

HARVARD GRADUATE SCHOOL OF EDUCATION

Leadership Institute for Faith and Education

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June 2018



LEADERSHIP INSTITUTE
for
FAITH AND EDUCATION

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As people of faith in the United States, we experience vast differences in what we believe and how we practice those beliefs; however, I am convinced that what we can agree on is that there are too many children in this country who live in poverty, and one of the ways to right that is through learning, growth and achievement.

”

DR. IRVIN SCOTT
Senior Lecturer on Education,
Harvard Graduate School of Education

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INTRODUCTION



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It's time to face up to the fact that the school system is just too weak an engine to drive the results America needs if we are to remain prosperous. As many scholars and practitioners have observed, schools, as now constituted, are, on average, too weak an intervention in the lives of children to overcome the many disadvantages of poverty.

"

PAUL REVILLE

Former Secretary of Education for the Commonwealth of Massachusetts

Introduction

Across America students in rural, suburban, and urban areas experience the daily effects of inequity on their educational journeys. From under-resourced schools and communities to a lack of teachers and staff to properly train students, our children in America are suffering from academic and emotional outcomes that make navigating their futures incredibly challenging. At the same time, we know that faith provides stability, support and guidance to millions of young people, families and communities across the United States, and specifically is pivotal for vulnerable communities (i.e. Black, Latinx, immigrant, other marginalized communities).

These churches, mosques, temples, and other religious centers often take the lead in giving at-risk children academic assistance, mentorship, and lessons in resilience and self-control.¹

At the Leadership Institute for Faith and Education (LIFE), we believe that schools have the opportunity to leverage the support these institutions provide to enhance, empower, and raise achievement levels of all kinds for children across America. Historically, communities across the country have created the change they want to see locally through reaching across divides and building relationships, programs, and advocacy together and we believe the same is true of faith and educational communities coming together.

Of course, we know that faith and education together can be a touchy topic, especially for educators. As Director of LIFE and Harvard Graduate School of Education faculty member, Dr. Irvin Scott says, "Just because there's a separation between church and state doesn't mean kids aren't going to come to school with deep beliefs and a human desire to have a part of their existence touched, which doesn't necessarily happen just through academics," he says. "I think spirituality and faith is a critical part of most human existence. I have learned over time how to embrace those things and still do what we do in public education." Through the work of LIFE we aim to answer the questions: What role is there for faith communities to become more engaged partners in the work of improving student outcomes? And What can strong alliances between faith leaders, schools, communities, and advocates look like? What impact might these partnerships have? We invite you on this journey alongside us.

¹

A Bridge Between School and Faith, Harvard Graduate School of Education Usable Knowledge, Leah Shafer

By The Numbers

The Leadership Institute for Faith and Education is focused on outcomes for America's most vulnerable students. We looked at data and factors that affect these students - from how many students receive Free and Reduced Priced Lunches (FRPL) to the impacts that religion has on minority communities and their families to the widespread effects of poverty, not only on education but on many other factors that affect student achievement.

50.7

million students

ATTEND PUBLIC
ELEMENTARY
AND SECONDARY
SCHOOLS

22M

STUDENTS RECEIVED
FREE AND REDUCED
PRICED LUNCHES (FRPL)

PERCENTAGE
OF STUDENTS
ATTENDING
HIGH-POVERTY
SCHOOLS

Black



45%

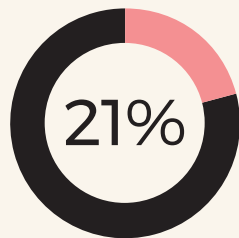
White



7%

48,990

HIGH POVERTY
PUBLIC SCHOOLS



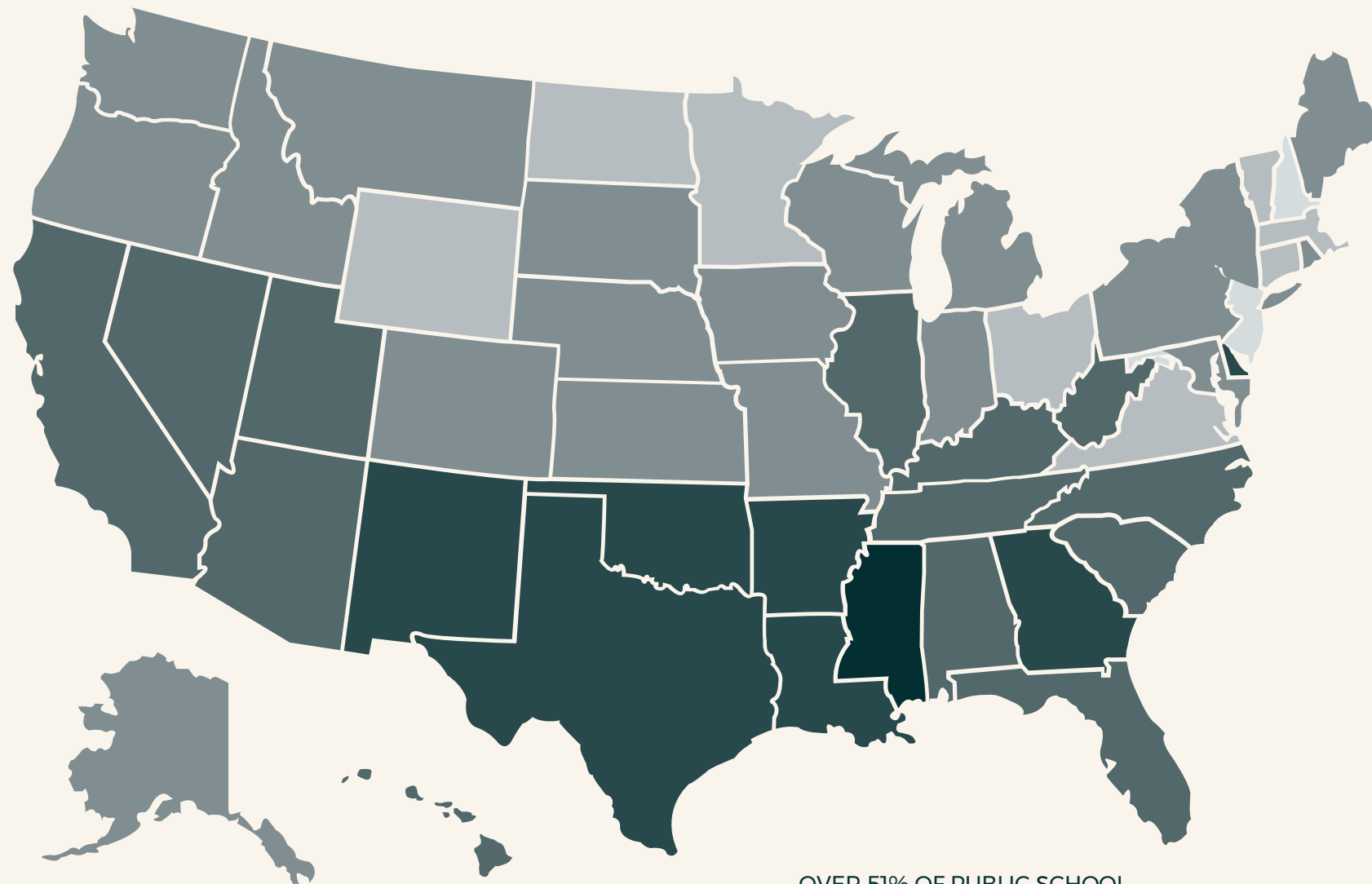
21%

OF ALL CHILDREN
LIVE IN FAMILIES
WITH INCOMES
BELOW THE
FEDERAL POVERTY
THRESHOLD*

**below \$25,100 for a family of 4*

AFRICAN AMERICANS ARE MORE
RELIGIOUS THAN OTHER GROUPS
INCLUDING WHITES AND HISPANICS

Sources Include: The National Center for Educational Statistics (NCES), Pew Research, Southern Education Foundation, NCCP, and The Expectations Project



20% 40% 60% 80%

Source: SEF calculations of NCES Common Core of Data, 2013. Published Jan. 16, 2015.

OVER 51% OF PUBLIC SCHOOL
K-12 STUDENTS IN THE UNITED
STATES ARE CONSIDERED
TO BE FROM LOW-INCOME
BACKGROUNDS

POVERTY NOT ONLY AFFECTS EDUCATION BUT ALSO...



*economic
opportunity*



health



housing



transportation



350K+

RELIGIOUS CONGREGATIONS
(CHURCHES, TEMPLES,
MOSQUES) IN AMERICA



6X

POOR CHILDREN ARE 6X MORE
LIKELY TO ATTEND A 'HIGH
POVERTY' PUBLIC SCHOOL



7:1

FOR EVERY SEVEN
CONGREGATIONS THAT EXIST
IN THE U.S. THERE IS 1 HIGH
POVERTY PUBLIC ELEMENTARY
AND SECONDARY SCHOOL

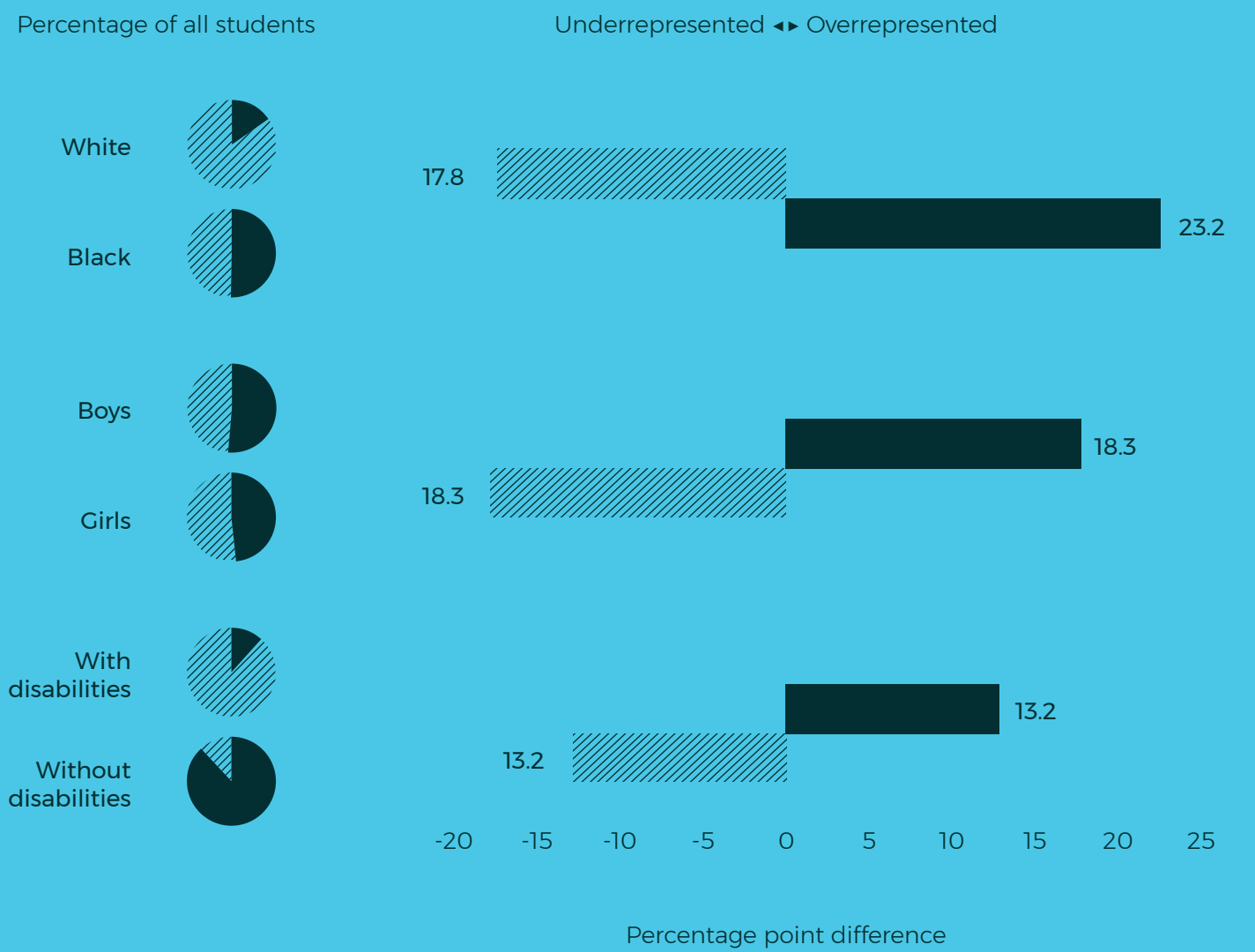


OVERVIEW



FIGURE 1

This chart shows whether each group of students was underrepresented among students suspended out of school. For example, boys were overrepresented by 18 percentage points because they made up about 51% of all students, but nearly 70% of the students suspended out of school.



Source: GAO analysis of Department of Education, Civil Rights Data Collection. | GAO-18-258

Where We Are

As parents, educators and community members seek new and effective approaches to improve student outcomes and close persistent performance gaps in America, evidence highlights the importance of faith-based organizations as a viable and important community partner, especially in historically marginalized communities¹. Currently, there are a growing number of Faith-based and public school partnership emerging across the American landscape. From Nashville, TN’s United for Hope; to Baltimore’s BUILD effort; schools and ecumenical Faith-based efforts are operating in effective, legally appropriate, and sustainable ways. Children and communities are benefiting, as a result. We contend that these types of efforts can help address challenging issues in America’s most vulnerable communities, for example with the discipline disparities for Black Students, Boys, and Students with Disabilities².

1 Billingsley, A., & Caldwell, C. (1991). The Church, the Family, and the School in the African American Community. The Journal of Negro Education, 60(3), 427-440. doi:10.2307/2295494

2 Discipline Disparities for Black Students, Boys, and Students with Disabilities. GAO-18-258: Published: Mar 22, 2018. Publicly Released: Apr 4, 2018.

The Opportunity

While both the education sector and Faith-based organizations are critical to the “building-up” of students and families in their communities, and there are examples of where these partnerships are having an impact; there is still need for more evidence, knowledge capture and sharing as well pro-active forums to elevate best practices and model the collective action needed to close achievement gaps and improve the lives of our most vulnerable youth. Furthermore, according to the Pew Research Center’s 2017 Religious Landscape Study, 91% of Black respondents and 84% of Latino adults say that religion is *very important* or *somewhat important* in one’s life. While this is one data point, it suggests an opportunity to leverage a “built-in” asset within these communities.

"LIFE is so exciting because faith has a fantastic way of leveraging social capital to help youth, informally and formally. Public education in America is ready for a holistic approach. It feels that there is an opportunity in the education sector to listen to the faith sector."

DR. TYLER THIGPEN
Partner at Transcend Schools

Evidence-based approach

There is decades of data that indicates the role of faith-based community in the success of underserved youth in the public education sector. Utilizing our research, we determined the following models and driving values of success:

- The church serves as a “beacon of social support, community service, education, political advocacy, and freedom,” (Billingsley & Caldwell, 1991) moving beyond spiritual guidance
- “In examining the experiences of academically successful Black male students from the United States and the United Kingdom, Byfield (2008) found that most students not only reported being religious, but mentioned church as a major contributor to the development of social and cultural capital.”
- Amongst Black American Churchgoers, “Church participation served as the means for developing competence in the areas of advocacy, writing, speaking, and organizing. (Holland, 2016).”
- Faith-based institutions tap into a familiarity and expertise in cultural relevance and assist educators in that field “to promote familial, resistant, linguistic, aspirational, social, and navigational capital among its disenfranchised students (McCray, Grant, & Beachem, 2010).”
- The Church is cited as an affective vehicle to educational change due to “its shift from a deficits approach to a more strength-based perspective that works to empower and improve the lives of adolescents of color.”
- Additionally, research has highlighted that many teacher’s motivation comes from their own religious affiliation. While they carefully separate their own beliefs from their teaching, it often influences their “pedagogical approach that considers the “holistic development of students (Eckert, 2011).”

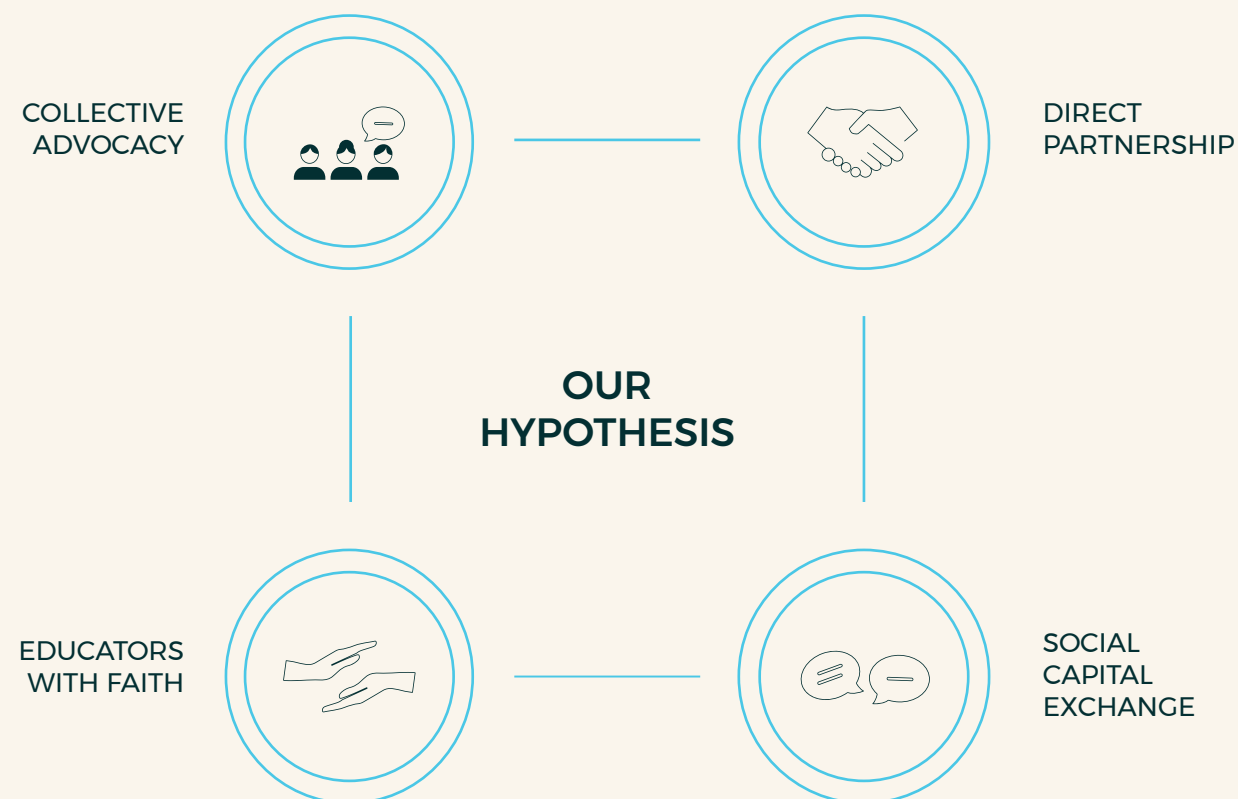
“Tripses and Scroggs (2009) also highlight how one religious organization established a 14-year partnership between a church and an elementary school in a low-income urban neighborhood. In their analyses, the researchers discovered that central to their success was an acknowledged commitment towards poverty advocacy, revitalized community, education, sustainability and purpose – all of which were predicated on respect and spirituality.”

Literature review by Dr. Travis Bristol (University of California at Berkeley) and Javier Martin-Fernandez (University of Akron)

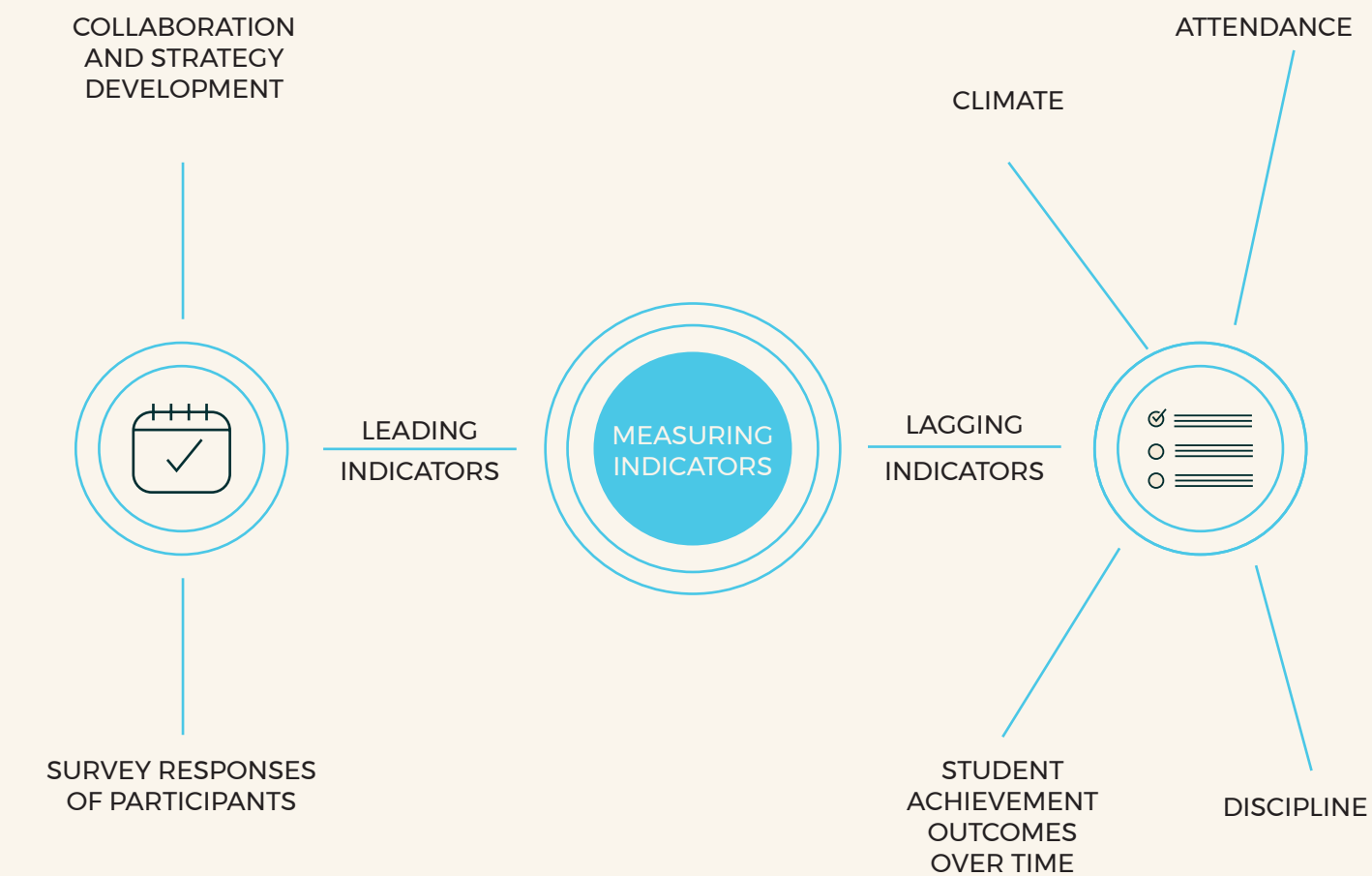
Our Hypothesis

Underpinning our Faith and Education strategy is a theory of change which holds that IF the following conditions are met:

1. Harvard Graduate School of Education works with partners to create an Institute that identifies, seeks to understand, and elevates best practices in the following areas:

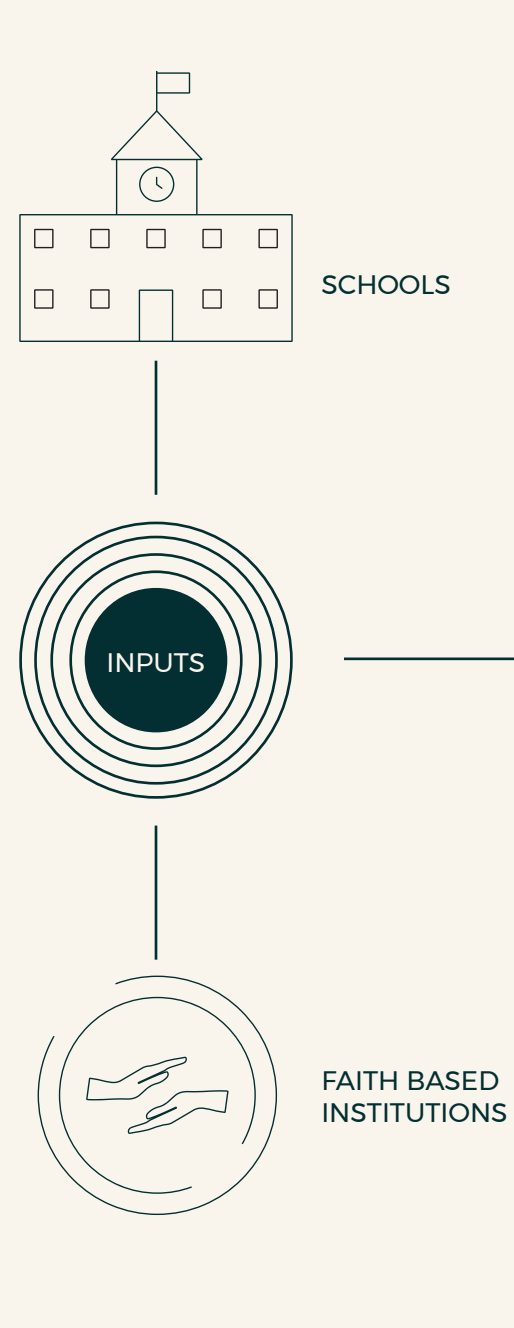


- a. **Direct Partnership:** Our hypothesis is that there are opportunities for schools, school districts and CMOs to partner more strategically with faith-based organizations in order to advance outcomes for the children who are shared between these organizations. For example, a church's after-school programming could be enhanced by allowing staff from the after school program to participate in professional development for the district's new math curriculum. There are examples of these partnerships already happening, and there are opportunities for knowledge-capture, curating and dissemination for other communities. These direct partnerships also provide rich research opportunities to answer questions regarding implementation and impact.
- b. **Social Capital Exchange:** Another hypothesis that we have is that there are opportunities for each of the sectors to learn from each other. For example, individuals in the faith community have built overtime social capital which allows them to support students and their families in ways that educators can learn from. A study that takes a closer look at how that social capital is earned and exchanged could provide valuable lessons for how teachers and educators – many of whom have different identities from the students they serve – can build their social capital with their students.
- c. **Collective Advocacy:** A third hypothesis is that the interests of schools, districts, and CMOs – particularly in high-poverty, urban, and communities of color – and the interests of faith communities often overlap. For example, they are both interested in eradicating structures and systems they contribute to systemic injustices, inequities, racism, and poverty. And we feel that their voices are stronger together than separate. Each sector has a bully-pulpit, and we propose developing strategies to support the alignment of their messages in a way that strengthens their stance on local, state, and federal policy.
- d. **Educators with Faith:** Our final idea focuses on educators who do the day-to-day work of teaching, supporting, leading in classrooms, schools and communities. These individuals often do their work with high levels of skill, knowledge, and intellectual engagement which is essential to being a highly effective professional. At the same time, many approach their work with an additional sense of “calling” or purpose, or what the Jewish tradition refers to as Tefikid. This sense of purpose and calling is done in a way that emboldens these educators, particularly in the face of difficult conditions and challenges that face their students and communities. We believe there's a space for connecting these educators with one another as a way for supporting and aiding that purpose and commitment.



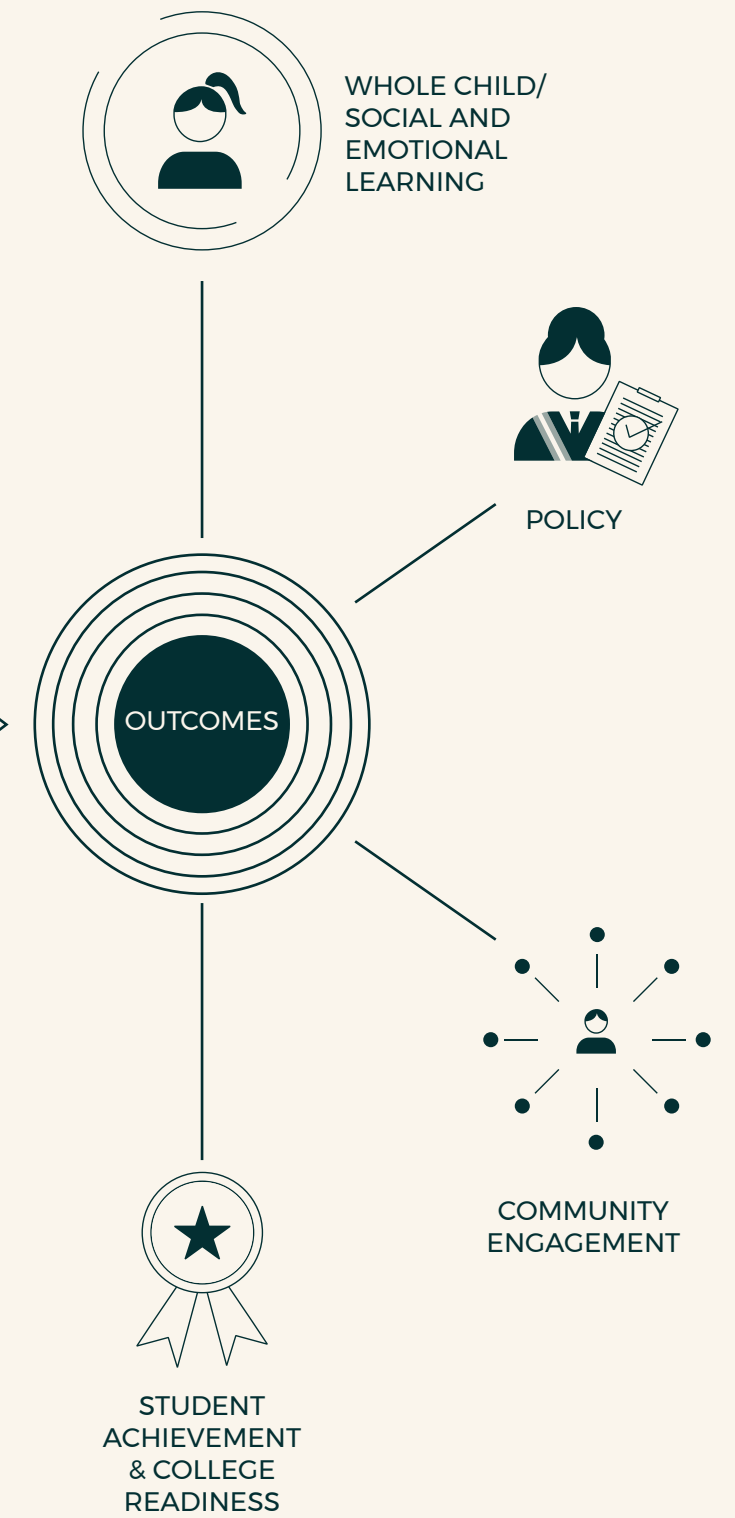
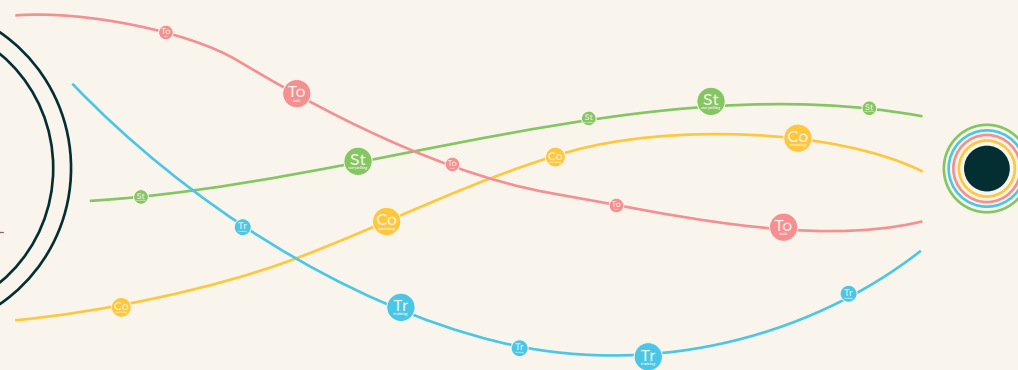
2. And if designated communities are able to identify teams who will attend these institutes and develop a shared focus on particular dimensions they agree will help to accelerate outcomes for children,
3. And If participants and communities learn and are given time to develop strategies during the Institute
- THEN we (and the designated communities) will see more collective impact towards measurable outcomes for America’s most vulnerable children. Also, communities will become leaders in advancing improvements for ALL of our children and our communities. Specific outcomes to track are:
1. **Leading Indicators:**
- a. Survey Responses of Participants:
 - i. More than 80% of our attendees report the LIFE institute being an effectively run institute which will have an impact on their practice in their community.
 - b. Collaboration and Strategy Development
 - i. More than 60% of our attendees identify specific project for them to work on collaborative across the sectors of education and Faith.
2. **Lagging Indicators:**
- c. Attendance: are schools and students in targeted areas realizing sustained improvement in attendance?
 - d. Discipline: are schools and students in targeted areas realizing improvements in discipline?
 - e. Climate: are these schools realizing positive trends in the reporting of climate and culture by students, families and school staff?
 - f. Student achievement outcomes over time: Are individual schools seeing improvements in their reading, math, and science in amongst their Black, Latino students as well as student in poverty. There would be a particular focus on targeted schools and neighborhoods which represent the Faith-based partnership sites.

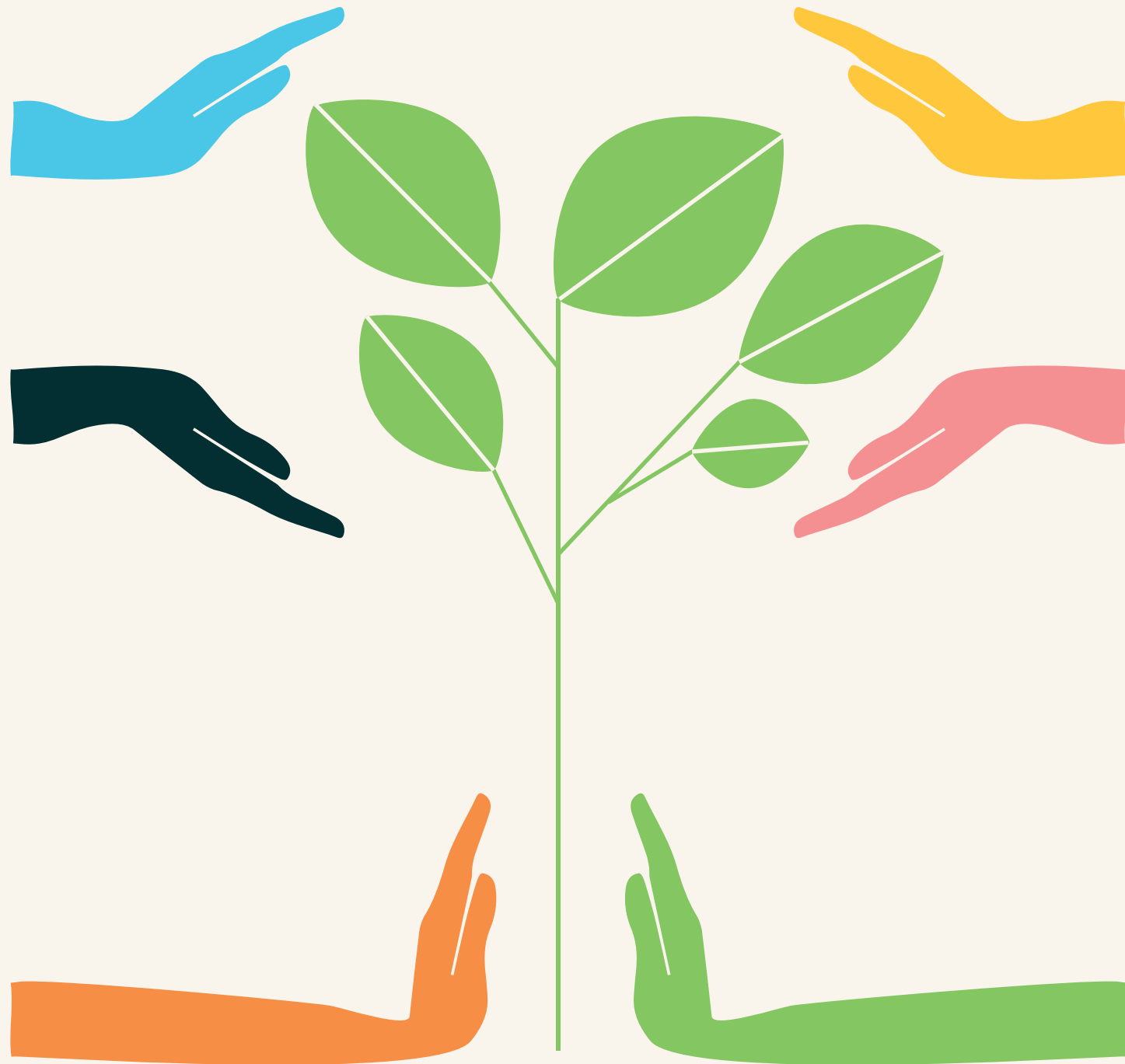
Social and emotional learning outcomes, while difficult to assess at this time in a reliable and valid way, are nonetheless important to keep on a radar of outcomes.



IMPACT MODEL

- STORYTELLING
- CONVENING
- TRAINING
- TOOLS





Theory of Action

Our LIFE Theory of Action, or how we will address the problem:

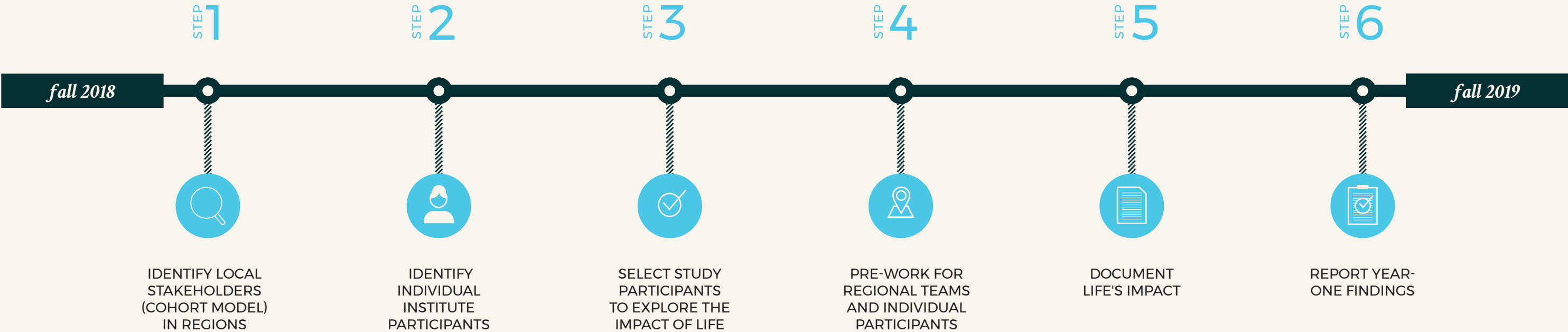
- *If* LIFE works together with grassroots tool developers and technical assistance providers to convene cohorts of community leaders so that these leaders can better:
 - Understand the assets as well as the challenges that face their most vulnerable youth, and
- *If* LIFE is can enable sustainable partnerships, planning, and implementation at the local level,

Then local goals and outcomes will be targeted, communities will seize the power to address local challenges, and the field will learn strategies restoring power and influence back to communities.

Our Research Agenda

Development of original research will be a core focus of our work at LIFE. We eventually imagine LIFE as a center for research and study on what is happening at the intersection of faith and education in service of positive student outcomes. We imagine our cohort teams as an integral part of this research process in collaboration with our faculty team from Harvard's Graduate School of Education.

In order to begin building out a focus on research, this is what we imagine LIFE's research agenda to look like between Fall 2018 - Fall 2019:

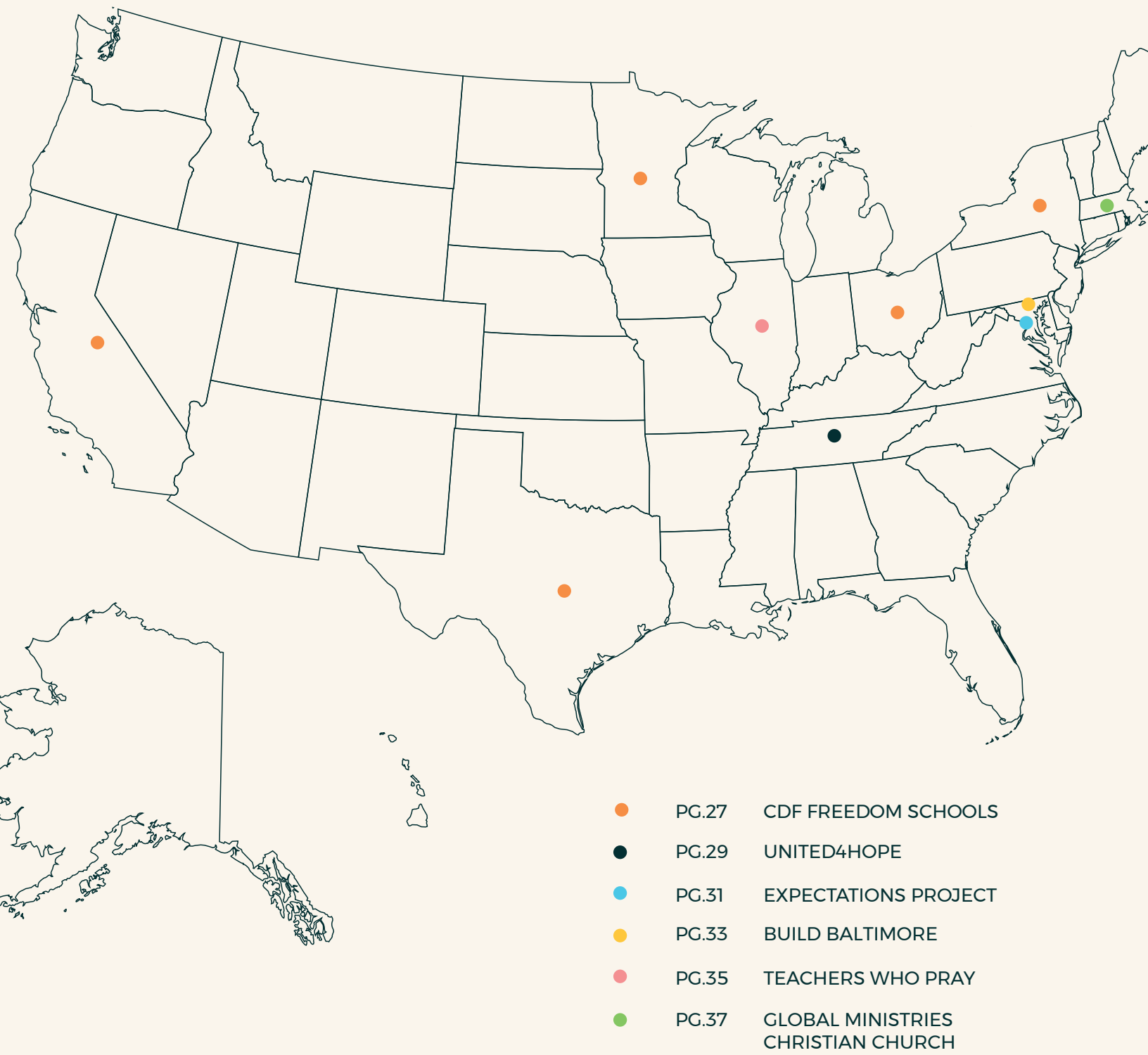




STORIES



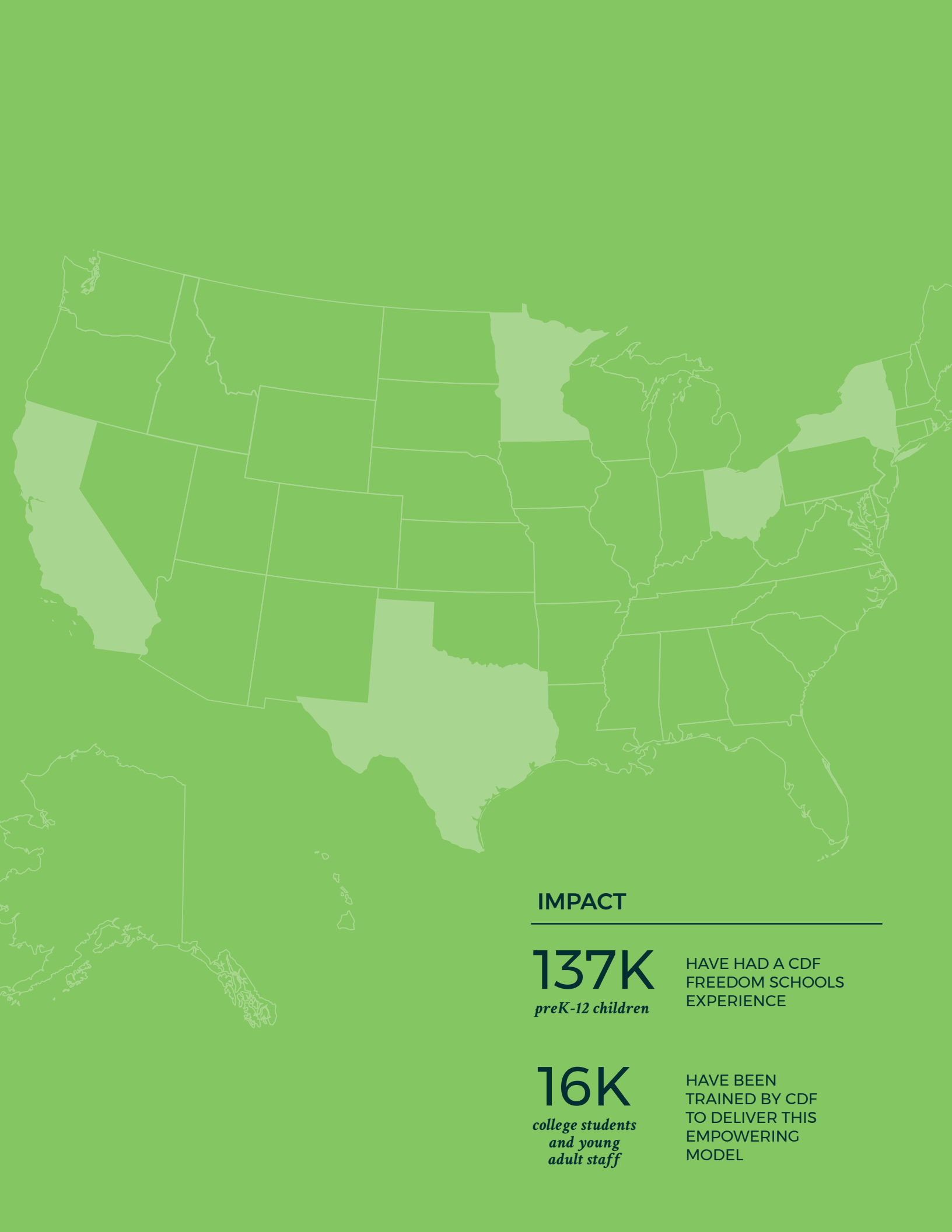
A LANDSCAPE OF STORIES



Introduction

At National, Regional, and Local levels, partnerships between faith based organizations and schools are creating quantifiable positive impact across communities. Part of LIFE’s mission is to learn from and support all of these initiatives and relationships in order to improve outcomes for students throughout the country.

The following are examples of inspiring organizations and networks thriving in communities, led by passionate and creative organizations and teams.



CDF Freedom Schools

CA, NY, MN, OH, TX



The CDF Freedom Schools® program seeks to build strong, literate, and empowered children prepared to make a difference in themselves, their families, communities, nation and world today. By providing summer and after-school reading enrichment for children who might otherwise not have access to books, the CDF Freedom Schools program plays a much needed role in helping to curb summer learning loss and close achievement gaps — and is a key part of CDF’s work to ensure a level playing field for all children. In partnership with local congregations, schools, colleges and universities, community organizations, and secure juvenile justice facilities the CDF Freedom Schools program boosts student motivation to read, generates more positive attitudes toward learning, increases self-esteem and connects the needs of children and families to the resources of their communities. Since 1995, more than 137,000 preK-12 children have had a CDF Freedom Schools experience and more than 16,000 college students and young adult staff have been trained by CDF to deliver this empowering model.

The CDF Freedom Schools model incorporates the totality of the [Children's Defense Fund's](#) mission by fostering environments that support children and young adults to excel and believe in their ability to make a difference Site coordinators and project directors are also trained by CDF to provide supervision and administrative oversight.

The program provides an exciting Integrated Reading Curriculum (IRC) including carefully chosen developmentally appropriate and culturally relevant books. The model curriculum supports children and families around [five essential components](#).

IMPACT

137K
preK-12 children

HAVE HAD A CDF
FREEDOM SCHOOLS
EXPERIENCE

16K
*college students
and young
adult staff*

HAVE BEEN
TRAINED BY CDF
TO DELIVER THIS
EMPOWERING
MODEL

United4Hope

Nashville, TN.

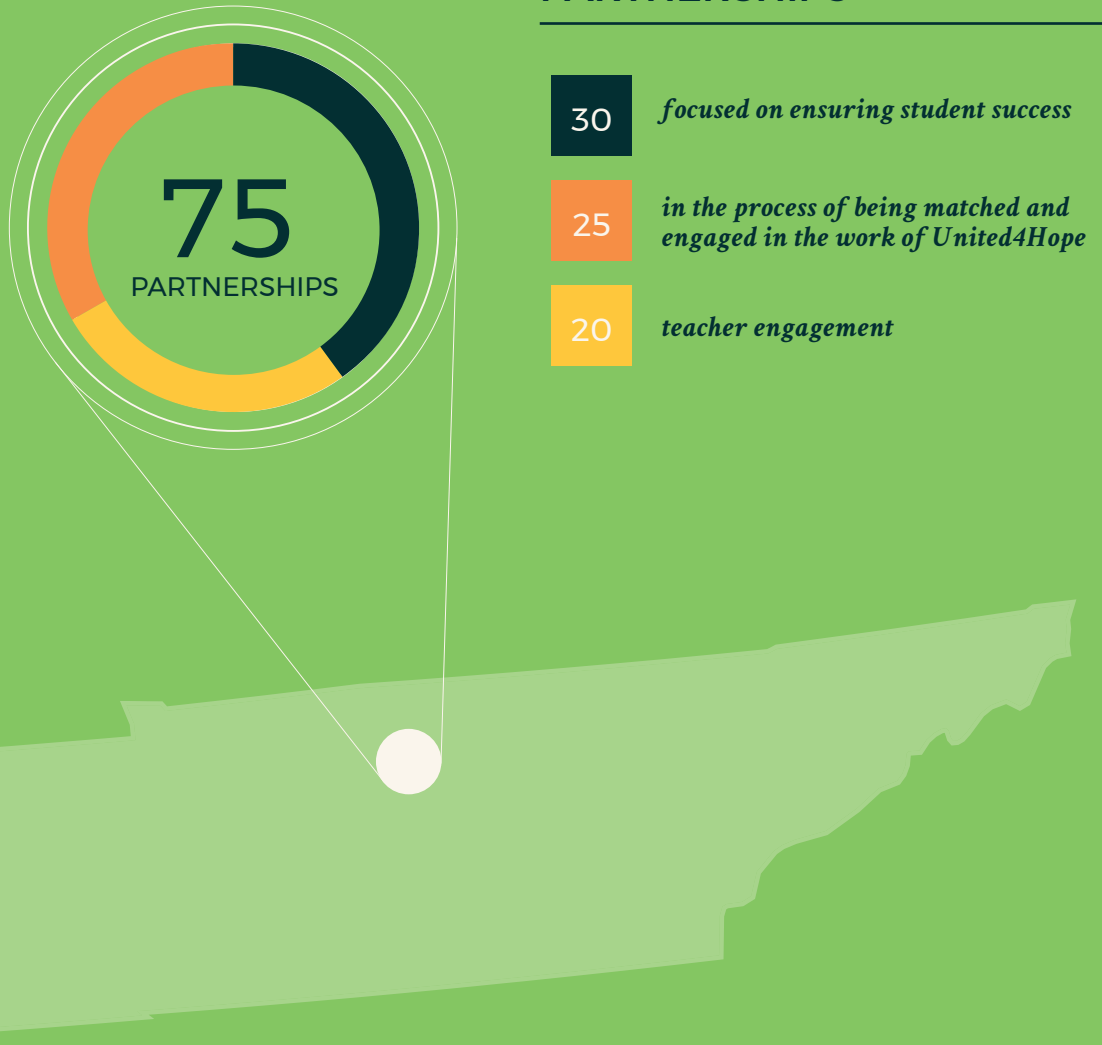


United4Hope develops strong partnerships between faith-based organizations and individual schools in the Metro Nashville Public Schools system, building relationships which are dramatically transforming academic outcomes for students. Volunteers in United4Hope’s vast network tutor students to increase reading and math achievement using best practice methods implemented by Metro Nashville Public School reading and math specialists. Other activities include providing support and supplies to teachers and hosting activities to engage parents in education.

By gathering churches under the United4Hope network and establishing relationships with the public school system in Nashville, United4Hope serves as the conduit between the two. Churches are therefore networked to make more meaningful and relevant connections in schools as they become a part of a larger mission and organization. Churches are more impactful, in more meaningful ways, and schools are more trusting, because United4Hope not only generates the school connection but also provides the coaching and training needed to maximize efficacy in the churches’ relationships and build capacity for further work. In fact, the organization’s training skills have been praised by the school system as well as other respected organizations in the city which support public school progress.

Volunteers serve in four primary roles: student support, family engagement, staff encouragement, and in-kind contributions. The primary focus is on supporting MNPS Reading and Math Literacy initiatives and social-emotional support programs. United4Hope has 75 partnerships and growing: 30 focused on ensuring student success, 20 on teacher encouragement, and 25 that are in the process of being matched to a school and getting engaged in work tailored to that school’s needs. Throughout the course of their work, United4Hope has seen success on many levels, including increased test scores and competency rates amongst students working with United4Hope’s volunteers.

PARTNERSHIPS



The Expectations Project

Washington, D.C.



The Expectations Project mobilizes faith communities to demand excellent public schools for all of God’s children by educating, coaching, and developing a long-term change agenda. They empower faith communities to influence nationally and act locally to eliminate education inequality. They are built on the premise that people of faith are the very best poised to advocate for effective policy changes to improve education outcomes for the students least well served by the current education system. Inspired by their religious beliefs to look to the welfare of the weak and powerless, and specifically of children, people of faith are also well-positioned to see the shortfalls in many of the nation's schools, being parents, educators, mentors, and tutors in those very same schools. The Expectations Project equips faith communities and people of faith to move beyond after school programs to also advocate for systemic change.

In pursuit of that goal, The Expectations Project has built a network of partners with a reach of 45 million people. Through those partner networks and social media, The Expectations Project has built the largest database of faith-motivated advocates for improvements in education. Through their Matthew 25 declaration 5500 people, including a diverse collection of over one dozen influential faith leaders, expressed the faith-guided principles they expect to inform federal education policy. In their Hope on the Hill Campaign, a further 5500 people joined a team of nationally known gospel and hip-hop artists to apply those principles to the federal education budget, a budget that was ultimately increased instead of being cut. This year 25,000 faith-motivated individuals have joined with The Expectations Project in expressing their religiously informed belief that school discipline should be fair for students of all races and levels of ability, calling upon the administration to strengthen existing guidelines on disproportionate discipline.





IMPACT

BUILD RECOGNIZED A NEED FOR AFTER-SCHOOL PROGRAMS AND MORE PARENTAL INVOLVEMENT, SO THEY CREATED THE CHILD FIRST PROGRAM, TODAY AN INDEPENDENT ENTITY THAT SERVES OVER **1400** *youth*

for more than **35** YEARS BUILD HAS WORKED TO IMPROVE HOUSING, INCREASE JOB OPPORTUNITIES, AND REBUILD SCHOOLS AND NEIGHBOURHOODS, AMONG OTHER ISSUES.

BUILD

Baltimore, MD.



Baltimoreans United In Leadership Development – is a broad-based, non-partisan, interfaith, multiracial community power organization rooted in Baltimore’s neighborhoods and congregations. BUILD is dedicated to making the city a better place for all Baltimoreans to live and thrive. For more than 35 years, BUILD has worked to improve housing, increase job opportunities, and rebuild schools and neighborhoods, among other issues. BUILD is affiliated with the Industrial Areas Foundation, a coalition of like-minded organizations in cities across the United States.

BUILD is a not-for-profit organization composed of congregations, public schools and associations. They are interfaith, multiracial and strictly non-partisan. BUILD is supported by our member organizations and by business leaders, corporations, foundations, and individuals who believe in making Baltimore a better place to live, work, and raise a family.

The secret to BUILD’s success lies in its commitment to identify and develop leaders in every community where BUILD works. They rely on a radical tactic: meet people face-to-face and build relationships that help to re-knit the frayed social fabric of their life.

They don’t seek justice and social change for people, they seek change with people. They tackle big problems by breaking them down into issues that can be addressed. They build power by building community.

They win their biggest victories by listening to what is needed, finding like-minded people to work with them for change, and engaging leaders who can help them to achieve their goals.

Teachers Who Pray

Chicago, IL.



Teachers Who Pray (TWP) is a network of educators that grounds their work in faith, prayer, and spiritual practices so that they foster a positive school culture and improve service to students and families, especially those from disadvantaged communities. As the demands and expectations put on teachers continue to grow, the support they receive must also grow to be more holistic. TWP provides a faith-based approach to professional development that addresses teachers' body, mind, and spirit.

TWP brings excellence and equity to education in the following three main ways:

- **TEACH** faith-fully -- TWP applies biblical principles and research-based best practices in professional development that helps teachers maximize their academic and social-emotional impact on students. TWP seeks to provide curriculum content in five areas:
 - Pedagogy/Science of Learning
 - Trauma-Informed Instruction & Restorative Practices
 - Family Engagement
 - Race/Class Equity & Reconciliation
 - Religious Rights in Public Schools
- **PRAY** fervently -- TWP fosters a community of spiritual support and encouragement that provides "soul care" to teachers. TWP's prayer network consists of:
 - 120+ local school-based TWP chapters
 - TWP educational prayer guides
 - Weekly national prayer conference calls
 - A global online networking platform for TWP members
- **LEAD** fearlessly -- TWP impacts the field of education by promoting faith's proper role in advancing educational excellence and equity. TWP's advocacy strategies include:
 - Blogs, podcasts, social media
 - Publications & speaking engagements
 - Networking opportunities
 - Influencing ed policy and ed policymakers at the local, state, and federal levels

TWP HAS CREATED
A GLOBAL ONLINE
NETWORKING
PLATFORM FOR
MEMBERS

TWP HOSTS WEEKLY
NATIONAL PRAYER
CONFERENCE CALLS

120+
*local school-based
TWP chapters
across 29 states and
one in Cameroon*

”

*I think that there's been a huge long-term impact from Global Ministries and Grace Chapel spending time here at the Trotter. I think one of the impact is kind of a physical impact of people returning to school on Monday morning and seeing beautifully landscaped yard and clean classrooms and organized materials. And, then I think the other impact is a sort of moral and emotional support piece, when you know that you're not laboring alone, that you have the support of people from right next door in our neighborhood and then from further away. **It makes people feel very supported.***

”

MAINREAD NOLAN
Principal, Trotter Elementary School

Global Ministries Christian Church

Boston, MA.



Global Ministries Christian Church, an urban black church, and Grace Chapel, a suburban multi-site, multi-ethnic church, partnered to support the Trotter School through service days to clean the school. The churches learned that many of the school's suggested projects had been identified by the school's nurse as part of the school's health and wellness committee's assessment of the school environment. Dust from inadequate cleaning, chemical cleaning agents, and infestation by rodents because of overgrown landscaping and significant clutter throughout the school were contributing to illness among the students, especially asthma. Asthma related illnesses were leading to significant absenteeism among the students.

In the spring of 2014, after partnering with Global Ministries Christian Church and Grace Chapel, the Trotter School received an award from the American Lung Association for increased wellness among students with asthma. The school acknowledged the contribution of the two churches during the award ceremony, for their service days, all of which have contributed to the healthier environment.

”

I know for a fact that there are congregations out there that really want to improve student outcomes in their communities - but they don't have something well-defined and comprehensive to provide or offer yet.

I see LIFE being able to create that for these communities. I want to give that to communities that ask me for advice on these issues.

”

STAN WEBER,
United4Hope

WHAT IS LIFE?

What is the Institute & Purpose?

The Leadership Institute for Faith and Education will offer educators, faith-based organization leaders, and community officials the opportunity to explore research and best practices around the issue of education and faith-based partnerships.



The Leadership Institute for Faith and Education (LIFE) will offer educators, faith-based organization leaders, and community officials the opportunity to explore research and best practices around the issue of education and faith-based partnerships.

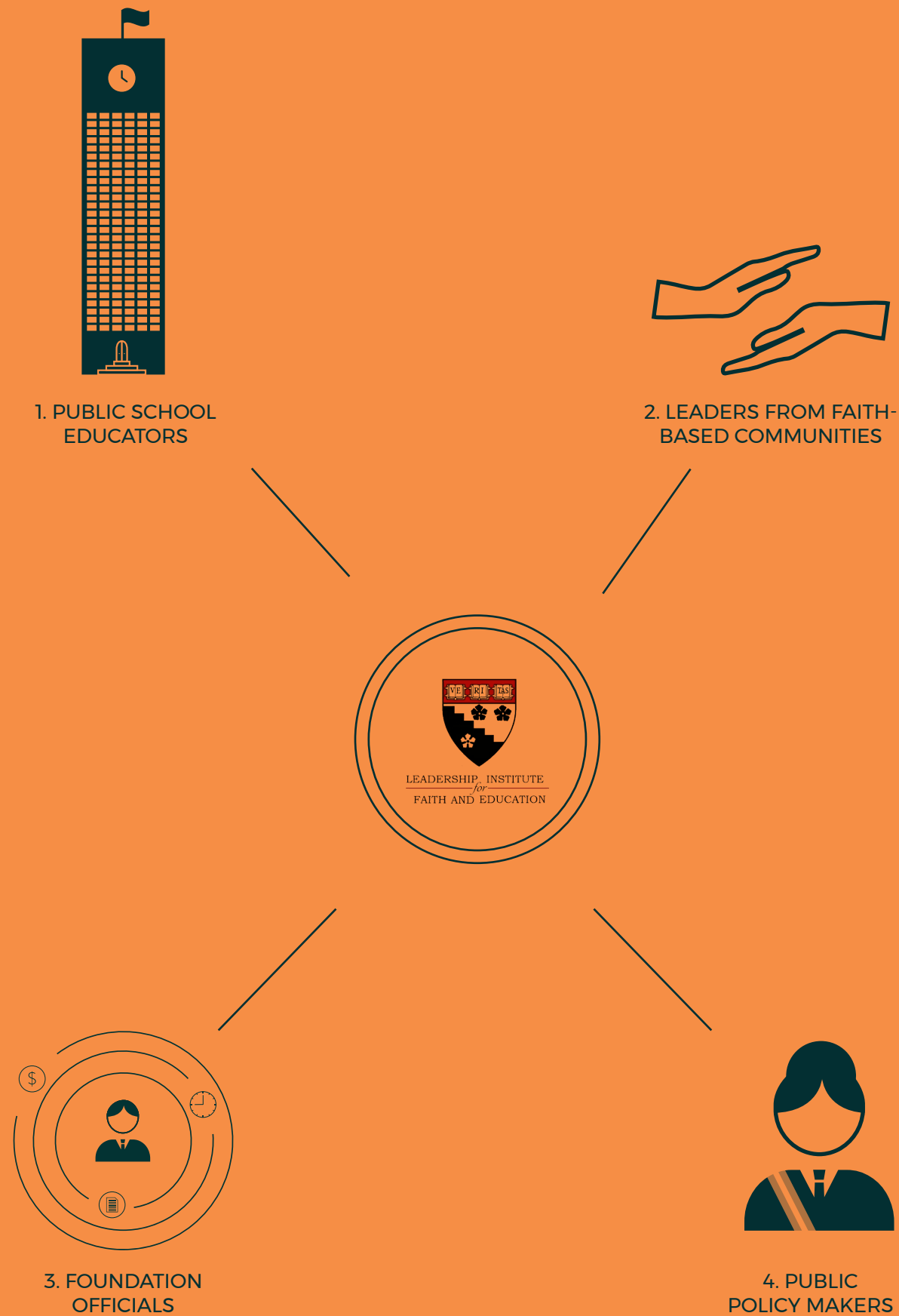
The Institute as part of its impact considerations is developing a community cohort model to drive the most meaningful impact. Criteria for cohort selection will include identifying regions comprised of committed stakeholders from each of the three sectors: the faith community, a local policymaker, and school-based personnel. This model will best support design, implementation and sustainability measures beyond institute attendance. We imagine LIFE cohorts staying connected to each other for years to come after the institute convenings by sharing knowledge, expertise, and stories across communities.

In October 2017, LIFE launched a Pilot Institute with a Design Cohort of 20 individuals from faith based institutions, schools, local political offices, and community based organizations. The Institute was successful in bringing these individuals together, sharing learnings, designing what LIFE will become, and staying connected post-convening. We imagine bringing even more communities into the fold and staying with these communities over a number of years to be able to contribute to learnings and ultimately to our collective Research Agenda.

Who will it serve?

LIFE will primarily serve the following key constituents:

1. **School educators** (i.e. teachers, principals and superintendents) working in under-resourced schools with significant African American, Hispanic or low income populations;
2. **Leaders, individuals and teams from a diverse range of faith-based communities** (Christian, Muslim, Jewish) found in urban and rural communities in close proximity to under-resourced public schools;
3. **Foundation officials** interested in understanding and funding faith-based and education partnerships and;
4. **Public policy makers** interested in improving outcomes for vulnerable communities.



Outcomes and Impact for Institute Attendees

“Faith communities have the potential to mobilize public will, particularly when they organize with the help of broad-based organizing groups. If we are serious about education reform, we need to think like organizers - and that means identifying short term winnable goals.”

LALLIE LLOYD,
Director of All Our Children

The Leadership Institute for Faith and Education aims to develop a robust set of outcomes that correspond to student achievement and academic success, community engagement, and policy. In order for LIFE to arrive at these outcomes, we will need to:

1. Understand the rationale for systemic, integrated faith-based and education partnerships (in contrast to random acts of partnership) based on the following four core principles of community organizing:
 - a. Local leadership development.
 - b. Realistic, measurable and scalable achievement outcomes.
 - c. Building coalitions across social barriers.
 - d. Accountability for public officials in faith-based organizations and schools.
2. Understand the historical context for faith-based and education partnerships, in particular the importance of critical race theory in understanding the rationale for partnerships between school and church.
3. Understand and develop partnerships and plans in alignment with the First Amendment to the Constitution and its two clauses, the Establishment Clause and the Free Exercise Clause, as they offer parameters, possibilities and limits to faith-based organizations and education partnerships.
4. Explore and analyze the components of key successful, working examples of faith-based and education partnerships.
5. Begin to develop an Action Plan with which to return to schools, faith-based organizations and community structures.

Vision for LIFE

“There is an incredible opportunity to build a movement across the country. I imagine one day having LIFE institutes and convenings that exist in cities and towns across America. We want the LIFE model to move beyond the walls of Harvard and have real, tangible impact in communities.”

DR. IRVIN SCOTT,
Director of Leadership Institute
for Faith and Education

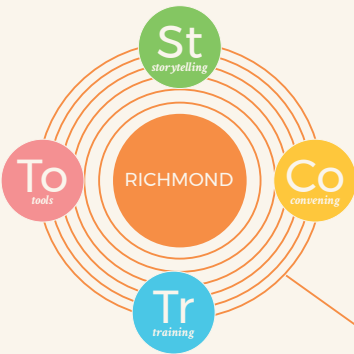
We imagine the Leadership Institute for Faith and Education as a catalyst for igniting a national movement that is inclusive of faith based institutions, schools and their administrative teams, and communities including students and parents.

In order to achieve disproportionate positive impact in schools throughout underserved regions of the country, we need to collaborate directly with communities to respond to their most pressing unmet needs; using tools and resources beyond the walls of Harvard University.

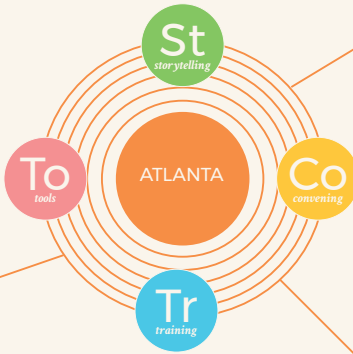
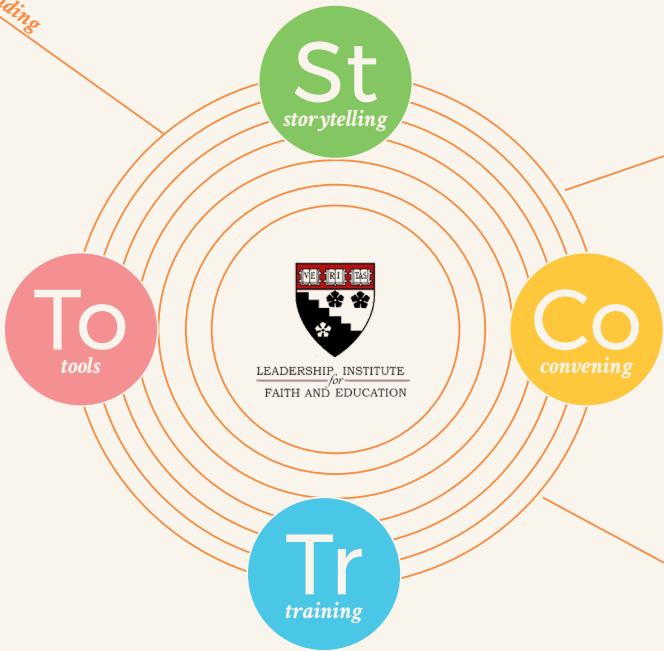
As LIFE continues to learn from communities and explores the possibilities of these partnerships for student achievement, we envision co-creating an evolving set of tools, programming, and resources that LIFE can provide communities at scale.

We imagine this becoming a LIFE “cycle” of cross-community knowledge sharing, funding opportunities, and storytelling that will create a dynamic ripple effect of successful student outcomes, positive community involvement, and policy advancements in support of positive change for underserved communities.

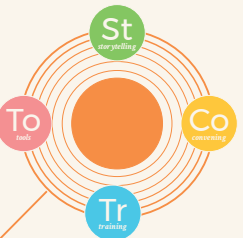
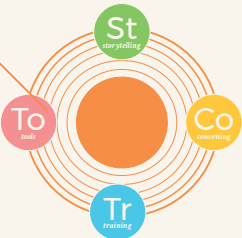
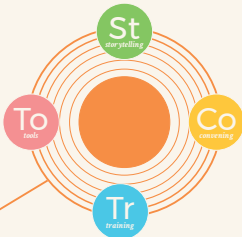
Eventually, we imagine communities around the country scaling the LIFE model to their own towns and cities, creating their own versions of the LIFE ecosystem with access to funding, convenings and events, and training and tools for their local communities.



Fn funding



Fn funding



Fn funding



IMPACT MODEL

- STORYTELLING
- CONVENING
- TRAINING
- TOOLS
- FUNDING

About Our Director Dr. Irvin Scott

Irvin Scott joined the faculty of Harvard Graduate School of Education during the summer of 2016. At Harvard, Scott's concentration is educational leadership. He is also leads a new initiative to bring faith and education communities together called the Leadership Institute for Faith and Education (LIFE), started in 2017 at Harvard.

Before coming to Harvard, Scott served for five years as the deputy director for K-12 education at the Bill and Melinda Gates Foundation, where he led the investment of \$300 million in initiatives focused on transforming how teachers are recruited, developed, and rewarded. This work was built on existing efforts that were occurring in the Gates Foundation's Intensive Partnership. At the Foundation, Scott also led a team to initiate the Elevating and Celebrating Effective Teaching and Teachers experience, which has become a teacher-driven movement and can be found in a majority of states across the country. Look up #ECET2 to learn more. This teacher-led effort involves bringing thousands of teachers together to collaborate with their peers, engage in teacher leadership, and celebrate the profession. In an effort to address educational inequities in the U.S., Scott also led an effort at the Foundation to build strong partnerships and deeper engagement between faith-based organizations that serve underrepresented students, families, and communities.

Prior to his Foundation work, Scott spent over 20 years working in the "trenches" as a teacher, principal, assistant superintendent, and chief academic officer. Right before going to the Foundation, Scott was the Chief Academic Officer for Boston Public Schools, where he was responsible for the academic programming of the school systems, as well as overseeing all regional superintendents and schools in the district. Scott previously served as high school academic superintendent for the district and co-chaired Harvard University's Urban School Leader' Summer Institute.

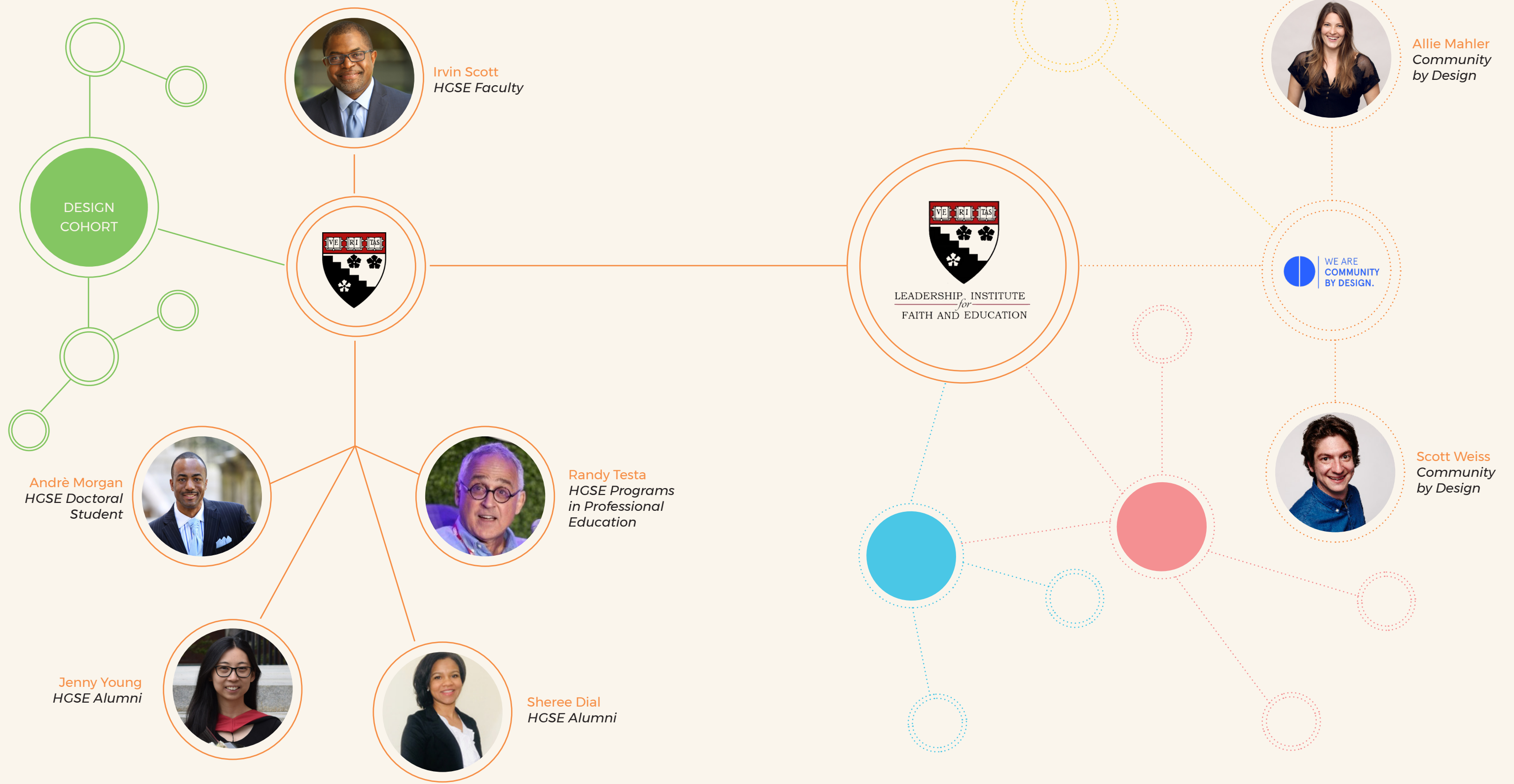


In 2006, Scott was selected into the Urban Superintendents Program at Harvard University. After completing a year of intense course work, he interned with John Deasy, Superintendent of the Prince George's County Public Schools in Maryland from 2007-2008. During that time, he led a team to plan and implement the district's new Leadership Development Office for 225 principals.

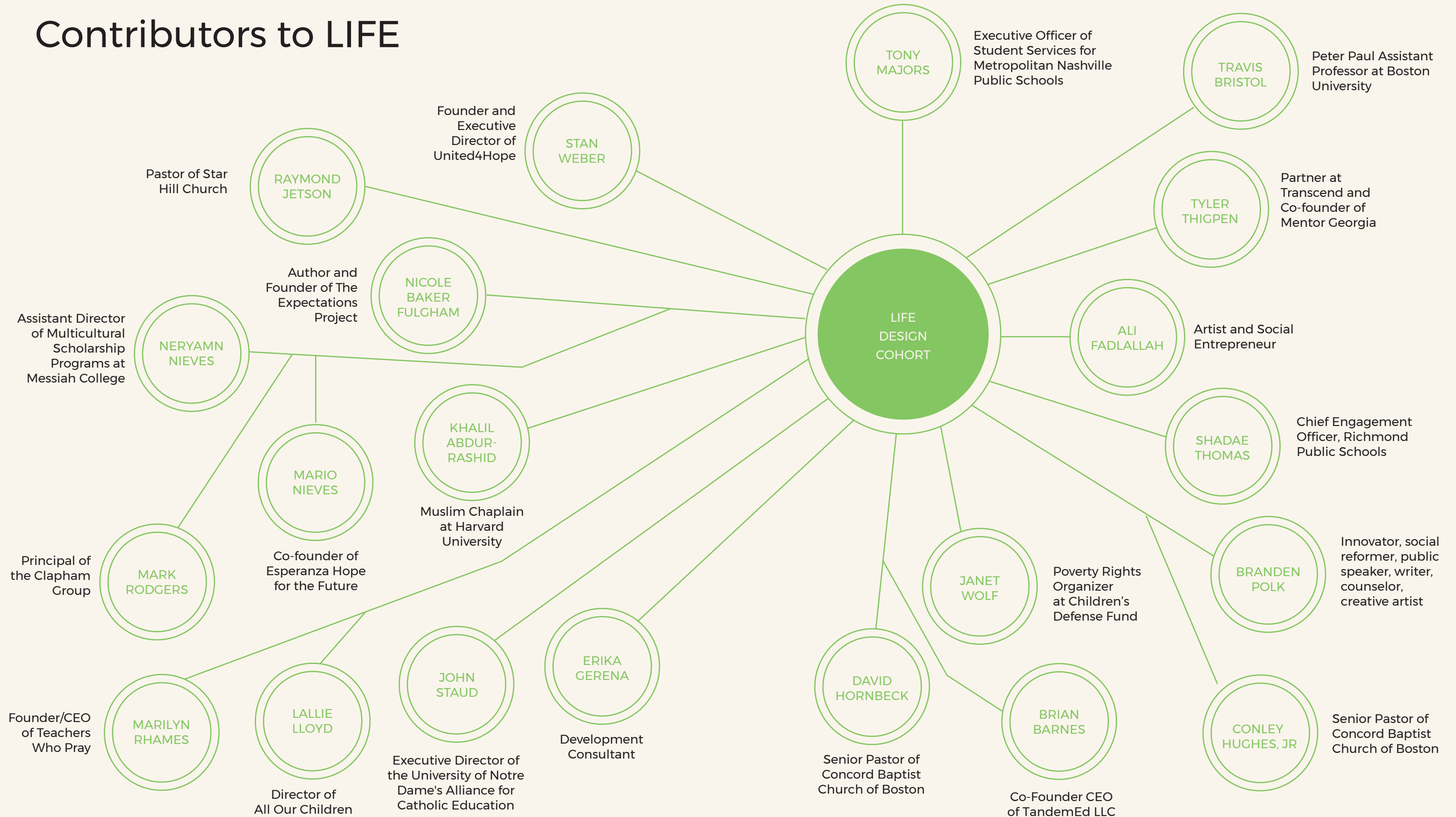
Scott began his professional education experience in the classroom as an English teacher and choral director for fifteen years. He also served as the principal of McCaskey East High Schools in Lancaster, Pennsylvania for four years. As principal, Scott led a team of teachers and administrators to reform the 3,200-student high school into eight small learning communities, as well as to develop core curricula for all students. He also directed Project Forward Leap, a nonprofit, academic enrichment program for urban, middle-school scholars in Philadelphia, Harrisburg, and Lancaster Pennsylvania.

Scott holds a bachelor's degree from Millersville University; a master's degree in education from Temple University; and a master's and doctoral degree from Harvard University.

The Planning Team



Contributors to LIFE



Faculty Acknowledgment

Professor Mary Jo Bane is the Thornton Bradshaw Professor of Public Policy and Management at the Harvard Kennedy School, Emerita, with extensive national connections among faith-based and policy leaders and communities. From 2006 to 2011 she was Academic Dean at HKS. She is the author of a number of books and articles on poverty, welfare, families, and the role of churches in civic life. She is on the boards of Manpower Demonstration Research Corporation (MDRC), the Pine Street Inn, Project Hope and the Community Builders.

Brent Coffin is Director of the Joint Program on Religion and Public Life (JPRPL), a collaborative initiative between Harvard University's Hauser Center for Nonprofit Organizations and the Divinity School. He has extensive national connections among faith-based and policy leaders as well as grass-roots community organizations.

Dean David N. Hempton, Harvard Divinity School. Dean Hempton has research and teaching interests in religion and political culture, identity and ethnic conflict, and the interdisciplinary study of lived religion. Dean Hempton --and HDS-- would be critical allies: in promoting LIFE to possible participants among HDS alums, and for generating interest and engagement by HDS faculty in participating and advocating to their constituencies on LIFE's behalf.

Professor Deborah Jewell-Sherman's expertise and numerous national connections as an urban school superintendent as well as her own personal experiences with urban Catholic Schools could be leveraged. Professor Sherman voluntarily came to two sessions the LIFE design session in October 2017 and spoke about her own positive experiences in Catholic schools.

Professor Karen Mapp has an extensive international network in the family, school and community partnerships communities. Professor Mapp could leverage these connections without compromising her own work (or its reach) by advocating for LIFE as a related offshoot to her own work, particularly as it involves community organizing through the inclusion of faith-based communities.

Professor Mary Grassa O'Neill is faculty director of the HGSE School Leadership Program and created a new course, Race, Equity and Leadership with Deborah Jewell-Sherman and Adria Goodson, which tacitly examines similar content as LIFE. Grassa O'Neill was the first layperson to serve as Secretary for Education and Superintendent of Schools for the Archdiocese of Boston and has extensive connections nationally as well as in the Boston metro area. Grassa O'Neill voluntarily attended two sessions of the LIFE design session this past fall.

Khalil Abdur-Rashid is Harvard College's Muslim chaplain. He participated in the LIFE October 2017 design session and is committed to leveraging his national contacts as adjunct professor of Islamic studies at Southern Methodist University as and co-founder of the Islamic Seminary of America, on behalf of the LIFE Institute.

Professor Paul Reville is the Francis Keppel Professor of Practice of Educational Policy and Administration at the Harvard Graduate School of Education (HGSE) and founding director of HGSE's Education Redesign Lab. The Lab is working with key communities in the U.S. to have measurable impact on students and community outcomes and these communities might be leveraged to consider participation in the LIFE Institute.

Dean James Ryan, Harvard Graduate School of Education, has extensive connections in both the legal and education worlds, particularly at the policy level. It's important to note that Professor Scott received monies from the Dean's Venture Fund in support of this project. It's also relevant to note in May 2017 at a public discussion at Harvard Divinity School, Dean David N. Hempton discussed the role of HDS at Harvard, as well as the role of religion and ethics at other Harvard Schools with Dean Ryan on the panel. In his remarks, Ryan discussed and advocated for LIFE.

Reverend Dr. Jonathan L. Walton is the Harvard College Memorial Church Chaplain and Professor of Religion and Society at Harvard Divinity School. His research addresses the intersections of religion, politics, and media culture. Walton has expressed keen interest in assisting this venture and is willing to leverage his contacts from his previous work as assistant professor of religious studies at the University of California, Riverside and his studies at Princeton Theological Seminary and Morehouse College.

Greg Epstein has served as the Humanist Chaplain at Harvard University since 2005. In addition, he is the Executive Director of the Humanist Hub, a center for humanist life in Harvard Square, where atheists, agnostics and allies can connect with other people, act to make the world better, and evolve as human beings. At the Humanist Hub, Greg speaks monthly as part of the Hub's popular weekly Sunday speaker series; co-facilitates the Hub's Monday night discussion group; advises the Harvard Community of Humanists, Atheists and Agnostics (HCHAA); and meets regularly with students, Harvard affiliates, and Humanist Hub members from all over the greater Boston area. Greg has been a part of the core LIFE team as an advisor and mentor, specifically helping to include the voices of humanist, non-religious, agnostic, and atheist individuals.

James P. Honan is Senior Lecturer at the Graduate School of Education. Honan's teaching and research interests include financial management of nonprofit organizations, organizational performance measurement and management, and higher-education administration. At Harvard, he is Educational Cochair of the Institute for Educational Management (IEM) and is a faculty member in a number of Executive Education programs for educational leaders and nonprofit administrators. Jim has been a contributor to and friend of LIFE.

Marshall Ganz found a "calling" as an organizer for the Student Nonviolent Coordinating Committee, and, in the fall of 1965, joined Cesar Chavez in his effort to unionize California farm workers. During 16 years with the United Farm Workers he gained experience in union, political, and community organizing, became Director of Organizing, and was elected to the national executive board on which he served for 8 years. During the 1980s, he worked with grassroots groups to develop new organizing programs and designed innovative voter mobilization strategies for local, state, and national electoral campaigns. In 1991, he returned to Harvard College and, after a 28-year "leave of absence," completed his undergraduate degree in history and government. He was awarded an MPA by the Kennedy School in 1993 and completed his PhD in sociology in 2000. As senior lecturer in public policy at the Kennedy School of Government, he teaches, researches, and writes on leadership, organization, and strategy in social movements, civic associations, and politics. He has published in the American Journal of Sociology, American Political Science Review, American Prospect, Washington Post, Los Angeles Times and elsewhere.

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*When most people describe their communities in America, they talk about the school and the church – so there is a logic in bringing them together because when you look at communities these are the most prevalent organizations. **They are the most meaningful organizations to people in America.***

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DR. RAM CNAAN
Director, Program for Religion and Social Policy
at University of Pennsylvania

