believed it was time for me to go, I got nothing it was the same way I came in I left there. Trying to do so much and never getting anything done and I was like

you have this stuff we got to do and we jumping from one to another instead of doing one, completing it and then moving to the next. I felt like I was just being pulled in so many different directions and my first priority was trying to do whatever I could do to get my son back…They really don't actually suggest things to you that, they want to know what you want and if they can they'll lead you to different organizations because I'm not familiar with the organizations, I've never been in a situation like this before… they're just telling me, you have to have your own plan and I think that's the biggest mistake right there. My second time around this year is that I'm going to recommend that they include counseling for every resident. Some people don't know what they want, don't know what they need to do, they're at a standstill, they're just tired and they want a change in their life. What do they do? Where do they go? That's a big step for some people, you get tired of living the way you used to live and you want to change, you're crying out for help, what do I do?... They need to require a counselor. Everyone that comes through there you must be required to see a counselor. Just like we see the case manager every week, we need to see a counselor every week... I feel these organizations should be in place so when people come through that they make these suggestions and not automatically think that people know what they want. But sometimes we're at that point when we don't know what we want we're so bogged down with circumstances, we don't know what we want and then when we go in to see our case manager, 'What have you done, what have you done?' And saying well you should have been doing this or you should have been doing that. And they give you your time 30

> days… Now they can give you and extension but it depends on what you doing. How you're getting your life together, how you're making ends meet or whatever, but their goal is to get a job so that you can leave.

In her struggle to achieve multiple priorities in her life, Mary sought more input and direction from the staff at the Salvation Army. This is an example of the incongruence that occurs when program administrators and clients fail to understand the other's perspective.

For Beebe, a 30-something African American mother of two and a former program participant who successfully transitioned out of homelessness, physical challenges hindered her progress in the program. She candidly discussed her interaction with the program administrator as she pressed forward despite her illness. She stated:

> I got to the point where I needed my medication and they were not sensible to that situation. I knew it was in Atlanta, because that's where I was used to going. I go to Emory for infusions, so I specifically told them when I came into the program I have to go and get my infusion or I will not be able to function… They were willing to bypass me getting my medication to keep me looking for houses. They wanted me to stay in Waxman and just keep looking for houses, just keep going, keep going. And I was like, I can't function like that… I actually went into the office and said look, I have a medical condition and I need my medication… I think they're not equipped to handle people with medical issues. They don't really like to deal with people with medical issues, but you can't exclude people with medical issues because it's going to happen. Somebody's going to get sick sometime so that's just something you got to deal with it. In my situation, it was

already set up. It was just a matter of getting there. Once I got there I felt better and I could continue in my search for a house.

Beebe's experience highlights a source of conflict related to a misunderstanding of her personal needs. When Beebe required medical care to address a chronic illness, she faced the challenge of educating the program administrator about her health needs, despite her efforts to push past the pain she was experiencing.

In the same way, Dan, a middle-aged African American mother of two and a former program participant, who yet struggles to exit homelessness, found it challenging to adhere to the program plans because she felt the advertising for the program was misleading. She lamented:

> I feel like with the program itself, it need to be ways up helping us, going forth with the housing situation and stuff. On the internet when you look at it is about this place that's going to help me get me a place to stay. When the people come in they looking at the fact that they supposed to help me get me a place to stay. In terms it's nothing like that. It's basically all you, you have to do this thing. They just make calls, you have to be the initial one to go and do this thing, you know. So basically it's derived on you getting that job. If you don't get the job, unfortunately, they can't help you, besides just making sure you get to go to your job searches and get the applications and stuff like that. That's about it. Other than that, you on your own basically… So it only helps those that's got a job. That's what it's designed to do, help those that's got a job, and once they got a job they have their money set up to a point where they find them a place to stay… So time had, it just pretty much ran out for me. I had the job. I couldn't help that the lady

> let me go. So therefore I didn't have the money set up, because I didn't get that many checks to do nothing.

Essentially, Dan believed that she would receive more input and hands-on direction from the staff at IHNW. When her time was up, she found herself in the same life situation of homelessness that prompted her entrance into the program.

In summary of the theme, *Conflict Between Organizational Goals and Client Expectations*, the emergence of conflicts between the program administrators and program participants offered a glimpse into the struggle and complexity involved in attempting to alleviate homelessness from the perspective of the participant and the workers in the educational programs the work with homeless citizens. The programmatic framework for IHNW and the Salvation Army is steeped in the ability of a program participant to significantly influence the trajectory of his/her life through self-motivation and perseverance. Both concepts are tools that provide a foundation to foster positive life changes. As program administrators worked to connect clients to resources and programs designed to foster independence and self-sufficiency, also teaching clients the concepts of being a self-starter and self-advocacy. Conversely, program participants described an experience where, at times, they felt like they lacked the support they needed to be successful. Following, program participants tended to convey an idea that their transition out of homelessness was hindered by this conflict. Thus, the notion of conflict between organizational goals and client expectations emerged as issues that hindered progress for program administrators and participants.

Chapter Summary

In this chapter, I presented three major themes that were constructed from interviews with four program participants and two program administrators. Field notes and public documents were also used to help construct the themes related to this study. The first theme, *Homelessness as a Persistent Life Situation*, focused on the obstinacy of homelessness in the local community. Despite the efforts of program participants and program administrators to address issues that contributed to homelessness, this life situation was not easily escaped.

The next theme, *Organizations as Incubators of Self-Empowerment*, concentrated the mission and programs in each organization and how these components contributed to helping program participants' transition out of homelessness. Sub-themes emerged in this thematic area, which focused on the importance of client agency in relation to successful outcomes in the program. Additionally, the data revealed that the programming methods implemented by the organizations promoted empowerment for program participants.

The last theme that emerged indicated that there was a *Conflict Between Organizational Goals and Client Expectations*. The data revealed that adult agency is required when program participants engage in programs designed to help them overcome homelessness. Still, clients entered the program with an array of needs and life issues that contributed homelessness. Interview data further revealed that clients had expectations of program administrators and staff that exceeded what was offered to them, thus creating a conflict for both program participants and program administrators.

CHAPTER 6

DISCUSSION AND CONCLUSION

The purpose of this qualitative study was to examine the educational programs of faith-affiliated, anti-poverty organizations and the educational services provided by these organizations to their homeless adult clientele. The research questions guiding this study were:

1. What factor(s) shaped the delivery of educational programs provided to homeless adults by faith-affiliated, anti-poverty organizations in a Southeastern community?
2. In what way does program participation influence the living circumstances of homeless adults?

In this chapter, I discuss the conclusions in relation to the research questions and connect these conclusions to relevant literature. In the next portion of this chapter I discuss how this study impacts three bodies of literature: poverty and homelessness, faith-based organizations engaged in anti-poverty work, and adult education learning models. Finally, I offer implications and recommendations for future research and practice, along with concluding remarks.

Research Conclusions

There were two major conclusions drawn from this study: 1) the personal agency and contextual issues faced by homeless clients and their ability to engage in self-directed learning shaped the delivery of educational services provided to homeless adults by faith-affiliated, anti-poverty organizations in a Southeastern community; and 2) the living circumstances of homeless adults in a Southeastern community are changed incrementally and longitudinally as a result of

being ensnared by the contradictory and often divergent expectations held by homeless adults and program administrators.

Conclusion One: Personal Agency and Contextual Issues Shaped the Delivery of Educational Services

One goal of this study was to examine the experiences of homeless adults and program administrators engaged in educational programs provided by faith-affiliated, anti-poverty organizations. It was my desire to explore the dynamics between homeless adults enrolled in educational programs and program administrators who developed and implemented these programs within faith-affiliated, anti-poverty organizations. The first conclusion answered the research question: what factor(s) shaped the delivery of educational programs provided to homeless adults by faith-affiliated, anti-poverty organizations in a Southeastern community? The first conclusion was that personal agency and contextual issues faced by homeless clients and their ability to engage in self-directed learning shaped the delivery of educational services provided to homeless adults by faith-affiliated, anti-poverty organizations in a Southeastern community.

The life situation of homelessness was best captured from those who live the reality on a daily basis, as well as those who viewed the situation from a different angle. The homeless adults in this study lived through harrowing experiences that shaped their interaction with others. As homeless adults negotiated interactions with the world around them, the reality of this life situation was highlighted by the complexity of engaging in educational programs because of other influences. While the ability to move past personal setbacks and obstacles is challenging in the most amenable circumstances, personal setbacks and obstacles encountered by homeless

citizens are even more critical as homelessness adds another dimension to one's life (Fitzpatrick, 2005; Roll, Toro & Ortola, 1998).

In this study, personal agency was a conduit that aided program administrators in their quest to foster a productive learning environment. Essentially, while the energy to create change rested on program participants; the program administrators provided the mechanisms and tools to nurture change. Thus, the intrinsic motivation of program participants to forge a better life fueled the self-directed framework of programs run by faith-affiliated, anti-poverty organizations. One perspective regarding self-directedness rests on the value framework and moral codes that inform behaviors that transform the learner (Brookfield, 1986). Bandura (1971) asserts that people have the capacity for self-regulatory action, which influences learning. The idea of self-regulation contributes to theory of self-directed learning in that learners are able to embrace or reject all or parts of information that is transmitted. For program participants engaged in learning within faith-affiliated, anti-poverty organizations, educational programs were designed to address specific areas of growth that impeded a successful transition out of homelessness.

Another aspect of self-directedness encompasses the influence of social context on learning (Long, 1994). Learning within faith-affiliated, anti-poverty organizations was influenced by personal values and dependent upon the personal agency exerted by program participant; yet, (Dewey, 2004) notes that there exists an interactive dimension between the learner and the environment, in which the environment "promotes or hinders, stimulates or inhibits the activities" of the learner (p. 11). Simply stated, the symbiosis between the learner's situation and the environment are as vital as what the individual learner and/or instructor bring to that situation (Cafferella & Merriam, 2000). I conclude that within contexts of faith-affiliated,

anti-poverty organizations, self-direction allows program participants an opportunity to embrace an authoritative stance regarding the course of their lives in order to make strides towards permanent stability.

Conclusion Two: Living Circumstance Incrementally and Longitudinally Changed

A second goal of this study was to understand how the living circumstances of homeless adults were altered when they participated in educational programs offered by faith-affiliated, anti-poverty organizations. Specifically, I sought to assess if homeless adults were able to transition out of homeless as a result of having participated in programs offered by faith-affiliated, anti-poverty organizations. The second conclusion answered the research question: in what way does program participation influence the living circumstances of homeless adults? The second conclusion was that the living circumstances of homeless adults in a Southeastern community are changed incrementally and longitudinally as a result of being ensnared by the contradictory and often divergent expectations held by homeless adults and program administrators.

The concepts of change and expectancy are subject to shifting. From one perspective, change invites newness and represents a fresh start. From another perspective, change is often difficult, and it requires a resolve to push through and press forward, despite the discomfort that may be associated with it. For homeless adults who struggle to transition out of homelessness, change did not come easily, and other life challenges often presented obstacles that made this transition even more distressing. Obstacles included perceptions and stigmas attached to being deemed 'a homeless person' and the attitudes and actions that followed these ideals (Hopper & Baumohl, 1996). In turn, homeless citizens become victims of negativity heaped upon them by others who chose not to value the inherent worth and dignity they embody; this victimization is

visibly evidenced through physical assaults, theft, and other acts of violence (Interagency Council on Homelessness, 1999). Beyond what can be seen physically, victimization is exhibited through policies that are designed to maintain the status quo regarding services to this population (Greenberg & Baumohl, 1996). The struggle to work through issues, coupled with the daily struggle to secure physical needs, shaped how change unfolded in the lives of homeless adults who participated in this study. The nature of expectancy is elusive. Expectancy invites perceptions that one's efforts will result in a positive outcome; however, the concept of expectancy is wholly attached to hope. One hopes that what is expected will eventually come to pass. For program administrators, the commitment and determination that fueled their efforts to help homeless adults was steeped in the belief that a good effort would produce a good outcome. Despite the influences of change and expectancy, structural and political factors continue to influence homelessness, and these factors determine who will be most impacted (Burt, 2001). With this in mind, program participants and administrators must acknowledge the influence of ideological structures that serve as hindrances in a prosperous working relationship between the two entities.

The paradoxical dynamic that exists between homeless adults and program administrators is grounded in the idea that the ills of homeless adults can be mitigated when adults and program administrators identify the challenges that threaten success and employ systematic strategies to address these issues. Essentially, this paradox presents a chance to promote an educational exchange between the two groups. In an August 2012 interview on National Public Radio, spiritual thinker and geophysicist Xavier Pichon expounded on the notion of being educated by the other:

> It can only come out of a relationship with others. And if we accept to be educated by the others, to let the other explain to us what happens to them, how they feel, which is completely different from what we feel, and to let yourself immerse into their world so that they can get into our world, then you begin to share something which is very deep. You will never be the person in front of you, but you will have created what we call communion, the capacity to share at a very deep level.

Pichon's position on the transactional nature of the learning process serves as a framework to understand the possibilities for positive learning between homeless adults and program administrators. In this research study, there were contradictions between what may have been accomplished by program participants and the reality of homelessness that contributed to divergent attitudes between program participants and program administrators. The distortions rendered by these perceptions impacted the ability of homeless adults to make successful transitions out of homelessness and the efforts that program administrators exerted in creating and implementing educational programs to meet the needs of their clients. To understand the other's perspective, program participants and program administrators must enter the learning environment with a willingness to dispel notions and ideas of the other that they possess. This approach cultivates an atmosphere where learning is freely shared and is valued. Conversely, as perceptions endure, the struggle to bring homeless adults to a place of stability is fraught with obstacles that impede the working relationship between program participants and program administrators.

Faith-affiliated, anti-poverty organizations are poised to engage in the work of alleviating poverty (Kennedy & Bielefeld, 2007; U.S. House of Representative, 2003). As mainstays in

many communities, faith-affiliated organizations that engage in anti-poverty work promote a level of compassion that may be absent in other organizations engaged in similar endeavors. This is transmitted through the actions of those who work and volunteer within these organizations. Allahyari (2000) described the distinctive focus possessed by individuals who serve in faith-based organizations, in that there is commitment to moral-selving. The concept of moral-selving was defined as an emotional process of becoming a better person by focusing inwardly towards self and outwardly as a responsibility towards others (Allahyari, 2000). Within the parallel context of faith-affiliated, anti-poverty organizations, staff members connected with these organizations as way of demonstrating their commitment to helping marginalized citizens link with their community and regain stability.

Changes within the lives of program participants connected to each faith-affiliated, anti-poverty programs were incremental and longitudinal, and this factor does not rest solely within the realms of the individual experience. In last 20 years, the conversation within academia regarding faith-affiliated, anti-poverty organizations has ebbed and flowed due to the political climate within the United States (Bartowski & Regis, 2003; Kennedy & Bielefeld, 2007). Prior to the adoption of legislation that made provisions for partnerships between the federal government and religious/faith groups, faith-based organizations were entrenched in their communities and contributed to improving the welfare of a community (Bartowski & Regis, 2003). This provision, known as charitable choice, opened an avenue to measure effectiveness within these programs, as these measures formulate a basis for future funding (Fisher, 2004). As strategies are identified and promoted, the perpetuation of homelessness will likely become less prominent within communities across the United States.

Connecting Research to the Literature

Situating this study in the literature, there were three major areas of concentration related to the literature of this study: poverty and homelessness, faith-based organizations that focus on anti-poverty work, and adult learning theories. This study speaks to these areas within the literature and offers another dimension for understanding these areas and how they relate to homeless citizens and the programming structure within organizations that serve this population.

Poverty and Homelessness

Advocating for the needs of impoverished citizens within a community is not a task embraced by a majority of those who live in a community (Bogard, 2001). In this study, I found that a core group of organizations within the city served to champion the rights and the needs of homeless citizens. Not only did this network of organizations address the most immediate needs of homeless citizens, they worked to address educational, spiritual and social needs of these citizens. This approach to advocacy for homeless citizens parallels with what Bogard (2001) uncovered as a thick web of available services for homeless citizens in effort to help prevent homelessness. The visibility of homeless citizens seems inescapable to the housed citizens living in the mid-size Southeastern city where this research study was conducted; however, there is a commitment to advocacy and provisions for a range of services offered by a coalition of anti-poverty organizations within the community. In this Southeastern city, the commitment to advocacy for homeless citizens and the avenues for access to services for this population helped deter what Farrell (2005) termed as "disorder that threatens the fabric" of the city (p. 1). Farrell (2005) lamented that the presence of disorderly citizens, panhandlers, drunks, addicts, rowdy teenagers, prostitutes, the mentally disturbed, undermines the social order of a community or neighborhood.

This research study offered another dimension in understanding how disorder can be avoided when faith-affiliated, anti-poverty organizations implement programs and services that address the specific needs and issues of homeless citizens. As the educational needs of homeless citizens were assessed and plans of actions were implemented, homeless citizens engaged themselves in activities and programs that promoted positive development in their lives. Despite the obstacles encountered as program participants worked to exit homelessness, the results of this study leads to an understanding of how positive engagements within a social system can help deter disorder within a community. In the mid-size Southern city where this research study was conducted, the service provisions for homeless citizens offered by faith-affiliated and non-faith organizations encompassed a broad range of services includes: educational services, mental health counseling, substance abuse treatment, and supportive housing opportunities. These programs help maintain a level of continuity in service provisions that aided homeless adults in their quest for stability outside of homelessness. Yet, even as these services helped maintain order within the community, they fell short of eliminating homelessness. Bogard (2001) explored how even the most effective preventive measures employed by a city were unlikely to address the root causes of homelessness. Assertions regarding the root causes of homelessness were supported by this study, as the longitudinal and incremental exits from homelessness experienced by program participants within this study contributed to the understanding of the challenges related to transitioning out of this life situation.

Faith-based Organizations

Within this study, I reframed the concept of faith-based organizations by positioning organizations and agencies involved in this study within a broadened context of religious or faith affiliation. Yet, I directly linked them to an overarching mission of eliminating poverty, because

addressing poverty was fundamentally related to the purpose and structure of their programs. While these organizations were referred to as faith-affiliated, anti-poverty organizations within this study, my orientation and understanding of these organizations was steeped in the literature regarding faith-based organizations. Tangenberg (2005) discussed the interchangeable nature of the terminology faith-based, faith related and faith affiliated, as these terms provide a structure for understanding the connection between a religious/faith group and a social organization whose work centers on human rights and social justice.

A renewed commitment for federal funding provisions for faith-based organizations came into effect under Welfare Reform during the 1990's (Chaves, 2001; Ebaugh, Pipes, Chafetz, & Daniels, 2003; Glennon, 2000). In 1996, the Personal Responsibility and Work Opportunity Act, or modern-day Welfare Reform, introduced provisions for charitable choice, which unequivocally, created a marriage between the church and the state, where the government shifted from being primary service providers to funders of organizations-including faith-based organizations-that provide services to address the educational, social, and physical needs of marginalized citizens (Wilson, 2003). Dudley (2001) examined perceptions related to this partnership and surmised that faith-based and religious organization leaders had a desire to work with the government as partners, without creating an administrative nightmare for their organization. Within in the context of this study, both responding organizations were recipients of federal funding which was used to enhance their programs for homeless adults. In relation to Dudley's exposition regarding the administrative challenges within the partnership, I conclude that faith-affiliated, anti-poverty organizations within this study developed a strategy to manage the administrative requirements bound in the partnership, without compromising services to the homeless citizens that they served. One strategy supported the educational component included

within the framework of the programs, as clients were able to make a connection between administrative requirements required of the program and how these requirements related to the services they received. Thus, this strategy adopted by faith-affiliated, anti-poverty organizations in this research study helped combat the threat to service provisions associated with the partnership.

Adult Learning

There are a number of aspects related to adult learning that relate the literature to this research study. First, the concept of self-directed learning is a fundamental theory within adult education. Brockett and Hiemstra (1991) developed a learning model that merges personal responsibility and self-direction; within this model, self-direction in learning is characterized by a merging of an instructional method process and the personality characteristics of the learner. Hiemstra (1999) noted that "the individual learners can become empowered to take increasingly more responsibility for various decisions associated with the learning endeavor" (p. 9). This study supports the tenets of adult learning related to self-directedness, as faith-affiliated, anti-poverty organizations empowered program participants to establish a personal pathway to stability on a journey out of homelessness.

In a seminal piece of literature regarding adult learning, Dickinson (1973) highlighted the fact that learning is an internal process while instruction is and external activity. Dickinson asserted that teachers of adults have no direct control over the internal process that occurs for students. I push Dickinson's theory further by concluding that, within the context of faith-affiliated, anti-poverty organizations that serve homeless citizens, program administrators do not control the outcomes that accompany the learning process for homeless adults. Guy (1999) stresses the value of culturally competent adult educators committed to aiding clients gain

control in their lives, regardless of daily oppressive structures and issues that impede their progress; he notes that adult educators promote a positive shift to aid clients in becoming confident, strong agents of change for themselves and their families. Simply stated, the learning process for program participants rests on the ability of program administrators not to exert control, but to aid program participants and recapturing control in their lives as they work to transition out of homelessness.

In an ideal situation, a program administrator may espouse to facilitate a transition out of homelessness for a client, as a result of an educational opportunity; yet, there is no guarantee that this transition will occur. However, when engaging in the educational process, a participant may experience transformative learning that refocuses his/her orientation to the world. Within this study, while the transition out of homelessness was still a dream for most participants, all participants indicated that they experienced a change in the way they viewed their individual situation regarding homelessness. Brooks (2000) noted that human action is determined by the way we perceive the world, thus fostering a development of schematic understandings that shape our view of the world around us. For homeless adults, the reality of homelessness was an experience that was all too familiar. As they engaged in educational programs, they developed new approaches for assessing and addressing their life situation, thus altering their strategies that informed learning within the educational programs.

Cross (1981), emphasized the view of how the environment of adult education is, historically and structurally more accepting and less authoritarian that conventional education settings. This research study supported this view in that program participants were central partners in creating a plan to address specific needs related to their situation. Program administrators did not develop learning activities separate from the client, as they included each

participant in the process for outlining his/her personal educational needs. Within the environment of each faith-affiliated, anti-poverty organization, clients received a measure of support that promoted empowered them to create positive changes in their lives using education, as mechanism to facilitate this change.

Implications for Research and Practice

This research examined homelessness and the faith-affiliated, anti-poverty programs that serve homeless citizens in a Southeastern community. This section offers suggestions for future research and suggestions for practice in the field of adult education.

Implications for Research

Homelessness will continue to plague our society if we continue to ignore the challenges that prevent these citizens from finding stability and creating positive changes in their lives. Adult educators are prime candidates to help bridge the gap that separates homeless citizens from mainstream society. The literature indicates that there is a lack of in-depth research related to the implementation of various adult-learning models within this population. Ausburn (2010) suggests the importance of a customized, self-directed learning environment to aid the learner in maintaining focus, direction and momentum. The concept of customizing self-directed learning within a faith-affiliated, anti-poverty organization lends itself to more research.

Future research may offer more insight about adult learning models and how they can offer structure for program development. Daines, Daines and Graham (1993) highlight the vital nature planning and preparation in developing programs for adults by emphasizing the importance of avoiding shortcuts. Additionally, Cross (1981) explains that the diversity of learning styles embraced by adults must be considered during the program planning and development phase. Within, faith-affiliated, anti-poverty organizations, the learning needs of

program participants should inform how programs are designed, in an effort to accommodate the learning needs of program participants.

Future research can explore theoretical underpinnings that focus on the specific needs of adult learners who are homeless, and inform programs that combat the challenges that impede their transition out of homelessness. Specifically, future research should focus on how adult learning theory models, such as transformative learning and experiential learning, impact the educational experiences within faith-affiliated, anti-poverty organizations that serve marginalized and vulnerable populations. Finally, future research should examine the influence of religion or faith in contrast to the self-determination of clients who engage educational programs provided by faith-affiliated, anti-poverty organizations.

Implications for Practice

This research sheds light on the need for collaboration between educators and human science disciplines, like social work and counseling, as professionals in these arenas engage in empowering clients and they promote client autonomy. This study revealed the vital contributions made by organizations that work to address specific human needs. Faith-affiliated, anti-poverty organizations may provide better services for program participants if they consider service provisions that embrace a holistic approach to addressing the needs of those they serve. The program participants in this study were impacted by a number of life issues besides homelessness, which contributed to their inability to transition out of homelessness. The development of collaborative programs and services may offer homeless citizens access to a multiplicity of disciplines that can help address their physical, educational, and emotional needs. Practice of this nature may provide an avenue for implementing action-oriented programs that

can help end homelessness, by offering a framework for addressing the obstacles that relegate homeless citizens to this life situation.

Concluding Remarks

This research study examined the experiences of citizens who are homelessness in a mid-sized Southern city. Specifically, I desired to understand how citizens who are homeless experience educational programs within the context of faith-affiliated, anti-poverty organizations. The challenges faced by citizens who are homeless in meeting their most basic life needs is embedded in stigmas that convey varying ideas about who homeless people are and what services will best fit their needs. When developing educational programs for homeless adults, the citizens who are directly impacted by this life situation are best served when their voices are a central focus in the planning process. As adult learners, homeless adults are poised to offer insight and ideas that inform how educational programs are developed and how these same programs are implemented within the context of organizations that cater to their needs.

This study connected homeless adult citizens and faith-affiliated, anti-poverty organizations, as these organizations developed and implemented educational programs related to the specific needs of homeless adults. Faith-affiliated, anti-poverty organizations offer immediate respite for homeless citizens, by offering a stable environment that is conducive for positive life changes for adults suffering through the instability of homelessness. As conduits for social change, faith-affiliated, anti-poverty organizations are vital to the success of educational programs for homeless adults because they serve out of responsibility to help their fellow man.

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APPENDIX A

RECRUITMENT LETTER/EMAIL

Greetings!

I invite you to participate in a research study entitled ***Serving Those in Need: An Examination of Educational Programs for Homeless Adults*** that is being conducted for my doctoral studies. The purpose of this project is to examine educational programs and services provided by faith-affiliated, anti-poverty organizations in the local community that focus on the needs of homeless citizens. My name is Kenya McKinley, and I am a graduate student under the direction of Dr. Juanita Johnson-Bailey in the Department of Adult Education at The University of Georgia.

In order to obtain a wealth of information on this subject, I ask that you consider joining this study. Specifically, I am interested in examining faith-affiliated organizations whose mission and goals focus on serving the educational needs of homeless citizens in the local community.

Voluntary participation will involve an audio taped interview and should only take about one and a half hour of your time. Your identity will not be associated with your responses in any published format. Additionally, with consent, I would like to conduct observation of a program session where instruction is being offered to program participants who are homeless citizens. Finally, I would like to review evaluative and summative reports about the programs your organization offers.

If you have any questions about this research project, please feel free to call me Kenya McKinley at (662) 803-4693 or Dr. Juanita Johnson Bailey at (706) 542-6600 or send an e-mail to kmckinle@uga.edu. Questions or concerns about your rights as a research participant should be directed to The Chairperson, University of Georgia Institutional Review Board, 629 Boyd GSRC, Athens, Georgia 30602; telephone (706) 542-3199; email address irb@uga.edu.

Thank you for your consideration! Please keep this letter for your records.

Sincerely,

Kenya Y. McKinley
UGA Doctoral Candidate

APPENDIX B

ELIGBILITY SCREENING SCRIPT FOR PROGRAM ADMINISTRATORS

Thank you for calling to find out more about our research study. My name is Kenya McKinley, and I'm a doctoral candidate at the University of Georgia in the Department of Lifelong Education Administration and Policy.

The purpose of this research is to look at educational services for homeless adult citizens in Athens, Georgia. Do you think you might be interested in participating in the study?

{If no}: Thank you for your time. Have a great day!

{If yes}: Before enrolling people in the study, I need to ask you some questions to determine if you are eligible for our main study. What I would like to do right now is ask you a series of questions about your organization and the role it plays in service provisions for homeless citizens? This should only take about 10 minutes of your time.

There is a possibility that some of these questions may make you uncomfortable or distressed; if so, please let me know. You don't have to answer those questions if you don't want to.

All information that I receive from you during this phone interview, including your name and any other information that can possibly identify you will be strictly confidential and will be kept under lock and key. Your participation if voluntary, and you can refuse to answer any questions, or stop this phone interview at any time without penalty or loss of benefits to which you are otherwise entitled.

Do I have your permission to ask these questions?

> Question #1: According to public records, your agency provides educational services to homeless adult citizens. Is this correct?
>
> > {If no}: Unfortunately, based on this information, I cannot extend an invitation for you join this study. Thank you for your time and for answering these questions.
> >
> > {If yes}: Is your agency a faith-based organization or one that is affiliated with a faith-based organization?
> >
> > > {If no}: Unfortunately, based on this information, I cannot extend an invitation for you join this study. Thank you for your time and for answering these questions.
> > >
> > > {If yes}: I would like to invite you to join this study. Can we discuss a time to meet for an interview?

Thank you. If you have any questions about this research project, please feel free to call me at 662-547-6811 or email me at kmckinle@uga.edu. You may also contact Dr. Juanita Johnson-Bailey at jjb@uga.edu. Questions or concerns about your rights as a research participant should be directed to Institutional Review Board, 629 Boyd GSRC, Athens, Georgia 30602-7411; telephone 706-542-3199; email address irb@uga.edu.

APPENDIX C

INFORMATIONAL FLYER FOR PROGRAM PARTICIPANTS

A Research Study with You in Mind

A research study is being conducted to examine educational services for citizens who are currently homeless or who are formerly homeless. This study may help enhance established educational programs.

Participants must be 18 years or older, and must be a citizen who is currently homeless or formerly homeless. Participants selected for the study will be asked to consent to 1 ½ hour interview. Those selected to participate in this study, you will receive a $25 gift card to a local retail store.

If you would like to participate, please contact Kenya McKinley at kmckinle@uga.edu or call 662-547-6811; you may also contact
Juanita Johnson-Bailey at jjb@uga.edu
or call 706-542-2848.

APPENDIX D

ELIGIBILITY SCREENING SCRIPT FOR PROGRAM PARTICIPANTS

Thank you for calling to find out more about our research study. My name is Kenya McKinley, and I'm a doctoral candidate at the University of Georgia in the Department of Lifelong Education Administration and Policy.

The purpose of this research is to look at educational services for homeless adult citizens in Athens, Georgia. Do you think you might be interested in participating in the study?

{If no}: Thank you for your time. Have a great day!

{If yes}: Before enrolling people in the study, I need to ask you some questions to determine if you are eligible for our study. I would ask you a few yes/no questions about your experiences in the local community. This should only take about seven minutes of your time. Some of the questions may be sensitive, and I want to minimize any potential discomfort. I am going to ask that you do not respond aloud until I finish all questions. After I ask the questions, I will ask you if you responded no to any questions, therefore you will not have to disclose specific sensitive information.

All information that I receive from you during this phone interview, including your name and any other information that can possibly identify you will be strictly confidential and will be kept under lock and key. Your participation if voluntary, and you can refuse to answer any questions, or stop this phone interview at any time without penalty or loss of benefits to which you are otherwise entitled.

Do I have your permission to ask these questions?

Question #1: Are you 18 years of age or older?

Question #2: Are you currently homeless or have you ever been homeless?

Question #3: Have you ever participated in an educational program offered by a faith-affiliated organization in Athens?

{If no}: Unfortunately, based on this information, I cannot extend an invitation for you to join this study. Thank you for your time.

{If yes}: I would like to invite you to join this study. Can we discuss a time to meet for an interview?

Thank you. If you have any questions about this research project, please feel free to call me at 662-547-6811 or email me at kmckinle@uga.edu. You may also contact Dr. Juanita Johnson-Bailey at jjb@uga.edu. Questions or concerns about your rights as a research participant should

b directed to Institutional Review Board, 629 Boyd GSRC, Athens, Georgia 30602-7411; telephone 706-542-3199; email address irb@uga.edu.

APPENDIX E

PROGRAM ADMINISTRATOR CONSENT FORM

You are invited to participate in a research study in the Lifelong Education, Administration and Policy at the University of Georgia. This research study is entitled ***Serving Those in Need: An Examination of Educational Programs for Homeless Adults***. For this project, I will be doing interviews and collecting information to examine educational programs for homelessness adult citizens in Athens, Georgia. Dr. Juanita Johnson-Bailey, a distinguished professor from the College of Education at UGA, will supervise this study.

The purpose of this research project is to examine how faith-affiliated, anti-poverty organizations design and administer programs to address the educational needs of homeless adults. The information generated will be used for academic research, and subsequent publications will follow. The benefit of the study is that the data from this study may improve service provisions for marginalized and/or under-served populations.

For this project, you will participate in a semi-structured interview, where you will be asked to respond to questions about your work with citizens in our local community. During this one and half hour interview, you will be asked to reflect upon the organization you represent and your role with the educational programs. Additionally, you may be asked to share documents/reports about the curriculum and any evaluative reports regarding the implementation of the program; these documents should have no individual client information. For this study, I would like to observe an instructional session with your consent All individually identifiable information obtained will be confidential unless otherwise required by law.

For this project, I will ask you a series of questions that examine the aforementioned issues, and the interview will be audio recorded. The information will then be transcribed after the interview, and you will be assigned a pseudonym for the purposes of analyzing the data. Afterwards, I will destroy the recorded data when the analysis process is complete. Please plan to commit at least one and a half hours of your time for this project.

Your participation is voluntary, and you are free to withdraw your participation at any time without penalty or loss of benefits to which you are otherwise entitled. The research presents no more than minimal risks to participants. I will answer any further questions about the research, now or during the duration course of the project feel free to contact me at 662-547-6811 or kmckinle@uga.edu. I hope you will enjoy this opportunity to share your experiences and viewpoints with me. Thank you for your assistance with this project.

Final Agreement

Your signature below indicates that the researchers have answered all of your questions to your satisfaction and that you consent to volunteer for this study. Your signature below indicates that you have been given a copy of this form. *(Please sign both copies, keep one copy and return one to the researcher.)*

_____ _____ _____

Name of Researcher Signature Date
Telephone: _____
Email: _____

_____ _____ _____
Name of Participant Signature of Participant Date

For questions or problems about your rights please call or write: The Chairperson, Institutional Review Board, University of Georgia, 629 Boyd Graduate Studies Research Center, Athens, Georgia 30602-7411; Telephone (706) 542-3199; E-Mail Address IRB@uga.edu.

APPENDIX F

PROGRAM PARTICIPANT CONSENT FORM

You are invited to participate in a project conducted for dissertation research in the Lifelong Education, Administration and Policy at the University of Georgia. This research study is entitled ***Serving Those in Need: An Examination of Educational Programs for Homeless Adults***. For this project, the researcher will be doing interviews and collecting information to examine educational programs for homelessness adult citizens in Athens, Georgia. Dr. Juanita Johnson-Bailey, a distinguished professor from the College of Education at UGA, will supervise this study.

The purpose of this research project is to examine how faith-affiliated, anti-poverty organizations design and administer programs to address the educational needs of homeless adults. The information generated will be used for academic research, and subsequent publications will follow. The data from this study may improve service provisions for marginalized and/or under-served populations.

For this project, you will participate in a semi-structured interview, where you will be asked to respond to questions about your participation in educational programs offered by these organizations in the local community. Should you volunteer and are selected to participate in this study, you will receive a $25 gift card to a local retail store.

For this project, I will ask you a series of questions that examine the aforementioned issues, and the interview will be audio recorded. Please plan to commit at least one and a half hour of your time for this project. The information will be transcribed after the interview, and you will be assigned a pseudonym to protect your identity. Thus, all individually identifiable information obtained will be confidential unless otherwise required by law. I will destroy the recorded data when the analysis process is complete.

There are no more than minimal risks to participants. Your participation is voluntary, and you are free to withdraw your participation at any time without penalty or loss of benefits to which you are otherwise eligible. I will answer any further questions about the research, now or during the duration course of the project feel free to contact me at 662-547-6811 or kmckinle@uga.edu. I hope you will enjoy this opportunity to share your experiences and viewpoints with me. Thank you for your assistance with this project.

Final Agreement

Your signature below indicates that the researchers have answered all of your questions to your satisfaction and that you consent to volunteer for this study. Your signature also indicates that you have been given a copy of this form. *(Please sign both copies, keep one copy and return one to the researcher.)*

_____	_____	_____
Name of Researcher	Signature	Date

Telephone: _____

Email: _____

_____	_____	_____
Name of Participant	Signature of Participant	Date

For questions or problems about your rights please call or write: The Chairperson, Institutional Review Board, University of Georgia, 629 Boyd Graduate Studies Research Center, Athens, Georgia 30602-7411; Telephone (706) 542-3199; E-Mail Address IRB@uga.edu.

APPENDIX G

INTERVIEW INSTRUMENT FOR PROGRAM ADMINISTRATORS

1. What is the name of the organization?
2. In what capacity do you work in your organization?
3. Can you describe the demographics of the population you serve? Men? Women? Racial/Ethnic background? Age?
4. Describe the mission of your organization?
5. Describe educational programs and services offered by the organization?
6. Who created the programs?
7. How are the programs designed to be delivered? One-on-one setting? Classroom setting?
8. Who teaches the programs?
9. Reflecting on the work of your organization, what educational programs and services have been successful in helping homeless citizens obtain the help they need to transition out of homelessness?
10. In your organization are there programs and services that have not been successfully developed?
11. Please talk about those programs more in depth.
12. Are there programs that have not been successfully implemented?
13. Please talk about the shortcomings of those programs and services.

APPENDIX H

INTERVIEW INSTRUMENT FOR PROGRAM PARTICIPANTS

1. Describe your prior work experiences?
2. How were you introduced to the program?
3. How long did you participate in the program?
4. Describe your experience with the program?
5. After completing the program, what skills did you learn that could be transferred to a job?
6. After completing the program, what skills did you learn that helped you come out of homelessness?
7. Are there other skills you learned that aided you on your path to self-sufficiency?

APPENDIX I

DISSERTATION RESEARCH OBSERVATION PROTOCOL

Purpose of Observation: Adults process and integrate information differently than methods provided by conventional teaching and instructing techniques. Therefore it is necessary to conduct observations of program sessions for this research study. A program session is defined as a specified time for instructions of an educational curriculum designed to enhance the knowledge, skills, and/or abilities of program participants. Observations will focus on the instructor to examine use of adult education principles.

Date:

Descriptor	**Notes**
Environment	
Setting	
Types of Activities	
Sequence of Events	
Length of Activities	
Interactive or Static activities	
What message(s) is being conveyed?	