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To Imagine a Future: A Social Entrepreneurship Program for Youth in High Risk Environments in Carpinteria, California

Christopher Lucian Pritchett

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GEORGE FOX UNIVERSITY

TO IMAGINE A FUTURE:

A SOCIAL ENTREPRENEURSHIP PROGRAM FOR YOUTH IN HIGH RISK
ENVIRONMENTS IN CARPINTERIA, CALIFORNIA

A DISSERTATION SUBMITTED TO
THE FACULTY OF PORTLAND SEMINARY
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DOCTOR OF MINISTRY

BY

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CERTIFICATE OF APPROVAL

DMin Dissertation

This is to certify that the DMin Dissertation of

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has been approved by
the Dissertation Committee on February 21, 2020
for the degree of Doctor of Ministry in Leadership and Global Perspectives

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DEDICATION

To Hannah, Abby and Lucas

Your wild imaginations, inviting spirits, insatiable humor and tender hearts provide me with more energy for living and working for the common good in the Name of Jesus than

I could ever explain in words. My desire to protect you from harm, to guide you in the proper interpretation of your suffering, and to help you to become all who God made you to be, fuels me to serve others as well. I dedicate this research project to you, with earnest prayer for you to find your passion and purpose in your life.

ACKNOWLEDGMENTS

This project is an expression of love. As such, not only was the project completed with the support of my community, the love of Christ that is formed within me to give to the world is largely formed by particular communities. First, my family, which includes my parents who have financially supported this project with unwavering commitment, along my wife, Devon, and our three kids, Hannah, Abby and Lucas for the joy and life they breathe into me every day which serves as energy for ministry. Second, my colleagues Dave and Rachel Roberts for their creative genius in our partnership together, including Dave's design work on the artifact. Third, both John Knox and Summerland Presbyterian Churches have, by God's grace, sustained my faith and passion for Christian ministry that serves the poor and the rich alike but in different ways. Fourth, my community of friends along the West Coast who have affirmed my gifting for ministry, along with my reflective mind and capacity for higher education. Fourth, the place of Carpinteria, for the beauty of the land, which offers restoration to the soul as it enlivens the imagination for creative ministry. Fifth, the Portland Seminary LGP faculty and my primary advisor: Drs. Jason Clark, Loren Kerns, Clifford Berger, and Karen Tremper, for the time and care they took to guide me through this journey with knowledge and depth of insight of not only relevant subject matters, but also for the person doing the research. Finally, the members of the LGP8 cohort who formed a community which carried me to completion of this project. I am deeply grateful for each of you.

EPIGRAPH

“But seek the *shalom* of the city where I have sent you into exile, and pray to the Lord on its behalf, for in its welfare you will find your welfare.”

–Jeremiah 29:7

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TERMINOLOGY

Ethnic / Ethnicity: A demographic term referring to the cultural norms, values, traditions and customs of a person's national heritage and origin.

High risk environment: A social environment where a child spends enough regular time to be negatively influenced by guardian misbehavior or abuse, bullying, poverty, physical or mental illness, or disease.¹

Hispanic: A broad demographic term referring to the culture surrounding the Spanish language. Since many in Carpinteria (and along the West Coast) prefer the term "Hispanic," both "Latino/a" and "Hispanic" may be used interchangeably.

Latino/a: Any person of "Cuban, Mexican, Puerto Rican, South or Central American, or other Spanish culture or origin.' Latino youth may be of any race, such as White, Black, or Asian, and may speak any language, such as Spanish, Portuguese, Mixteco, or English."²

Place: For the purpose of this project, place refers to "any environmental locus that gathers individual or group meanings, intentions and actions spatially. A place can range in scale from a furnishing or room to a building, neighborhood, city, landscape, or region (Relph 1976, 1985)."³

¹ "Paik and Walberg - 2007 - Narrowing the Achievement Gap Strategies for Educ.Pdf," accessed March 22, 2019, <https://link-springer-com.georgefox.idm.oclc.org/content/pdf/10.1007%2F0-387-44611-7.pdf>. This phrase places the burden of the problem on the environment that creates the conditions for a child or adolescent to be "at-risk" of substance abuse, violence, depression, academic failure, disease or infection or any number of additional challenges to healthy human development. The traditionally common phrase, "at-risk youth" seems to suggest that the problem, and the therefore, the solution, lies solely with the child. While oftentimes the child does in fact need mental, emotional or physical recovery, and therefore assumes responsibility for oneself, it is the environment of the child's upbringing that caused the "at-risk" behavior to emerge. This environment may include any or all of the following "places" in which the child is often present and influenced: the family or home environment, the classroom or school environment, the religious environment, the extra-curricular activity environment, and/or the neighborhood or community environment. While each of these social environments are potential places of trauma, the same study as above reveals some of the consequences of "at-risk *school* environments" as revealed in school settings: (a) alienation experienced by students and teachers, (b) low standards and low quality of education, (c) low expectations for students, (d) high noncompletion rates for students, (e) classroom practices that are unresponsive to students, (f) high truancy and disciplinary problems, and (g) inadequate preparation of students for the future.

² Ibid. The California Department of Education also uses this definition. The term 'Latinx' has emerged as an alternative to the awkward nature of applying gender to the English language, whereas 'Latinx' attempts to preserve gender neutrality. Opponents argue that "Latinx" is linguistically imperialistic, imposing American values onto the Spanish language. "Latinx" is not used in this dissertation because the term is still under debate and many educational organizations continue to use "Latino/a."

³ Hernan Casakin and Fátima Bernardo, *The Role of Place Identity in the Perception, Understanding, and Design of Built Environments* (Sharjah, UAE: Bentham Science Publishers, 2012), 10.

Purpose: “a stable and generalized intention to accomplish something that is at the same time meaningful to the self and consequential for the world beyond the self.”⁴

Race / Racial: A demographic term referring to the physical features of a person, including the color of that person’s skin, that identifies her with a particular culture to the public eye.

Self-Determination Theory (SDT): Development of intrinsically motivated behavior is integral to human development. Intrinsically motivated activities prepare youth for adulthood through tasks that develop self-direction, self-expression, and motivated involvement.

Shalom: “The webbing together of God, humans, and all creation in justice, fulfillment, and delight”⁵

Social Development Model: Individuals develop bonds to groups and organizations when they experience opportunities for involvement, possess the necessary skills for involvement, and receive positive feedback for their involvement.

Social Entrepreneurship: “A socially mission-oriented innovation which seeks beneficial transformative social change by creativity and recognition of social opportunities in any sectors.”⁶

Vocation: From the Latin, “*vocare*,” meaning, “to call,” the word “vocation” has traditionally been defined within the Christian tradition. In contemporary western culture, the term often refers to one’s trade, profession, or personal inclination toward a particular career. For this project, the term is intended to be understood within the Protestant Christian understanding, where humans are called to a responsibility of love: to God, to oneself, to one’s neighbor, largely expressed in our society through professional development.

⁴ William Damon, *The Path to Purpose: Helping Our Children Find Their Calling in Life* (New York: Simon and Schuster, 2008).

⁵ Cornelius Plantinga, *Not the Way It’s Supposed to Be: A Breviary of Sin* (Grand Rapids, MI: Wm. B. Eerdmans Publishing, 1996), 10.

⁶ Amir Forouharfar, Seyed Aligholi Rowshan, and Habibollah Salarzahi, “An Epistemological Critique of Social Entrepreneurship Definitions,” *Journal of Global Entrepreneurship Research* 8, no. 1 (May 14, 2018): 34.

ABSTRACT

This research project seeks to examine the opportunity gaps facing the adolescents of Carpinteria for the purpose of suggesting a program that intends to address these challenges, in fitting with the mission statement to create pathways for children and youth to flourish, for the Pro Deo Foundation to fund and operate. Section One examines the problem that this dissertation seeks to address, specifically describing the difficult realities that teenagers in Carpinteria face in their everyday lives. Through research with human participants, including community members, leaders and administrators, this section gives the context of the subject matter, its history and the current opportunity gaps that exist for adolescents. Carpinteria is a unique small town with a complex bi-racial history.

Section Two details the ways in which various leaders and institutions have been seeking to address the opportunity gaps in Carpinteria. From government-funded after school programs, to non-profits and faith communities, this section describes the needs that are currently being addressed. This research reveals where gaps continue to be present, posing a new opportunity for the community.

Section Three uses socio-cultural and developmental theory as dialogue partners for practical theology. In light of the insights gained from local research, this section proposes a thesis that integrates place identity, discovery of passion, and development of vocation as a pathway for teenagers in high risk environments to imagine a positive future for themselves. This thesis calls for a new Christian social entrepreneurship program for adolescents, in the heart of the community.

Section Four describes this program as the artifact, including the vision, values, design, budget, and all components of the program. The program includes mentoring, micro-business, financial education, product-making, and family services.

SECTION 1:
THE MINISTRY PROBLEM

Introduction: A Story

Jorge is thirteen years old, and a second-generation Mexican American whose extended family has been working the avocado orchards and other fields in Carpinteria Valley for the past few decades. The family expectation is that when Jorge turns fourteen, he will begin working in the field part-time until he graduates from Carpinteria High School, when he will start working full-time in the field at minimum wage. Jorge's family lives below the national poverty line with extended family members in a small apartment. His father expects Jorge to contribute to the family financial situation at an early age.

Jorge wants to earn money, but working the fields is not his long-term desire. Jorge loves soccer and excels on his local team, but his family does not have the resources for Jorge to play at a competitive level. He is also very good at helping his friends when they get sick or injure themselves, and so his dream is to grow up to become a doctor. Jorge is also skilled with his hands, building and even fixing things around the house. Jorge does not feel that he can accomplish his dream because of the many limitations and expectations already placed on his life. He does not believe he is "cut out for school" and is entering high school far below academic standards for the Carpinteria School District. Depressed and with little vision, motivation or imagination, Jorge cruises through middle school and drops out of high school his junior year, due mainly to issues

of substance abuse and lack of motivation. In his mind, he is stuck with a predetermined future of relative poverty and manual labor.

This story is indicative of the lives of far too many adolescents in Carpinteria, California. Though not unique to cities along Southern California's coast, the reality that over half the population of public school students in Carpinteria live below the poverty line remains largely hidden.¹ This hidden reality is especially true among the hundreds of thousands of tourists who visit Carpinteria every year to enjoy its slow, beach town way of life.

The City of Carpinteria

Carpinteria is a small town ten miles east of Santa Barbara, and about eighty-five miles north of downtown Los Angeles, with approximately 13,700 residents in the city proper with a total of 20,000 in the entire Carpinteria Valley.² With beaches to the south and Los Padres National Forest to the north, Carpinteria is a primarily a valley with lush avocado ranches and flower-producing green houses. With a charming downtown, Carpinteria boasts three craft breweries; several coffee shops; antique and craft stores; restaurants from fast food to authentic Mexican cuisine to some of the highest-rated tacos and burritos made in kitchens in the backs of liquor stores, to a variety of other American

¹ Multiple principals and faith leaders, interviews by author, Carpinteria, June 1-20, 2019. All interviews were confidential; the names of interviewees are withheld by mutual agreement. This general statistic was common knowledge among the leaders in the community and discovered as a theme. Research with human participants has revealed that many families with financial means chose private or home school options for their kids.

² Mark Schniepp, Hollister Avenue, and Santa Barbara, "The California Economic Forecast" (n.d.): 42.

and Seafood dining options. The most popular tourist attractions of Carpinteria are: Rincon Point Beach & Surf Break, Carpinteria State Beach, and the Annual Avocado Festival. Rincon is among the most popular and revered world class surfing destinations in the winter months. Carpinteria State Beach is the highest-rated and most popular California State Beach for car-camping, which welcomed 891,000 visitors in 2018. Likewise, the annual Avocado Festival draws over one hundred twenty thousand people to the downtown corridor every year.³ The beauty and Mediterranean climate of Carpinteria attract notable residents such as Ellen Degeneres, Kevin Costner, and Ashton Kutcher, who live in multimillion-dollar beach front mansions, with the working class poor living in government-assisted apartments across the freeway.

Mexican and Latino/a Heritage

By almost every account, Carpinteria is considered a bi-racial community, but the ethnic makeup of the community is much more varied and complex today than it was forty years ago. While the city of Santa Barbara, Carpinteria's larger and "glamorous" neighbor enjoys a rich Spanish heritage, in Carpinteria, it was the cultural traditions of Mexico that became woven into the fabric of the community. It began in the early 1900's when the need for labor increased to "repair the railroads, build roads, remove brush and rubble, and most significantly help farmers with the tending of their crops."⁴

The history of segregation in the United States is not foreign to Carpinteria:

Mexican families settling in Carpinteria were sometimes excluded from equal participation in the community. For example, 'Whites Only' policies were enforced in the seating arrangement at the local movie theater. Mexicans were

³ Ibid.

⁴ Dave Moore et al., *Carpinteria* (Charleston: Arcadia Publishing, 2007).

prevented from buying real estate in certain areas of the community, and in 1935, a school was built specifically for their children. Social equality, however, dramatically improved after their display of patriotism during World War II, which included acts of heroism in Europe and the Pacific.⁵

Today, the town enjoys a “decidedly Mexican flavor as a city that is integrated and inhabited about equally by Anglo families and families with ties to Mexico.”⁶

However, the reality of today’s population includes a broader Hispanic and Latino/a heritage with more recent immigrants from countries in Central and South America as well. While poverty and trauma reach the lives of Caucasians, Hispanics and Latinos in Carpinteria, the realities of recent experiences of immigration from developing countries, combined with the history of segregation in Carpinteria, create greater challenges for the children of Hispanic and/or Latino/a descent.

Opportunity Gaps

The vast majority of adolescents in Carpinteria who cannot imagine for themselves a life beyond high school seem to suffer the consequences of at least one of the following three injustices: Systemic Racism, Relative Poverty, and/or Trauma. According to the U.S. Census Bureau, ninety four percent of white young adults have earned a high school degree by age twenty-four, while only seventy eight percent of Latinos have done the same.⁷ A 2011 article from the American Psychological Association reveals the complexity of the challenge and the efforts to address this gap:

⁵ Ibid., 37.

⁶ Ibid., 37.

⁷ Lea Winerman, “The Achievement Gap and Latino Students,” APA, last modified November 2011, <https://www.apa.org/monitor/2011/09/achievement>.

“Educators have been chewing over the problem for decades. Many of the solutions they've proposed have been large-scale teaching or curriculum reforms that are time-consuming, expensive or both. Meanwhile, despite some successes in individual schools and programs, the nationwide achievement gap has narrowed only slightly in the past decade.”⁸

This reality is ever-present in Carpinteria. Of the approximate 2,100 students enrolled the Carpinteria public schools, nearly 79% are Hispanic and/or Latino/a. According to public school employees and local faith leaders, many of the families of Caucasian descent in Carpinteria have chosen private and home school options for their children, creating a still partially segregated school experience in the city today.⁹

The peculiar pieces of this puzzle are the quality and size of the public schools in Carpinteria, and the exceptionally low crime rate in Carpinteria¹⁰. The administrators and teachers of the schools maintain a strong reputation in the community, many of them credentialed from the highest-rated institutions in the area, and some are life-long Carpinterians. When compared to communities of similar demographics along California’s coast, this is not entirely rare. Social and cognitive psychologists have been working with educators across the country for the past decade or more, operating with the conviction that “at least some of these academic disparities aren't the result of faulty teaching or broken school systems, but instead spring from toxic stereotypes that cause

⁸ Ibid.

⁹ Multiple principals and faith leaders, interviews by author, Carpinteria, June 1-20, 2019.

¹⁰ “U.S. Census Bureau QuickFacts: Carpinteria City, California,” U.S. Census Bureau, accessed June 26, 2019, <https://www.census.gov/quickfacts/fact/table/carpinteriacitycalifornia/IPE120217#IPE120217>.

ethnic-minority and other students to question whether they belong in school and whether they can do well there.”¹¹

The concept of “stereotype threat,” developed in the 1990’s by psychologist Claude Steele, PhD., asserts that “when people who are about to take a test are reminded of negative stereotypes about their racial, ethnic or other group, the subconscious worry that they might confirm those stereotypes undermines their performance by sapping cognitive resources that they could be using to do better on the exam.”¹² Since the identification of this concept, psychologists have been working with educators to implement classroom exercises that may help increase the sense of “self worth and positive identity.”¹³ Researchers found that students’ academic success improved with these efforts, indicating the following:

- a. the stereotype threat is real and persistent
- b. that it can be mitigated, at least by well-trained and caring professionals.¹⁴

The Hispanic and Latino/a communities in Carpinteria have been fighting against these stereotype threats for six generations. Historically, the Caucasian population enjoyed the beaches, the restaurants, the advanced degrees, the multimillion-dollar beach homes and the vacation lifestyle, while the Hispanics played in their own self-made soccer league, worked the fields and the kitchens, often lived in inadequate housing, and served the estates in Montecito. While integration and equality has vastly improved in the

¹¹ Ibid.

¹² Ibid.

¹³ Ibid.

¹⁴ Ibid.

past twenty years, the achievement statistics continue to run along racial lines in a way that is readily apparent to the outside observer. In 2018, Carpinteria High School Boys' Varsity Soccer team (made up of all Latinos but one Caucasian player) won the California Interscholastic Federation Championship for the state. According to one of the coaches, the players beat the odds and did the necessary work on the field in order to succeed, but not one of the nine seniors on the team enrolled in college the following year.¹⁵ There are fewer than seven hundred students at Carpinteria High School, and the school is expansive in size and scope, with a caring, bi-racial administration, small class sizes, and a plethora of extra-curricular offerings. Nevertheless, 56% of the students are economically disadvantaged and the College Readiness Index scores the school at 35/100.¹⁶ Most students graduate from high school and go straight to work, which is not a sustainable pathway in a community whose median property value is \$617,000.¹⁷

Thirty-three students are enrolled at Rincon High School, a continuation school next to Carpinteria High School which exists to help students who failed at Carpinteria High School complete enough credits to earn a General Education Degree (GED). Twenty-eight of the thirty-three students at Rincon High are Latino/a. The other five are Caucasian.¹⁸

¹⁵ Interview with a local high school soccer coach, Carpinteria, June 18, 2019.

¹⁶ "How Does Carpinteria Senior High Rank Among America's Best High Schools?" U.S. News, accessed July 25, 2019, <https://www.usnews.com/education/best-high-schools/california/districts/carpinteria-unified/carpinteria-senior-high-1906>.

¹⁷ "Carpinteria, CA," Data USA, accessed July 25, 2019, <https://datausa.io/profile/geo/carpinteria-ca/>.

¹⁸ Interview with public school principal, June 16, 2019.

Even though the rough demographics of teenagers in Carpinteria is about 52% Caucasian, 48% Hispanic and/or Latino/a, Carpinteria Middle and High Schools are both approximately 70% Hispanic and/or Latino/a. Many of the Caucasian resident teenagers in Carpinteria are home schooled or sent to private schools. There are exceptions to these general statistics, but they could be counted on one hand.

These demographic statistics are consistent at the two primary elementary schools in Carpinteria as well: Canalino and Aliso Elementary Schools, except that Aliso (originally built as a school for Mexican children only) is about 90% Latino/a and suffers the lowest academic ratings in the area. Among the entire student body in Carpinteria School District, over 60% live beneath the national poverty line, which is defined as lacking adequate resources to meet basic needs for a family of four, otherwise defined as \$31,000 annual household income.¹⁹ The poverty rate in Santa Barbara County is among the top three worst counties in the State of California, challenged by the fact that 23% of the adult population lives below the poverty line, trailing behind only Los Angeles and Santa Cruz.²⁰

In 2018, the Public Policy Institute of California in partnership with Stanford University's Center on Poverty, produced a robust study which tracks "economic factors through the California Poverty Measure, combining federal census data with crucial, state-specific cost-of-living factors such as California's high housing costs."²¹ The statistics for children are even worse, with higher numbers of children suffering from

¹⁹ Jerry Roberts, "Poverty the Shame of Santa Barbara," *The Santa Barbara Independent*, August 9, 2018, <https://www.independent.com/2018/08/09/poverty-shame-santa-barbara/>.

²⁰ Ibid.

²¹ Ibid.

poverty than adults. According to the study, “among ethnic groups, Latinos statewide remain disproportionately poor, composing 39.2 percent of the population—but 52.8 percent of Californians living in poverty.”²²

Despite the antiquated and false generalization that “the poor are lazy,” the statistics reveal that most of the poor in California are working poor. According to the study, “As of 2016, 83.5 percent of poor children lived in a family with at least one working adult. Overall, 79.5 percent of poor Californians were in a family in which at least one adult worked—46 percent full-time for the entire year and 33.4 percent part-time or seasonally.”²³

Equally relevant is the link between poverty and levels of education in California:

Only 8.4 percent of adults between 25 and 64 who have a college degree live in poverty—compared with 34.5 percent of those without a high school diploma. And more than half of children in families without an adult who completed high school—53 percent—live in poverty; this compares with just 8 percent of kids in a family with at least one adult with a college degree.²⁴

The consequential effects of poverty on children and adolescents are many, varied, and beyond the scope of this project. What can be affirmed is the fact that there is a direct link to student poverty and academic success. In Carpinteria, the students who live below the poverty line are often hungry due to the financial limitations upon the family to provide food for adequate nourishment. Enough neurological research has been completed to affirm with ease the fact that hunger affects mental and emotional

²² Ibid.

²³ Ibid.

²⁴ Ibid.

performance. It is critical to remember that academic skills combine with emotional intelligence to develop a child into an adult, and physical hunger stifles both.

Pro Deo Foundation

In 2005, Henry and Karen Pritchett started a philanthropic granting foundation (the Pritchett Foundation), through which they could give monies each year from their commercial real estate investment income, to Christian ministries all over the world. At the time, I was serving as a youth pastor at a Presbyterian Church (PCUSA) in Southern California while attending seminary at Fuller Theological Seminary. The founders contracted me to consult with them on which ministries would be potential partners for their philanthropic purposes, at the time focusing mostly on children in developing world countries. I performed due-diligence for them, and helped them to establish long-term partner relationships with multiple organizations, including Blood:Water Mission, International Justice Mission, ByGrace Children's Home in Kenya, and Children of the Nations. Several of these partners remain very close to the work of the foundation.

Thirteen years later, in 2018, the founders decided to increase their investment in the foundation, shift the focus, and re-establish it as an operating foundation under the name, "Pro Deo Foundation." The theological imagination and impetus for this new work is captured in Hunter's *To Change The World*, where he suggests that because Jesus saves people from their sins, Christians respond to Jesus' salvation by engaging in ministries of compassion, mercy, and social justice, for the sake of the common good and as a faithful response to God's grace. Hunter writes:

When people are saved by God through faith in Christ they are not only being saved from their sins, they are saved in order to resume the tasks mandated at creation, the task of caring for and cultivating a world that honors God and

reflects his character and glory. God indeed forgives people of their sin. As they are formed into disciples, more and more conforming to the image of Christ, they are liberated from the corrupting and oppressive power of sin, healed and renewed to the end that they might love God and enjoy him forever. As we will see, this has enormous implications for every aspect of their lives--their work, leisure, family life, civic duties, and so on.²⁵

The implementation of this organizational move would be outside the capacity of the founders, requiring both full and part-time staff. Not only would granting continue as part of the work of the foundation, but also local programs that seek to address the opportunity gaps facing many children in Southern California. The desire for them to invest locally was in part the formation of missional theology which they received from their communities of faith in Southern California: Presbyterian Church of the Master in Mission Viejo and St. Andrew's Presbyterian Church in Newport Beach.

In the fall of 2018, the researcher agreed to serve as Executive Director of Pro Deo Foundation while hiring his colleague to direct the programs and communications. This decision to lead the foundation through its building stages as an operating foundation and into a sustainable future as a viable organization with scalable programs involved a vocational shift for us as well as a physical move for our families to Carpinteria. For the researcher, it became imagined as an opportunity for a missional way of life and work; a calling to serve the community in which the organization resides, and outside the walls of the church.

The Pro Deo Foundation's mission is to create pathways for children and youth to flourish. The strategy is three-fold: local program initiatives that instill the developmental and relational assets that children and youth need to thrive; strategic partnerships with

²⁵ James Davison Hunter, *To Change the World: The Irony, Tragedy, and Possibility of Christianity in the Late Modern World* (London Oxford University Press, 2010).

organizations with a similar vision and passion for children and youth; and grant funding. While I oversee all three of our strategies, it is the primary charge of my colleague and myself to build programs that help children and youth in high risk environments, locally. Since the Pro Deo foundation is not a church, what then is the biblical and theological foundation for the work itself?

Biblical Foundation: Jeremiah 29 and the Exilic Perspective

Paradigmatic Culture Shift in the West

Beyond the scope of this research would be a sociological analysis of the shift of the Church in the Western world from the center of society to the margins. Whereas fifty years ago, it was common practice for mainstream culture to verbally and publicly support Christian faith and practice as normative, today, these conditions that support Christianity as normative have categorically changed. In his monumental study on this shift, Taylor writes: “One way that I want to put the question that I want to answer here is this: why was it virtually impossible not to believe in God in, say, 1500 in our Western society, while in 2000 many of us find this not only easy, but even inescapable?”²⁶

While pursuing an answer to Taylor’s question is beyond the scope of this project, Taylor’s assertion of the shift offers the opportunity for the Church in the West to reimagine its relationship with society. At the very least, it requires that the Church question its sense of exceptionalism and analyze its relationship to power and social privilege. In doing so, the Church is given an opportunity in this time and place to

²⁶ Charles Taylor, *A Secular Age* (Cambridge: Harvard University Press, 2009), 25.

imagine a new way of bringing Good News for the world. This imaginative shift is from conquest to cultivation.

Jeremiah 29: From Conquest to Cultivation

The book of Jeremiah is set during the period of the Babylonian Exile and offers a helpful narrative for the missional imagination of the Church in today's Western world. The book is an address and a response to the crisis of exile in the last days of Judah, which culminated in the destruction of the temple and Jerusalem in 587 B.C.E.²⁷ Subject to the imperialist expansionism of Babylon at the time, the destiny of Judah "will be shaped finally not by power as the world judges power, but by the covenantal realities of Yahweh's sovereignty and power."²⁸ Thus, Jeremiah must be interpreted through the lens of the relationship between God's people and the world's power. With Israel's covenant with Yahweh being the theological center of Jeremiah, this "covenant taught that the sovereign God of Israel required obedience to covenant stipulations about social practice and power. Disobedience to those covenant stipulations would result in heavy sanctions (curses) that would be experienced as death or displacement."²⁹ Jeremiah is a forceful address that reveals the seriousness of the consequences of disobedience to the covenant, a disobedience marked by an absence of faith in the provision and power of Yahweh over the quest for the kind of power the world knows.

²⁷ Walter Bruggemann, *A Commentary on Jeremiah: Exile and Homecoming* (Grand Rapids, MI: Wm. B. Eerdmans Publishing, 1998), 1.

²⁸ *Ibid.*, 3.

²⁹ *Ibid.*, 4.

Jeremiah 29 is a particularly bright address in the midst of a dark book because even though Jeremiah had been called to interpret this exilic experience for Judah through the lens of judgment, this chapter offers pastoral counsel to those who had already been longsuffering in Babylon and needed to learn how to keep faith and hope alive. One of the issues that the prophet seeks to address is the false narrative that the exiles would return home within the foreseeable future. Instead, Jeremiah offers clarification that they will not return in their lifetime, and wise counsel to settle in and learn to be faithful in exile. For the prophet, this difficult news also came with pastoral care. According to Brueggemann, this “pastoral care is expressed around two convictions:

- (a) There must be a realistic and intentional *embrace of the Exile* as a place where Jews must now be and where God has summoned them to obedience (29:5-7), and
- (b) There is a *long-term hope for return and restoration* that can be affirmed and accepted (vv. 10-14)³⁰

These two realities set the stage for the people of Israel for a way of living faithfully and obediently in exile and under the rule of a foreign power. Without a divine purpose and a divine promise, the time of exile would either only be a place from which to escape or a place in which to submit to a new ultimate power, namely, Babylon. But the divine purpose and the divine promise provide both a reason to be faithfully obedient (divine purpose of refinement) along with a sustaining source of endurance to persevere (divine promise of return).

³⁰ Ibid., 255.

The Pursuit of Shalom

The oft-quoted verse 11 has been frequently taken out of context and used by preachers to give financial comfort or to offer sentimentality to modern-day Western Christians in a way that seems to promote more privilege to the already-privileged. This is why verse 11 must be understood as part and parcel of the divine promise that couples the divine purpose for Israel in exile. First, the chapter predicts a long season of suffering, namely, seventy years until the promise will be fulfilled. Prosperity for Israel while in exile is not tomorrow's wish-dream, but an ultimate promise to be realized by the exiles' children's children. Thus, there is nothing sentimental about Jeremiah 29:11, and must be read in light of the instructions of verses 4-7:

Thus says the Lord of hosts, the God of Israel, to all the exiles whom I have sent into exile from Jerusalem to Babylon: Build houses and live in them; plant gardens and eat what they produce. Take wives and have sons and daughters; take wives for your sons, and give your daughters in marriage, that they may bear sons and daughters; multiply there, and do not decrease. But seek the welfare of the city where I have sent you into exile, and pray to the Lord on its behalf, for in its welfare you will find your welfare.

This then provides the context for verse 11. The promise of prosperity shall be fulfilled and one day Israel will be liberated from exile, but that liberation will come by God's grace and through the return of faithful obedience for a generation. The instructions for God's people were not instructions of conquest. They were not instructed to fight against Babylon in the same way they were instructed to take the Promised Land when Joshua led them into battle. In this era, Israel is instructed to serve the foreign power and work for the common good through faithful cultivation. All of this is encompassed in the command for Israel to pursue the *שְׁלוֹמִים* (*shalom*) of the city. The NRSV renders the term "welfare," and others render it "peace," but there is no English

word that encompasses the meaning of this central theme to the Hebrew Scriptures.

Shalom includes peace, wholeness, wellbeing, flourishing, completeness. It encompasses God's entire plan for creation. *Shalom* was the state of all creation in the Garden of Eden and Christians believe it will be the state of creation when Christ returns and heaven and earth become one again (Revelation 21-22). The primary role of the Church is to bear witness to this reality that has come to bear upon the world in Jesus Christ. Plantinga articulates the meaning of *shalom* in this way:

The webbing together of God, humans, and all creation in justice, fulfillment, and delight is what the Hebrew prophets called *shalom*. We call it peace, but it means far more than mere peace of mind or a cease-fire between enemies. In the Bible, *shalom* means *universal flourishing, wholeness and delight*—a rich state of affairs in which natural needs are satisfied and natural gifts fruitfully employed, a state of affairs that inspires joyful wonder as its Creator and Savior opens doors and welcomes the creatures in whom he delights. *Shalom*, in other words, is the way things ought to be.³¹

In addition to being holistic, it's worth noting that *shalom* in the Hebrew scriptures does not come about automatically and without human participation. While *shalom* includes the work set forth in Jeremiah 29 to "plant gardens" and "raise children" as seemingly innocuous, personal, and local, the larger political implications of the biblical vision of *shalom* are not to be overlooked. If harmony is to be restored, so are the socio-political systems that have caused and continue to perpetuate both injustice and disharmony, desecrating the Image of God in human persons and tarnishing the beauty and resources of God's natural world. In no way can *shalom* be reduced to a renewed commitment to personal ethics, for it deals in corrective measure with individual and corporate sin alike. In *Shalom and the Community of Creation: An Indigenous Vision*,

³¹ Plantinga, *Not the Way It's Supposed to Be* (Grand Rapids, MI: Wm. B. Eerdmans Publishing, 1996), 10.

Randy Woodley draws from Isaiah's prophecy as well as Pauline epistles to argue for this holistic vision, which requires human participation. He writes:

Shalom is meant to be both personal (emphasizing our relationships with others) and structural (replacing systems where shalom has been broken ken or which produce broken shalom, such as war- or greed-driven economic nomic systems). In shalom, the old structures and systems are replaced with new structures and new systems. The universal expectation for all humanity to live out shalom has been given. Shalom has been decreed. God expects us to make the old way of living new. The Creator requires us to reshape shape the world we know into the world God has intended.³²

Woodley goes on to suggest that working out this vision in present reality involves the re-creation of communities where shalom is lived and practiced, poverty is alleviated, and oppression is undone. He writes: "Shalom is always tested on the margins of a society and revealed by how the poor, oppressed, disempowered, and needy are treated. A huge gap between the wealthy and the poor may be a good indicator of the lack of shalom."³³

In a town as small as Carpinteria with an income gap as large as it is, there is a clear and present absence of *shalom* in this way. Because of the material requirements of shalom combined with massive income inequality in Carpinteria, part of the solution to the stated problem this project seeks to address is to create economic opportunity for the poor. *Shalom* is both the foundation and the ultimate vision that both undergirds and guides the development of this project. The theological foundation for the Pro Deo Foundation's work in Carpinteria, and for the purpose of this dissertation, is to embody an exilic imagination grounded in the words of the Prophet Jeremiah when the people of Israel were in exile in Babylon.

³² Randy Woodley, *Shalom and the Community of Creation: An Indigenous Vision* (Grand Rapids, MI: Wm. B. Eerdmans Publishing, 2012), 14.

³³ *Ibid.*, 15.

Jerusalem vs Exile: Your Best Life Now or Later

The shift for the Church in the West involves dismantling a Jerusalem imagination for an exilic imagination. Ever since Constantine's edict to make Christianity the official religion of the State, the Western Church has known more societal privilege, prominence and power than the first generation of Christians ever imagined or certainly sought after as part of the Church's mission in the world. The Church in the West has been able to develop a Jerusalem imagination for a Jerusalem-like experience. But society has finally shifted again, placing the Western Church on the margins of influence in society, where being Christian is no longer normative, but one option among many. As such, the Western Church finds herself today in an exilic-like context, and though they do not experience the same kind of persecution and injustice as did the Israelites in exile in Babylon, the perception of Christians to the dominant society is not unlike the perception of the Jewish people in Babylon in the sixth century.

David Kim of Redeemer Presbyterian Church in New York City outlines a comparison for the Church to shift from a "Jerusalem Perspective" to an "Exilic Perspective" that has been slightly adapted below for this purpose.³⁴ The following table outlines the difference between a Jerusalem imagination and an exilic imagination, followed by a list of six distinctives of an exilic imagination for the Church for our time:

³⁴ David Kim, "Exilic Discipleship 2" (n.d.): 2.

Table 2. Jerusalem vs. Exile³⁵

Jerusalem Imagination	Exilic Imagination
Dominant culture	Minority culture
Expectations of comfort & security	Identity challenged
Seek the flourishing of one's kin	Seek the flourishing of all (even one's enemies)
Triumphalist attitude toward society (conquest)	Servant attitude toward society (cultivation)
Overconfidence toward what is true, right and good for all	Need for wisdom & discernment in choosing the best of bad options

- An exilic imagination deepens a resilience when it comes to the challenges of doing Christian ministry in post-Christian context as it reorients one's expectations to the larger context of one's present calling.
- An exilic imagination grounds one's missional identity not in external factors like status—ecclesial or otherwise, church size, number of conversions, wealth and material possessions, number of Facebook friends or blog readers, and the like, but in an internal reaffirmation of God's sovereign presence, God's fruit-bearing capacity, God's timing, and God's mustard seed approach.
- An exilic imagination roots one's motivations in faithfully living out God's call rather than the pursuit of one's own sense of security and worth.
- An exilic imagination reinforces an outward rather than an inward orientation, assuming certain difficulties and challenges to be part and parcel of one's earthly calling rather than pursuing the elimination of these discomforts as the goal.
- An exilic imagination pushes back against a triumphalist approach to society and reminds them that they are called to distinctly work and serve the world as God's people. The Christian's home is not here.
- An exilic imagination reminds one of the critical importance of faith, constantly reasserting God's sovereignty and control over this world, even when the day-to-day experience feels removed from that reality.³⁶

This is the imaginative perspective of the work of the Pro Deo Foundation in Carpinteria. Additionally, to seek the *shalom* of Carpinteria as a ministry also requires a reading of scripture through the lens of the Hispanic community in today's North America.

³⁵ Ibid., 1–3.

³⁶ Ibid., 2–3.

Scripture and the Hispanic Experience in America

In his book, *Santa Biblia: Reading the Bible Through Hispanic Eyes*, Justo Gonzalez articulates a particular hermeneutic that reads the Bible “within the context of a commitment to the Latino struggle to become all God wants us (Latinos) and all the world to be.”³⁷ The author argues that when Latinos read the Bible (and their own life situations), five common paradigms are employed: Marginality, Poverty, Mestizaje and Mulatez (being of mixed-race), Exiles and Aliens, and Solidarity (community).³⁸

To read the Bible with Hispanic eyes is to read from a place of marginality. The experience of being marginalized, excluded from the center of society and culture, manifests itself through subjugation economically, politically, religiously, and culturally. When reading the Bible from the margins, Hispanics tend to read the Bible “as a source of strength, and often seeking an explanation of our painful experiences.”³⁹ This leads to insights from biblical texts that interpreters from the center of society (Caucasians) often do not discover in their reading of the texts. For example readers from the center of society may read the parable of lost things from Luke 15 and see the text as addressing those people outside of the people of God, where the view from the margin sees the text as Jesus speaking out to the those in the center of power in society.

Being of mixed race is central to the Hispanic experience. Like Mestizaje and Mulatez in America today, the Bible presents people trying to navigate life representing

³⁷ Justo L. González, *Santa Biblia: The Bible Through Hispanic Eyes* (Nashville: Abingdon Press, 1996).

³⁸ *Ibid.*, 14.

³⁹ *Ibid.*, 34.

different worlds. Significant to the conversation is a comparison Gonzalez makes between understanding “borders” and “frontiers.” Frontiers are unidirectional and can only move ahead. Borders are bidirectional. The significance in this understanding is that a border is “a place where two realities, two worldviews, two cultures, meet and interact.”⁴⁰ The church has often employed a frontier mentality (conquest) when engaging culture, but in the future the church must approach ministry embracing a border mentality, recognizing that our own Lord represented a mixed lineage.

Many Hispanics, even third or fourth generation U.S. citizens continue to feel as outsiders within the borders of this country. As such, the exodus from Egypt and the Babylonian exile connect deeply to the Hispanic experience, giving voice and affirming the struggle of the outsider. Solidarity, the experience of family and community, is critical to navigating life feeling as an outsider and person on the margins of society. Solidarity with others in the struggle provides support, strength, and identity. A Christian outreach ministry in Carpinteria must take seriously the place of solidarity in the Hispanic experience.

Conclusion

The data from the research conducted in Carpinteria reveals the uniqueness of the community, which requires a unique social entrepreneurship program, fit for the needs and resources of the residents. Carpinteria is a community of paradox. It knows extreme wealth and relative poverty. It has a history of small-town localism and international immigration. It is “a community that invests heavily in the environment, but not much in

⁴⁰ Ibid., 86.

youth programs that serve the poor.”⁴¹ Pro Deo Foundation seeks to offer the community something new in which to invest for the flourishing of its youth. The following sections describes the various attempts in the community to address the issues discovered through our research with human participants in the community.

⁴¹ Interview with priest from largest bi-racial parish in town, Carpinteria, June 1, 2019.

SECTION 2:
OTHER PROPOSED SOLUTIONS

Introduction

Carpinteria is home to a variety of programs that aim to serve the healthy development of children and youth in the community. The following organizations researched were the most active in the community, and fall within three categories: active non-profits, school-based programs, and faith community efforts. These three sectors represent the dominant ways in which youth in high risk environments are served in Carpinteria. The research conducted was aimed to understand the ways in which the organizations were addressing the challenges faced by teenagers in high risk environments, whether intentionally or unintentionally. While many questions were explored, three primary questions guided the research of these organizations:

1. Does the organization provide a place outside of the home or school where kids can develop a positive sense of identification and belonging within a positive, like-minded community?
2. Does the organization provide a pathway to understand human suffering, and to process and find healing from emotional pain and trauma?
3. Does the organization provide guidance to develop a positive imagination for life beyond high school as a positively contributing member of society?

Active Non-profit Agencies in Carpinteria

United Boys & Girls Club of Santa Barbara County

The mission of the United Boys & Girls Club of Santa Barbara County, in which Carpinteria has a branch located near the high school, is, "To enable all young people, especially those who need us most, to reach their full potential as productive, caring, and responsible citizens."¹ The Carpinteria branch is located across the street from the high school, and mostly serves primary school children whose caregivers are working full time. The program has experienced a high rate of executive-level staff turnover in the past two decades.

The programs that this branch offers primarily include after-school tutoring and after-school recreation. The flagship program is called Triple Play, which is described as

Boys & Girls Clubs of America's first comprehensive health and wellness program, developed in collaboration with the U.S. Department of Health and Human Services, strives to improve the overall health of Club members ages 6-18 by increasing their daily physical activity, teaching them good nutrition and helping them develop healthy relationships.²

The most recent published annual report of the organization was from 2015, which showed that of the 638 kids who were served daily between the nine locations in Santa Barbara County (including Carpinteria), only 6% were teenagers.³ This statistic was alarming enough to the Executive Director such that he set a goal to reach 400 teenagers in the next year club-wide. Today, less than five teenagers participate in the

¹ "Home," United Boys & Girls Clubs of Santa Barbara County, accessed August 19, 2019, <https://www.unitedbg.org/>.

² Ibid.

³ "UBGC-Annual-Report_January-2015_FINAL.Pdf," https://www.unitedbg.org/wp-content/uploads/2016/03/UBGC-Annual-Report_January-2015_FINAL.pdf.

programs offered at the Carpinteria Branch. While the facility offers a place for children to feel safe to learn and play while parents or guardians are at work, according to a group of local high school students, it is not a place where teenagers want to be.⁴ These students described the building as “run down”, “nowhere to hang out,” and “just like a place you don’t want to be.”⁵

Carpinteria Children’s Project & THRIVE Carpinteria

Carpinteria Children’s Project (CCP) maintains a high reputation in the community as an anchor organization of a vibrant network of holistic services for under resourced families in Carpinteria. In addition to offering bi-racial after-school and summer programs kids, CCP offers classes for parents such as “Mommy and Me,” “English as a Second Language,” “Road to University” and other parenting courses. CCP also offers a “Family Resource Center” which offers guidance for acquiring medical insurance, connections to counseling, healthy child development, and life coaching.⁶ No other organization in Carpinteria offers the scope and quality of family services for recent immigrants and/or families with children in high risk environments. With the goal of offering holistic services to families, part of the strategy of CCP involves community and organizational collaboration.⁷ According to the website:

It takes a village to raise a child, and the Carpinteria Children’s Project aims to coordinate the efforts in the village so that all families and children are healthy

⁴ Interview with four students from Carpinteria High School, Carpinteria, July 31, 2019.

⁵ Ibid.

⁶ “Carpinteria Children’s Project » THRIVE Cradle to Career,” accessed August 19, 2019, <https://carpchildren.org/>.

⁷ Interview with the Executive Director of Carpinteria Children’s Project, Carpinteria, June 18, 2019.

and successful. We are the coordinating hub of the Thrive Carpinteria Partner Network, a formal partnership of early childhood education and social services providers who serve families as a team. Even with the network, there are some gaps in services in Carpinteria, and so the Carpinteria Children’s Project provides direct services in early childhood education and family support. When other gaps in available services arise, we reach out to other resources in the county to fill them.⁸

With a central location in the heart of Carpinteria’s downtown corridor, CCP runs its after-school programs in an historic building which was once the Main School. As a local community that seeks to preserve its charm, Carpinteria has an affection for its historic buildings. This building, well preserved with an updated playground, offers a safe place and a positive environment whose playground speaks of dignity and belonging. While CCP provides pathways for children and their families to grow and flourish, it does not offer any programs or a place for teenagers to develop their own sense of passion and purpose.

Girls’ Inc

Girls’ Inc. is an active non-profit serving a portion of the subject population, namely, under-resourced children and youth in Carpinteria, with a mission to “[inspire] all girls to be Strong, Smart, and Bold.” According to their stated documentation:

Girls Inc. of Carpinteria is a member of Girls Incorporated, a national research, education and direct advocacy organization that inspires all girls to be strong, smart and bold. With local roots dating to 1864 and national status since 1945, Girls Inc. has responded to the changing needs of girls and their communities through research-based programs and advocacy that empower girls to reach their full potential and to understand, value, and assert their rights.⁹

⁸ “Carpinteria Children’s Project » THRIVE Cradle to Career.”

⁹ “Girls Inc of Carpinteria,” *Girls Inc of Carpinteria*, accessed July 16, 2019, <https://girlsinc-carp.org/>.

While a thriving national organization, in Carpinteria, Girls' Inc. mostly serves girls between the ages of 7-12, with a small number of adolescent girls. Their main program is an after-school enrichment program which includes transporting kids from school to their local facility, providing snacks (over 60% of public school students in Carpinteria received free or reduced lunch due to levels of low income); tutoring in the areas of math, science, relevant technology; and teaching life skills, such as etiquette, self-esteem, and leadership. While Girls' Inc. teaches girls empowerment and advocates for their equal rights in society, they seem to focus on helping girls succeed in the current system of education and societal productivity, but they do not offer alternative or innovative pathways for self-discovery and productivity. Unlike the Boy Scouts of America shifting toward practices of gender inclusion, Girls' Inc. of Carpinteria only serves biological and otherwise self-identified girls. This is largely due to the cultural differences of the communities these institutions serve, where Hispanic families tend to assume more traditional gender roles than does today's Western culture.

Girls' Inc. of Carpinteria offers a Teen Center which provides a place for girls to get the help they need and to grow in confidence and self-esteem. This is a significant alternative to the problem of teenagers in high risk environments in Carpinteria and their need for help. However, it leaves opportunity gaps primarily for boys (and still hundreds of girls) for other organizations to address.

Junior Lifeguards

Carpinteria Junior Lifeguards is a vibrant summer program that serves over one hundred kids ages 9-17 for eight weeks every summer. The program runs from 9:30-12:30pm Monday through Friday, at the beach. With daily physical activities of beach

running, paddling, and ocean swimming, kids are placed in groups and led by young adult lifeguard mentors. In addition to working at physical fitness, “lectures and discussions are held weekly to educate participants on various topics such as water safety, CPR overview, beach hazards, waves and tides.”¹⁰ The mission of the Junior Lifeguard Association is “to introduce young people to safe marine and aquatic recreation opportunities. Further, it is our goal to improve young people’s physical conditioning, their understanding and respect for the environment, and their respect for themselves as well as others.”¹¹

Junior Lifeguards offers an opportunity for teenagers to have a place in the summer where they can belong, a passion for those who are interested in fitness and lifeguarding, and a sense of purpose for any who might be interested. Summarily, the program offers a meaningful alternative for fitness-oriented teenagers during the summer months, leaving still opportunity gaps during the academic school year.

Mavericks

Mavericks is another after-school program that serves under fifty people in Carpinteria, both genders and all ages under 18, offering free basketball training as a way to build self-esteem, interpersonal skills, responsibility, work ethic, and fitness in the lives of latchkey kids who have neither supervision nor scheduled activities after school. Mavericks is run by a local flooring contractor who desires to serve the community in

¹⁰ “City of Carpinteria” (n.d.): 2.

¹¹ Ibid., 2.

this way. The basketball program helps to boost self-esteem, discipline and sportsmanship in its members, while helping kids develop basketball skills. The program is also used as a tool for leaders to build mentoring relationships with the players.¹² While the number of teenage participants is in the single digits, the program is well received in the community as a vibrant outreach for children who lack guardian supervision during the after-school hours from 3-5pm, Monday through Friday .

The Need for Innovation

While the city of Santa Barbara proper is home to a multitude of innovative outreach programs for teenagers, Carpinteria is found lacking. While the offerings researched are focused on after-school tutoring, fitness, recreation and family services, an innovative approach is needed in order to capture the attention and interest of today's teenagers. Alternative solutions to the problem at hand are based on models that were formed before the emergence of the digital world which now shapes human connection, communication, and adolescent development. Current models in Carpinteria are aimed to provide relief in crisis situations, but they do not seem to foster an imaginative vision for a meaningful life in adulthood.

For example, Santa Barbara is home to an innovative, secular outreach program for youth in high risk environments on the East and West sides of town, called Youth Interactive.¹³ Focused on the arts, members of Youth Interactive are mentored to create art and artisanal products for sale. Through this program, students develop an imagination

¹² Interview with founder of *Mavericks*, Carpinteria, May 23, 2019.

¹³ "Youth Interactive," *Youth Interactive*, accessed August 22, 2019, <https://www.youthinteractive.us>.

for a pathway into a flourishing adulthood. Another innovative outreach program in Santa Barbara is called the Wilderness Youth Project.¹⁴ This program offers a path for adolescent development by providing wilderness education and experience. According to their website:

Nature education during childhood has a potent impact on shaping both environmental attitudes and behaviors in adulthood. Nature stimulates powers of observation, creativity, and a sense of peace. Research shows that spending time in nature dramatically reduces children's propensity for violence, stress, and symptoms of ADD/ADHD.¹⁵

However, the reach of Youth Interactive, Wilderness Youth Project and others in Santa Barbara do not extend to the small town of Carpinteria.

School-based Programs

“Step-Up” After-School Program for Carpinteria High School

From Fall 2016 to Spring 2019, Carpinteria High School used a government grant to run an after-school program that, according to the administration, came with challenging restrictions to navigate, along with a perception of unnecessary and inefficient amounts of paperwork.¹⁶ The program, “Step-Up,” took place throughout the high school campus from Monday through Friday from 3:00PM to 5:00PM and included compensated teachers, owners of various businesses in town, tutors and “Westmont Ambassadors”¹⁷ Included in the program were offerings such as robotics, culinary arts,

¹⁴ “Mission & History,” *Wilderness Youth Project*, n.d., accessed August 22, 2019, <https://wyp.org/info/about-us/>.

¹⁵ Ibid.

¹⁶ Multiple Interviews with school and program administration, Carpinteria, Spring, 2019

weight-lifting, and guitar lessons. Snacks were provided at the beginning of each day, and the students could stay for as short of a time or come as infrequently as they chose. Most days, over a hundred students would take the snacks and go home, while a dozen, on average, would stay for the programs. Tutoring in the Library was the most popular because it was, and is, the most needed. According to the Principal and Vice Principal, the programmatic offerings were not compelling enough to retain students for an additional three hours after a full day of school.¹⁸

The Need for Adaptation

The public education system in the United States in general and in Carpinteria in particular, lacks the pedagogical adaptation that is needed for a growing multicultural society. The Hispanic community is the fastest growing minority group in the United States and suffers the highest achievement gap.¹⁹ According to a qualitative study conducted in Colorado and published in the *Journal of Latinos and Education*, “Traditional cultural values and beliefs of Hispanic families focus on relationships and not on competitive factors such as academic achievement. The values can contrast sharply with those of the mainstream U.S. educational system, in which individualism, self-reliance, and academic achievement are held in high regard.”²⁰ While the debate

¹⁷ Westmont Ambassadors are a group of students from Westmont College who volunteered to mentor high school students after school.

¹⁸ Multiple interviews with the Principal and Vice Principal, Carpinteria High School, Carpinteria, May and June, 2019.

¹⁹ MaryEllen Good, Sophia Masewicz, and Linda Vogel, “Latino English Language Learners: Bridging Achievement and Cultural Gaps Between Schools and Families,” *Journal of Latinos & Education* 9, no. 4 (October 2010): 322.

²⁰ *Ibid.*, 322.

about the causes of low academic achievement for Hispanic students continues, it is generally agreed that parental involvement in the educational life of the student results in higher academic achievement than does little or no parent involvement. This is where the concept of power distance is meaningful.

Power distance is “the degree to which less powerful members of institutions and organizations accept that power is distributed unequally.”²¹ High power distance cultures, which categorize most Hispanic cultures, know a style of institutional leadership that is formal, where those in power, from the national level to the local school and even the family, have relational distance from their constituents. In high power distance cultures, the constituents are not free to criticize the leaders. According to an article in the *Harvard Business Review*, “in very high power distance cultures, the lower level person will unfailingly defer to the higher level person, and feel relatively ok with that as it is the natural order.”²² High power distance means that those who are not in power are not given a voice to advocate for themselves or others. In a high school setting, this translates to low parental involvement in the educational life of many students.

The United States has a low power distance culture. According to the same article, “In low power distance cultures, everyone expects to be listened to regardless of rank or background, and they will reject leaders whom they perceive as autocratic or patronizing.”²³ This translates to an educational system in the United States that is conducive to if not predicated by parental and community feedback, advocacy, and voice.

²¹ Kate Sweetman, “In Asia, Power Gets in the Way,” *Harvard Business Review*, April 10, 2012, <https://hbr.org/2012/04/in-asia-power-gets-in-the-way>.

²² Ibid.

²³ Ibid.

A high academic achievement gap is the net result of many students from high power distance cultures, with non-competitive family values, from labor force families, now learning academics in a low-power distance education system. The parents of these students often have to learn how to advocate for their children by speaking to the administration and the teachers, asking for needed assistance or correction.

One of the first things that immigrants from many non-Western countries have to learn is how to shift from a high-power distance culture to a low-power distance culture where they can have a voice that makes a difference in the lives of their children. Since this is largely unknown to these immigrant families, the initial burden falls on the administration to learn about and adapt to these cultural dynamics by proactively reaching out to these families. In the case of Southern California, the recent immigrant families are often burdened beyond capacity with the adaptations they have already had to make to reach this location as a settling family.

Institutions also need to adapt to these realities at a systemic level. Leadership theorist Ronald Heifetz distinguishes between adaptive challenges and technical challenges in institutions.²⁴ A technical challenge involves a problem wherein the leaders of the organization can readily identify a solution to that problem. For instance, the Chair of the English Department at the local high school accepts a new job. This is a technical problem because the solution is clearly in view: hire a new English teacher and appoint a new Chair. A relevant adaptive challenge, on the other hand, is the demographic shift that has occurred in the past few decades combined with the high achievement gap for

²⁴ Ronald A. Heifetz, Marty Linsky, and Alexander Grashow, *The Practice of Adaptive Leadership: Tools and Tactics for Changing Your Organization and the World* (Cambridge: Harvard Business Press, 2009).

Hispanic students. This, according to Heifetz, is an adaptive challenge where the solution is complex and not readily available. The leaders of institutions need to ask difficult questions, make interpretations, orchestrate and resolve conflict, experiment with new ideas, and stay with the problem long enough for a solution to emerge.

In the context of the current subject, one approach for a school like Carpinteria High School could be to develop a mentor culture and program. According to study in the *Journal of Hispanic Higher Education*:

Hispanic college students' parents and family members often do not have direct experience with higher education and cannot provide psychosocial support or career support to these students. Thus, these students may benefit from mentorship opportunities on campuses. Research indicates that Hispanic students specifically benefit greatly from mentorship (e.g., Bordes & Arredondo, 2005). These students, in fact, may make better use of mentors than students of other ethnicities.²⁵

Still, to suggest a mentoring program for the school would be to suggest a technical solution to an adaptive problem. While technical solutions are always part of the adaptive change process, one technical solution cannot solve an adaptive problem. Therefore, the point is not to make suggestions for the school, but instead to recognize the need for an adaptive approach to meeting the changing needs of a demographically shifted environment. Part of this adaptive approach will necessarily require experimentation and innovation, and perhaps collaboration with other entities.

²⁵ Cody B. Cox, Yan Yang, and Amy K. Dicke-Bohmann, "What Do Hispanic Students Want in a Mentor? A Model of Protégé Cultural Orientation, Mentorship Expectations, and Performance," *Journal of Hispanic Higher Education* 13, no. 4 (October 2014): 359–376.

Faith Community Efforts

Fellowship of Christian Athletes

Fellowship of Christian Athletes (FCA) maintains a small ministry presence at Carpinteria High School. FCA is built on the foundation that the influence of student-athletes and coaches can be used to make a lasting impact on a campus and in their community. FCA's Mission is to lead every coach and athlete into a growing relationship with Jesus Christ and His Church. By training up disciples who use their influence to make disciples, they aim to impact the community and the world for Christ. This is done specifically through campus ministry, coaches, camps, and community events. They also provide scholarships for students needing assistance to attend various retreats and camps.

FCA believes that the best way to help youth flourish is to introduce them to the compelling love of Jesus. The way FCA aims to see youth flourish is by engaging, equipping, and empowering some of the most influential people in the lives of youth today: their coaches and their peers. At Carpinteria High School, they are influential Christian staff and coaches who maintain personal relationships with students and coaches, but usually less than ten students per "huddle."²⁶ The students who benefit the most from FCA are athletes who play sports with coaches who are Christian volunteers for FCA. This continues to leave a significant gap at Carpinteria High School, whose student body is 655.

²⁶ Interview with FCA staff member, Carpinteria, June 20, 2019. "Huddle" is the name of the meeting that takes place in a teacher's classroom during lunch on a weekly basis. The huddle at Carpinteria High School that I attended included 7 students, led by two high school seniors, and a teacher who showed up halfway through the meeting and sat at her desk in the corner.

St. Joseph Catholic Church

St. Joseph Catholic Church is a vibrant multicultural congregation, with about 60% Hispanic and 40% Caucasian, located in walking distance to the high school in the heart of the Carpinteria Valley and residential area. There are approximately two thousand members of the Parish. The church offers Mass in both Spanish and English, and has a chapel next to the original elementary school for Mexican children, Aliso Elementary, where the priest offers chapel service in Spanish every morning of the week. The Priest seeks to emphasize that they are “one” community, one parish, with two dominate cultural expressions.²⁷ The church owns a thrift store retail shop, a food pantry, and a food distribution center. The food pantry is run by Catholic Charities and the food distribution center is run in conjunction with the Santa Barbara Food Bank. They have a ‘Festival’ every July that brings in carnival rides, food, and live music. The youth ministry at St. Joseph Catholic Church includes religious instruction, spiritual formation, and short-term missions to Latin America.

Community Presbyterian Church

Community Presbyterian Church is the only congregation in Carpinteria that opens their doors to an organization called “Freedom Warming Center” from Santa Barbara. They offer meals and other services to the homeless when during seasons of inclement weather. The director recruits volunteers from the local community college and students who are earning degrees in the field of mental health.

²⁷ Multiple interviews with the head priest of St. Joseph Catholic, Carpinteria, Spring, 2019.

Some time ago, the church ran an after-school tutoring and homework outreach program, but the program concluded after several years when the leaders were no longer able to retain volunteers. In 2015, the congregation experienced a season of crisis when a sex scandal was revealed between the former youth minister and multiple victims in the youth group.²⁸ While the youth ministry of Carpinteria Community Church has crumbled and not recovered as a result, the pastor believes that there is a need in the community for programs for kids in high risk environments in Carpinteria.²⁹

Reality Church, Carpinteria

Reality Church is the second largest church in Carpinteria, after St. Joseph Catholic. Reality is a non-denominational church with roots in the Calvary Chapel movement. The youth ministry at Reality serves about 80-100 middle and high school students in the community. The vast majority of these adolescents are either home schooled or attend Providence Christian School in Santa Barbara, while only 20% attend the local public schools. In an interview with the pastor and youth pastor, I learned that the church, historically, has not made efforts to reach out in the community because they have not needed to until recent years.³⁰ The congregation's mission efforts include supporting overseas evangelists and sending teams of evangelists to support their overseas partners. In a sermon dated September 23, 2018, the preacher and Associate Pastor, Beau Bekendam said, "If you look around the congregation you will notice that

²⁸ Tyler Hayden, "All Hell Breaks Loose in Sex Abuse Lawsuit," *The Santa Barbara Independent*, March 8, 2015, <https://www.independent.com/2015/03/08/all-hell-breaks-loose-sex-abuse-lawsuit/>.

²⁹ Interview with Senior Pastor of Carpinteria Community Church, Carpinteria, April 14, 2019.

³⁰ Interview with pastors, Carpinteria, June 8, 2019

we are almost all white. But if you look around the community, you will notice that we are only half white. This is not what God wants.”³¹ This common discrepancy is also reflected in the youth ministry.

What is clear is that Reality’s youth ministry offers a vibrant place for young people to develop healthy lives with caring mentors, and a grand narrative through faith in Christ by which teenagers can discover pathways for a meaningful and productive future. While the youth pastor has expressed interest in collaborating with outreach agencies to broaden its demographic, in its current form, the ministry serves mostly teenagers of means and privilege, and not teenagers in high risk environments.

The Need for Perceived Relevance

While each of the faith communities mentioned in this analysis offer something unique and meaningful to teenagers in Carpinteria, each of them also acknowledges their limitations in addressing the problems teenagers are facing. The Roman Catholic church struggles to help teenagers see the connection between faith and everyday life, and the healing power of the Gospel of Jesus Christ. The Evangelical church struggles to create a compelling ministry for Latino/a students. The mainline church struggles to escape the mistakes of its past. While the Gospel of Jesus Christ offers a way of life that fosters a flourishing society, current research is replete with statistics of young people exiting church life in masses. According to youth ministry expert and professor of Practical Theology at Princeton Seminary, Kenda Creasy Dean, part of the challenge lies in how North American churches package and offer the message of Christianity:

³¹ Sermon at Reality Church, Carpinteria, September 23, 2018

The National Study of Youth and Religion reveals a theological fault line running underneath American churches: an adherence to a do-good, feel-good spirituality that has little to do with the Triune God of Christian tradition and even less to do with loving Jesus Christ enough to follow him into the world. It is hard to read the data from the NSYR without the impression that many American congregations (not to mention teenagers themselves) are “almost Christian”—but perhaps not fully, at least not in terms of theology or practice.³²

In 2011, David Kinnaman, the president of the Barna Group, a private, non-partisan organization who conducts extensive research on spiritual development and church life, produced what came to be an influential article called: “Six Reasons Young Christians Leave Church.”³³ The article was the result of a five-year research project which sought to understand the perceptions of Christianity that young people had in the United States. Interviewing thousands of teenagers and young adults, Kinnaman’s inclinations were confirmed when the research showed a glaringly negative view of Christianity among today’s young Americans. Summarizing the Barna Report, Kinnaman explained:

The problem of young adults dropping out of church life is particularly urgent because most churches work best for ‘traditional’ young adults—those whose life journeys and life questions are normal and conventional. But most young adults no longer follow the typical path of leaving home, getting an education, finding a job, getting married and having kids—all before the age of 30. These life events are being delayed, reordered, and sometimes pushed completely off the radar among today’s young adults.

Consequently, churches are not prepared to handle the ‘new normal.’ Instead, church leaders are most comfortable working with young, married adults, especially those with children. However, the world for young adults is changing in significant ways, such as their remarkable access to the world and worldviews via technology, their alienation from various institutions, and their skepticism toward external sources of authority, including Christianity and the Bible.

³² Kenda Creasy Dean, *Almost Christian: What the Faith of Our Teenagers Is Telling the American Church* (Cary: Oxford University Press, Incorporated, 2010), 4, ProQuest.

³³ “Six Reasons Young Christians Leave Church,” Barna Group, accessed August 26, 2019, <https://www.barna.com/research/six-reasons-young-christians-leave-church/>.

Reasons for the perceived irrelevance of the church among today's teenagers in North America are many and varied, as are the reasons for the perceived irrelevance of the congregations in Carpinteria, but the net result is often either an integrated atheism or agnosticism, or compartmentalized Christianity, reserved for Sunday morning while having little bearing on other areas of life. A teenager's negative perception regarding the relevance of the Christian faith for an adolescent in a high-risk environment is a heavy burden for the church to bear, but one which must be carried if the church in the West desires a future to enjoy. Part of this burden will necessarily require a more creative, active and missional approach than it has known in recent generations.

Conclusion

While the research points to a clear need and multiple efforts to assist in the healthy development of young people in Carpinteria, it also reveals some of the ways in which these efforts have been lacking. Even for the many kids who benefitted from after-school programs during their primary school years, motivation often fell in high school. Students in high risk environments, who are nevertheless actively involved in a faith community, have shown higher rates of academic and extra-curricular success, especially when they have been able to perceive the relevance of faith in their daily lives. Unfortunately, there is only one congregation who serves this demographic: St. Joseph Catholic Church. While this congregation boasts an active and diverse youth group which aims to foster a sense of community, a healthy spirituality, service opportunities and religious instruction, the perceived relevance of the church for young people continues to be a challenge for the leadership of the congregation, which is made plain in seasons of

low participation.³⁴ While non-religious local outreach programs address some of the needs discussed, the vast majority of outreach programs serve elementary-age children, and there does not exist a genuine *third place* in the community for teenagers in high risk environments to discover an alternative pathway toward a satisfying future.³⁵

Several patterns were discovered through the research of alternative solutions to the identified problem, therefore, resulting in three clarifying themes that give direction for an innovative outreach program. In sum, teenagers in high risk environments in Carpinteria may be lacking one or more of these three essential qualities:

1. A place outside of home or school where they can belong and develop a positive sense of self within a positive, like-minded community
2. A way to process and find healing from emotional pain and trauma within a safe environment led by healthy Christian leaders
3. An imagination for life as a positively contributing member of society beyond high school.

The following section uses academic theory to develop these concepts which serve as the vision and structure of the program.

³⁴ Multiple interviews with the head priest of St. Joseph Catholic, Carpinteria, Spring, 2019. The priest described a pattern of teenagers putting on good behavior for church but not making the connection to everyday life. While this is a normal part of adolescent faith development, he also lamented a low level of participation in general, in the youth program at the church.

³⁵ Ray Oldenburg, *The Great Good Place: Cafes, Coffee Shops, Bookstores, Bars, Hair Salons, and Other Hangouts at the Heart of a Community* (New York: Hachette Books, 1999). See SECTION 3 for a more detailed commentary on the meaning, importance and substance of ‘third places.’

SECTION 3: TO IMAGINE A FUTURE–THE HYPOTHESIS

Theological Foundations for Social Entrepreneurship

Jean-Baptiste Say (1767–1832), a French economist, defined an entrepreneur as a person who “undertakes” an idea and shifts perspectives in a way that it alters the effect that an idea has on society; and as one who “shifts economic resources out of an area of lower and into an area of higher productivity and greater yield.”¹ The entrepreneur aims to transform the trajectory of the bottom line. A new field of study is currently emerging under the heading, “social entrepreneurship,” which seeks to apply principles of entrepreneurship toward social good, specifically the economic development of developing (or otherwise poor) communities. Because of its emerging nature, some social critics offer helpful warnings so as not to draw conclusions regarding this field in its current stage of development. According to an article in the *Journal for Global Entrepreneurship Research*, social entrepreneurship, which formed as a response to the state and market failures in tackling the social problems (Yujuico 2008; Nicholls 2006), needs careful philosophical scrutiny and thought to crystallize the conceptual boundaries and foundations of this phenomenon. According to Nicholls (2010), Social Entrepreneurship is “a field of action in a pre-paradigmatic state that currently lacks an established epistemology.”²

¹ “Social Entrepreneurship,” *Wikipedia*, accessed July 5, 2019, https://en.wikipedia.org/w/index.php?title=Social_entrepreneurship&oldid=904398066.

² Amir Forouharfar, Seyed Aligholi Rowshan, and Habibollah Salarzahi, “An Epistemological Critique of Social Entrepreneurship Definitions,” *Journal of Global Entrepreneurship Research* 8, no. 1 (May 14, 2018): 11.

Similarly, the social entrepreneur seeks transformation, too. But instead of trying to transform the profit margin, the social entrepreneur's aim is to change society at large. This does not mean that all social entrepreneurship is nonprofit. It does mean that all social entrepreneurship is aimed at transforming society for the sake of the common good. Social entrepreneurs seek to discover innovative solutions to age-old societal challenges. They develop new products, systems, and programs that change people's lives. Individuals or organizations, whether or not they classify as social entrepreneurs in the textbook sense, can practice social entrepreneurship in their organizations and their lives. The goal of the social entrepreneur is to improve society, which may or may not produce a profitable income stream. For the purpose of this dissertation, a relevant question to ask is: What does this have to do with God?

To address this question, it is important to recognize that social entrepreneurship as a practice in the world is not new to the Church, even though it has a modern title. Finding new ways to solve social problems as a way to promote social justice is as old as the Church herself. This passage from the Roman Emperor Julian (4th century AD) reflects the power of social innovation in spreading the gospel:

[Christianity] has been specially advanced through the loving service rendered to strangers, and through their care for the burial of the dead. It is a scandal ... that the...Galileans care not only for their own poor but for ours as well; while those who belong to us look in vain for the help that we should render them.³

Christians sacrificed their own comforts for the poor because they believed it was part of their identity as the baptized community. They believed it was what Jesus

³ David E. Fitch, *Faithful Presence: Seven Disciplines That Shape the Church for Mission* (Downers Grove, IL: InterVarsity Press, 2016), 127.

commanded them to do because they knew that God deeply cares about the wellbeing of every human being (and living creature) on the earth and has a plan for their flourishing (Jeremiah 29). The answer to what social entrepreneurship has to do with God is found in the first chapter of the Bible:

Then God said, "Let us make humankind in our image, according to our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the wild animals of the earth, and over every creeping thing that creeps upon the earth." So God created humankind in his image, in the image of God he created them; male and female he created them.
Genesis 1:26-27

At creation, God infused the world with his presence, and the divine life exists in every human being. God's plan for the world was perfect, beautiful, a paradise kind of life. But the fracture in the cosmos, which we read about in the next two chapters of the Bible, set in motion the expanding trajectory of this fracture, to where now we live in a world that is both infused with God's goodness, life and love, but also fractured in every way by evil, death, destruction, violence and injustice.

The rest of the Bible, then, is God's recovery plan, which comes to its completion in the Book of Revelation when the Risen Christ shall return, and all creation will be repaired and made new. The primary role of the Christian, therefore, is to look back on God's original creation as the vision for what will come when Christ returns, and to operate in the world according to that vision. It is a vision of wholeness, justice, fairness, equity, life, love, and human flourishing. The Hebrew term is *shalom*. The flourishing of creation is God's vision, and Christians are called to live and work toward that end. The Hebrew phrase for this work, for both Jews and Christians, is *tikkun olam*, and it means 'to repair the world.'

Social entrepreneurship is part of today's *tikkun olam*. The possibilities of what this looks like for Christians is endless. It means that ministry in the Christian sense is not limited to church work, or even non-profit work for that matter. God's aim is not the conversion of creation to Western Christianity, but the flourishing of all creation in God's name. Social entrepreneurs are uniquely positioned to carry out this work because God is about "making all things new" (Revelation 21:5), and the "new" is definitive for social entrepreneurship.

Social entrepreneurs bring a particularly complex and nuanced understanding of capital. Social entrepreneurs understand that money is one form of capital, but since success is determined by social transformation rather than by profitability, there are other forms of capital to consider.

According to Dr. Greg Jones of Duke Divinity School, there are five forms of capital needed for a sustainable institution: financial, intellectual, network, service and human capital. He suggests that people invest in organizations:

- By their own engagement as staff or as volunteers (human capital).
- By conserving wisdom and cultivating new ideas (intellectual capital).
- By providing opportunities for others to solve problems or experience development (service capital).
- By connecting with other people and organizations who care about similar issues and themes (network capital).
- By making contributions and encouraging others to provide financial support for the organization to sustain its current budget, as well as for it to dream about new possibilities (financial capital).⁴

⁴ "Greg Jones: How to Design a Sustainable Institution" Faith & Leadership, accessed July 5, 2019, <https://www.faithandleadership.com/l-gregory-jones-how-design-sustainable-institution>.

While every organization needs to be strategic about how to develop each of these forms of capital, the sustainability of social institutions will depend largely on the health of its ecosystem. This view of capital is holistic and rooted in the goodness of creation and the diversity of gifts that God makes available in order to serve the common good.

The field of social entrepreneurship is emerging as a credible field of academic research. Thus, for the purpose of this project, a definition that is also supported by Christian theology is needed. According to an article in the *Journal of Global Entrepreneurship Research*, theories of social entrepreneurship are still too new to have an agreed-upon definition. Amir Forouharfar, Seyed Aligholi Rowshan, and Habibollah Salarzahi critique the limitations of current and divergent definitions of social entrepreneurship, in favor of a definition which is claimed to be a more “consensus-based and epistemologically-supported” definition: “Social entrepreneurship is a socially mission-oriented innovation which seeks beneficial transformative social change by creativity and recognition of social opportunities in any sectors.”⁵ According to this definition, the following pages describe the ways in which the Pro Deo Foundation seeks to build a Christian social entrepreneurship program, in response to the research with human participants, in Carpinteria.

This project seeks to address the question: *How can a small Christian operating foundation use its resources to effectively address the opportunity gaps for adolescents in high risk environments locally in Carpinteria, California?* As previously stated, these teenagers may be more likely to imagine and plan for a positive future if the following three resources were present in their lives:

⁵ Forouharfar, Rowshan, and Salarzahi, “An Epistemological Critique of Social Entrepreneurship Definitions,” 34.

- Place: A space outside of home or school where they belong and are able to develop a positive sense of self within a positive, like-minded community
- Passion: A pathway to process and find healing from emotional pain and trauma in order to discover their true desires
- Purpose: Guidance to develop an imagination for life as a positively contributing member of society beyond high school

Place

Theological Foundations for the Importance of Place

In his book, *Faith in the Public Square*, Archbishop Rowan Williams offers his views on the relationship between faith and the ordering of a flourishing society. He offers theological perspectives on the role of religion in public matters such as economics, government, human rights, and pluralism. Williams discusses the importance of cultivating “sustainable communities,” which he broadly defines as “living in an environment that has a future we can imagine.”⁶ Among the characteristics that Williams suggest make for a sustainable community is an awareness for what “depletes human capital.”⁷ The greatest threat, he suggests, relates to one’s lost sense of identity that comes from an environment that fails to offer clear “landmarks of time and space.”⁸ He writes:

If it’s true that I can’t answer the question ‘Who am I?’ without at some level being able to answer the question ‘Where am I?’, the character of a build space becomes hugely important. There will always be small scale domestic answers to ‘Where am I?’ because we all imprint distinctiveness on our homes and are ‘imprinted’ by them; but when this is restricted to the domestic, we should not be surprised if there is little sense of investment in the local environment outside the home...Functioning communities need to develop a sense of place, and that

⁶ Rowan Williams, *Faith in the Public Square* (London: Bloomsbury, 2012), <http://www.bloomsburycollections.com/book/faith-in-the-public-square>.

⁷ Ibid., 236.

⁸ Ibid., 236.

means developing variety, a real landscape, not just a territory covered with ‘machines for living.’⁹

Bishop Williams is writing in the context of large-scale community development. In this chapter, his concerns are regarding the ethically responsible requirements for the buildout of a town that fosters vibrance and human connection rather than the monotony and frantic consumerism of many of today’s suburbs in North America. In Carpinteria, there exists the beach, the mountain trails, the farms, the neighborhoods, the parks, and the quaint downtown where teenagers skateboard up and down, often startling the tourists. The kind of space that teenagers in Carpinteria need is a space that communicates a sense of ownership and belonging; a space that is emotionally if not physically protected and guarded by trustworthy and caring adults. Because the local public spaces, like coffee shops, are largely occupied by unknown adults, teenagers struggle to feel the sense of belonging they are looking for in a space away from home and school.

Third Places

In his groundbreaking 1989 book in which he coined the phrase, “third places,” Sociologist Ray Oldenburg described why community hangout spaces such as pubs, coffeehouses, and barber shops, foster human connection, a sense of belonging, and a vibrant society.¹⁰ Third places, he argued, are comfortable public spaces outside of home or work, where people are able to establish human connection, enjoy conversation, and

⁹ Ibid., 236.

¹⁰ Ray Oldenburg, *The Great Good Place: Cafes, Coffee Shops, Bookstores, Bars, Hair Salons, and Other Hangouts at the Heart of a Community* (New York: Hachette Books, 1999).

have another place to develop a sense of belonging. The first and second places, Oldenburg suggests, are usually the home and the workplace. But because people have a longing to have human connection for social purposes, places like pubs and coffeehouses are crucially important for the wellbeing of a democratic society, where the public exchange of ideas is required. The need for a renewed imagination for third places in the suburbs of America was discovered and potentially exploited by the Starbucks Corporation, who sought to create a culture of coffee shops that would be intentionally designed to keep people inside the space for long periods of time, whether to converse or to work or to read the newspaper. While the company did understand something intrinsic in people, for Starbucks, the ultimate goal was not a renewed society but rather, a higher profit bottom line.

In the early 1990's, this was a seismic shift from the takeout, Dunkin' Donut coffee culture of the previous generations. Oldenburg's 1989 suggestion that city planners must start thinking about 'third places' was largely a response to the new landscape of the post-war era. His observations are painstakingly clear:

We have become a suburban nation—the only one in the world. Our migration from both the inner cities and the rural hinterland was, as Lewis Mumford once put it, “a collective effort to live a private life.” We aimed for comfort and well-stocked homes and freedom from uncomfortable interaction and the obligations of citizenship. We succeeded. As if to seal our fate, zoning ordinances were copied and enforced all over the land, prohibiting the stuff of community from intrusion into residential areas. In the subdivisions of post-World War II America, there is nothing to walk to and no place to gather. The physical staging virtually ensures immunity from community.¹¹

In his 2002 book on the same subject, *Celebrating the Third Place*, Oldenburg comments on the attempt of “a popular coffeehouse chain” (alluding to Starbucks) of

¹¹ Ibid., 5.

creating third places. He suggests that these corporate coffee stores can only be “facsimiles” of third places, dropped into communities with an ultimate goal of consumption, rather than arising from the communities with a higher goal of culture creation.¹² In Carpinteria, adolescents do not relate to coffeeshops as third places. This is because “the lived connection with place can range from no relationship at all to minimal cognitive knowledge to a sense of limited belonging to growing attachment and identification through deepening involvement and even personal and group sacrifice for place.”¹³ With regard to becoming a third place, the most Starbucks can offer a teenager is a sense of limited belonging. They visit coffeeshops and fast food restaurants to consume, but not to develop a sense of attachment and identification. Teenagers live in a world of performance. As they search for the answer to their core identity question, “Who am I?”, they are constantly feeling evaluated by their teachers, parents, adults in the community, and even their peers. What they need is a third place where they do not feel judged or evaluated, but instead feel a sense of ownership and belonging, like a home away from home. A third place for adolescents must be designed by and for *their* community. A place where teenagers are empowered by adults to express their creativity and loved by adults to feel relaxed enough to share their struggles, is the kind of third place for which teenagers in Carpinteria are in need.

¹² William Damon, Jenni Menon, and Kendall Cotton Bronk, “The Development of Purpose During Adolescence,” *Applied Developmental Science* 7, no. 3 (July 2003): 120.

¹³ Casakin and Bernardo, *The Role of Place Identity in the Perception, Understanding, and Design of Built Environments*, 16.

Place Identity

A phenomenological approach to the relationship between place and identity formation is worthy of mention here because one of the primary concerns of phenomenology is to identify “foundational structures through which human life is given coherence and continuity.”¹⁴ Here, place is understood as neither “*objectivist* nor *subjectivist*,” but rather as a “lived engagement and process whereby human beings afford and are afforded by the world of places in which they find themselves.”¹⁵ In *The Role of Place Identity in the Perception, Understanding and Design of Built Environments*, Hernan Casakin and Fatima Bernardo suggest: “to be human is always already to be emplaced: ‘It is through our engagement with place that our own human being is made real, but it is also through our engagement that place takes on a sense and a significance of its own.’”¹⁶

Casakin and Bernardo develop this concept by suggesting a “triadic relationship among three dimensions of place that are labelled: (1) geographic ensemble; (2) people-in-place; and (3) spirit of place, or *genius loci*.”¹⁷ These three components to place identity form a triad because though they each represent independent functions, they work together to form a particular identification or non-identification with a place. The authors define these terms as follows:

¹⁴ Ibid., 3.

¹⁵ Ibid. The authors defined *objectivist* as “interpreting place as an objective environment outside experiencers” and *subjectivist* as “interpreting place as a subjective representation, whether cognitive or affective, inside experiencers.”

¹⁶ Ibid., 5.

¹⁷ Ibid., 4.

First, the geographical ensemble (ge as a shorthand label) refers to the material and environmental qualities of place, including topography, geology, weather, flora, fauna, and natural landscape as well as any human-made elements, including constructions and their spatial configurations—for example, buildings, street furniture, pathway layout, and placement of land uses. Second, people-in-place (pp) relates to the human worlds unfolding in the geographical ensemble; thus I refer to the life worlds and natural attitudes of the place, including actions, routines, events, and understandings, whether unself-conscious or conscious, in which individuals and groups involve themselves in relation to their place. Third, genius loci (gl) refers to the unique ambience, atmosphere, and character of the place—for example, the “London-ness” of London or the “Santa Fe-ness” of Santa Fe.¹⁸

If one accepts the argument that these three dimensions of place identity work together to shape a particular perception of a place, then it would make sense to infer that a place can be intentionally designed and maintained, physically, emotionally and relationally, to encourage a positive place identification for teenagers in their quest for self-understanding. For a social entrepreneurship program that aims to serve youth in high risk environments by providing a place where teenagers can have a strong sense of identification and attachment, a variety of factors are relevant for creating this kind of space. These include elements such as: the location of the building within the city, the architectural design of the building, the interior layout and aesthetic, and the attitudes and capacities of the program staff in the culture and systems that are created in the space.

These components are considered in the acquisition and buildout of space for the Pathways program in Carpinteria. This space must aim to be a safe and positive environment for teenagers to call home. It is to be a place in which they can be loved, encouraged, guided and held accountable. It must be a place where they can process their negative life experiences, where they can make positive contributions and experience positive identity formation.

¹⁸ Ibid., 11.

Passion

The Meaning of Passion

One of the ways that humans find healing from boredom, loneliness, and apathy, is through the discovery of and commitment to one's passion. In contemporary nomenclature, the word *passion* carries little of the original meaning. Today, *passion* means not much more than "something about which one is excited." Therefore, someone who enjoys frequenting the theatre might say, "I'm really passionate about movies." Another way the term is used today is in reference to intense sexual experience. One might say, "They had a passionate love affair." But the original meaning, as is pronounced in the *passion* of Christ, might be more aptly defined as "a willingness to suffer for what one loves."

Sometimes people discover that what they love most as adults involves what they lacked in their childhood. This explains why many people who experienced psychological trauma become therapists, and why many young adult Christian converts become pastors and missionaries. With proper direction, guidance and opportunity, those who suffer trauma can become some of the greatest healers, and those who suffer poverty can become some of the greatest wealth producers. When we dig deep enough within, we desire for others what we have lacked ourselves. For many, the personal experience of trauma or poverty can become the burden that provides the resilience to endure hardships along the way.

In her book *Practicing Passion: Youth and the Quest for a Passionate Church*, Kenda Dean offers a theological and sociological exposition of adolescent passion. Dean argues that passion understood as "a love worth dying for" is something that blossoms

during adolescence, and therefore it needs guidance, interpretation, and healthy expression.¹⁹ She roots this human characteristic in the Creation account, describes it as a gift from God, and therefore the ultimate source of our deepest passion. Dean writes:

Young people, who by definition must figure out how to be human, may not know that their quest for ‘a love worth dying for’ is a quest for the Love who died for them. What compels them to search at all is God’s gift of passion, the deep human longing for authentic love—a longing present in each of us, but acute during adolescence.²⁰

Theology of Passion

Passion has a complicated history. In the ancient Greco-Roman period, *pathos* was understood as a dangerous force that blinds one’s ability to reason as she is overcome by its affect.²¹ Even the writers of the New Testament, especially in the Petrine and Pauline epistles, repeatedly warn us of the negative influence of *pathos* to wreak havoc upon a human life:

Therefore, prepare your minds for action; discipline yourselves; set all your hope on the grace that Jesus Christ will bring you when he is revealed. Like obedient children, do not be conformed to the desires that you formerly had in ignorance. Instead, as he who called you is holy, be holy yourselves in all your conduct; for it is written, "You shall be holy, for I am holy." 1 Peter 1:13-14.²²

Put to death, therefore, whatever in you is earthly: fornication, impurity, passion, evil desire, and greed (which is idolatry). On account of these the wrath of God is coming on those who are disobedient. These are the ways you also once followed, when you were living that life. Colossians 3:5-7.²³

¹⁹ Kenda Creasy Dean, *Practicing Passion: Youth and the Quest for a Passionate Church* (Grand Rapids, MI: Wm. B. Eerdmans Publishing, 2004), xi.

²⁰ *Ibid.*, xi.

²¹ *Ibid.*, 17. Dean draws from Moltmann’s *The Crucified God* to point out that the early Christians shied away from understanding *pathos* in a positive light. Though the love of God was often translated as *eros*, *philia* or *agape*, only once was it translated as *pathos*.

²² *Pathos* is the original word rendered “desires” in 1 Peter 1.

²³ *Pathos* is the original word for “passion” rendered in Colossians 3.

The influence of Gnosticism in the Hellenistic world led to misinterpretation of the New Testament and a confusion around *pathos* in the early church that can be traced all the way through the twentieth century. In her autobiography, the Southern novelist Ellen Glasgow once wrote a description of her father, a Presbyterian elder who maintained a rigid sense of duty: “His virtues were more than Calvinistic; they were Roman. With complete integrity, and an abiding sense of responsibility, he gave his wife and children everything but the one thing they needed most, and that was love. Yet he was entirely unselfish, and in his long life...he never committed a pleasure.”²⁴ Too many people often assume that this is the goal of religion: to learn how to live without any pleasure or desire. The church has attempted to enforce and practice this more than once. In the early stages of the Christian ascetical movement, the monks borrowed a concept from Greek philosophical teachers when they strived to attain a state of *apathei*, from which we get the word apathy. But *apatheia* is different from our contemporary understanding of apathy. The goal of *apatheia* was to detach all desires from their souls—to do a housecleaning of life—in order to make room for God. According to Dean,

The medieval university banished passion to the monastery, and the gap between affect and the academy widened as the Enlightenment stamped ‘reason’ across the intellectual landscape. Even the romantic Rousseau sought to erase ‘passion’ from the student Emile, and Kant distinguished the ‘rational’ love found in Scripture from the ‘pathological’ love of the passions. In short, most Western philosophy has insisted that our ability to reason links us to the gods, while our inability to control our passions binds us to the beasts.²⁵

²⁴ Ellen Anderson Gholson Glasgow, *The Woman Within: An Autobiography* (Charlottesville: University of Virginia Press, 1994), 15.

²⁵ Dean, *Practicing Passion*, 17.

This made no sense to the Hebrews, who had long learned to turn their passions into prayer. The men and women of the Old Testament longed for a son, a blessing, deliverance from slavery, a promised land, and after they were removed from the land, they longed to get back to it. All of this became a prayer, and sometimes a Psalm. Thus, the New Testament writers never intended for their warnings to encompass all desires, only the desires of the “sinful nature.”²⁶

The Judeo-Christian understanding of passion, then, involves viewing the totality of human life, including passion, as a gift from God, in whose image humans are made. The effect of the Fall in Genesis 3 is such that the totality of human life is also deprived. Thus, passion, needs not be denied, but, according to Augustine, “rightly ordered.”²⁷ Apathy is the result of either misplaced or suppressed passion. Therefore, it is imperative to find concern with the persistent problem of apathy among today’s teenagers in the United States, and specifically, in the coastal rural town of Carpinteria. The prevailing symptom among teenagers in high risk environments in Carpinteria is apathy, which is perceived as a lack of interest toward life, a lack of empathy toward others, and a general sense of disregard.²⁸

Today’s psychology overwhelmingly suggests that when one’s passion is either suppressed or ignored, one can easily become at risk of depression, addiction, or other forms of destructive behavior. Some of these forms of destructive behaviors mask

²⁶ The full chapter of Colossians 3 is meant to be taken as a whole, where evil desires are replaced for holy ones.

²⁷ St Augustine of Hippo, *On Christian Doctrine: (De Doctrina Christiana)* (Amazon Digital Services LLC, KDP Print US, 2019), I.27-28.

²⁸ Multiple interviews with community leaders and youth workers, Carpinteria, June-July 2019.

themselves as positive expressions of passion, but in fact they are distortions that lure teenagers under a false promise of fulfillment. This means that teenagers need mature guidance, neither to suppress their passion nor to fall prey to perverted forms of passion, but instead to discover their innate passion and a ‘rightly ordered’ expression of that passion in the world. This is perhaps the most hopeful cure for teenage apathy today, and it first requires the guide’s ability to recognize teenage attempts to discover passion in harmful ways.

Dimensions and Distortions of Passion

Kenda Dean identifies three dominant contemporary distortions of passion that correlate to the three primary dimensions of passion that Dean understands as core to human longing and identity formation. Dean argues,

When adolescents experience steadfast, ecstatic, and intimate love in communities that practice Christ’s passion as fidelity, transcendence, and communion, the Holy Spirit uses these communities to awaken young people’s awe, invite their wonder, and inspire their reach toward God and others through acts of costly love that both anchor the formation of faith and ground the transformation of the emerging ego.²⁹

These three dimensions of passion that Dean addresses: fidelity, transcendence, and communion represent the deep longings of the human heart. Our souls search with a hunger for these dimensions of passion in either or both healthy and/or destructive ways. Yet, because our secular institutions in the West do not consent to this theological anthropology, the consequence is a substantial gap in the education curriculum at every level. In other words, when it comes to matters of the human soul, the public middle and high schools in North America, by nature of upholding the values of a pluralistic society,

²⁹ Dean, *Practicing Passion*, 24.

leave that aspect of education to the many and varied religious communities throughout the nation. While most (if not all) active religions in North America have some doctrine of the human soul, a large and rapidly growing number of adolescents have no religious education in their lives.³⁰ Even more, the practice of parsing out education to various experts in an age of specialization, fails to recognize the interconnected nature of human life. The adaptation that is needed in today's education is a move toward an understanding of the integrity of all things, and thus the need for an integrated approach to adolescent formation. During the adolescent years, "while the ego is in flux," the search for one's self-identity through the pursuit of these dimensions of passion is acute, and if ignored or misguided, the consequences can be recognizably serious and long-term.³¹

Fidelity

First, teenagers long for fidelity by asking the question, *'Will you be there for me?'*³² Referencing sociologist Erik Erickson, Kenda Dean describes how the adolescent quest for fidelity is among the most central tasks of human development.³³ One of the markers of this postmodern moment is that identity is chosen among many possible identities, and constructed through personal choices individuals make. According to Dean, we are developing a "growing awareness that no single identity defines us, that who we are varies according to our shifting contexts, and that the need to 'keep up' with

³⁰ "Atheism Doubles Among Generation Z," Barna Group, accessed September 18, 2019, <https://www.barna.com/research/atheism-doubles-among-generation-z/>.

³¹ Ibid., 24.

³² Ibid., 75.

³³ Ibid., 76.

the complexity of postmodern culture requires different identities at different points throughout the life cycle.”³⁴

This context of identity construction through personal choice causes adolescents to seek what TS Eliot described as “the still point in a turning world.”³⁵ For adolescents, this often translates to a quest for a person who will remain present. Dean writes:

With fidelity we can believe in, and remain true to, a person or idea. Erickson viewed fidelity as the strength of a ‘disciplined devotion,’ and called it the ‘vital strength which [youth] needs to have an opportunity to develop, to employ, to evoke—and *to die for.*’ Because fidelity enables us to be ‘for’ another person, it can only be developed in the shadow of someone who is ‘for’ us. We are not taught fidelity; we ‘suffer’ it, experience it passively, participate in it as a believing partner, give ourselves over to it. In short, fidelity cannot be achieved; it can only be received from those who practice it on our behalf.³⁶

Dean goes on to discuss the importance of communities of fidelity, which would naturally include a generationally diverse body, to be present in the lives of adolescents in their quest for fidelity. She goes on to write: “Consequently, postmodern adolescents are preoccupied with fidelity: ‘*Will you be there for me?*’ Before adolescents can take seriously the gospel’s claim that Jesus will ‘be there’ always, a community of affirming others must ‘be there’ for them, demonstrating steadfast love on their behalf.”³⁷

Transcendence

Emotional experience is a central aspect of adolescent development. Amid the emotional confusion that naturally occurs during puberty, the adolescent longs not only

³⁴ Dean, *Practicing Passion*, 85.

³⁵ T. S. Eliot, *Four Quartets* (Rancho Cucamonga, 2014), 60.

³⁶ Dean, *Practicing Passion*, 76.

³⁷ *Ibid.*, 77.

for emotional peace, but also for the best possible emotional experience, a full testing of the range of emotional life. Mystical experiences, which have been practiced in many and various ways by religious communities throughout human history, have offered this kind of experience. In both the religious and secular world, many have sought to satisfy this yearning through mind-altering substances like methylenedioxymethamphetamine (MDMA), which is commonly known as “Ecstasy” and Lysergic acid diethylamide (LSD), which is commonly known as “Acid.” Kenda Dean writes:

American young people routinely associate the numinous with the language of being ‘high’—an experience of being temporarily transported beyond our usual boundaries to a new plane of existence. While most young people do not seek a drug-induced euphoria, all adolescents long for a ‘high’ because...for the first time, they are cognitively capable of it.³⁸

The emotional experience of adolescence is vast and expansive. For the first time in their lives, adolescents can think and communicate critically and reflectively, they learn to express themselves in new ways, and they experience the “wonder and dread in new, expansive ways.”³⁹ What falls behind these experiences in adolescent development is judgment, namely, the capacity to make wise decisions and to avoid making harmful decisions. This is because adolescents are often misled by their emotional experiences, making poor decisions on the basis of positive feelings.⁴⁰ In other words, during this season of human development, the adolescent develops an awareness of the inner life, which often feels like either a wide open vista or an expansive and looming wilderness.

³⁸ Ibid., 96.

³⁹ Ibid., 96.

⁴⁰ Ibid., 97.

This is perhaps why mystical experiences and religious conversions often happen during the teenage years, like the disciples whom Jesus called to drop everything and follow him. There is an openness, a naivete, and a longing for an experience that is larger than the routines of ordinary life. This is also perhaps why the Pentecostal movement is growing among young people so rapidly in the developing world in this time. As mentioned, this quest comes with a serious danger. Dean writes: “After all, hunger for visceral personal experience also causes adolescents to drive too fast, to have sex too early, to go to horror movies.”⁴¹

This again points to the need for teenagers to be guided by wise adults who can help protect them from making bad decisions on the basis of good feelings by teaching them to know the difference. It also points to the need for adolescents to be given the opportunity to explore the inner world of transcendence in healthy and positive ways. For Christians, if not through charismatic worship, this experience can be fostered in prayer, mission experiences, retreat settings, and small groups. Even adolescents who are not part of a religious community can participate in a project, program or cause that gives them a sense of being part of something ‘larger than life.’ For many, the practice of art, music, poetry, sports, or crafts, can offer experiences of transcendence in constructive ways. These can even be the means by which adolescents discover the reality of God in daily life. With Christian guidance, teenagers can learn that both athleticism and the arts are part of the created order, and when one participates in these activities, they are participating in the creative activity of God.

⁴¹ Ibid, 99.

Communion

Longing for communion is essentially a longing to be known. It is a longing that is present in every human being and becomes critical and dangerous in adolescence. The longing to be known by others corresponds with a fear of isolation. Isolation can be a persuasive form of psychological torture. Christians believe that this longing for communion is ultimately rooted in our longing for communion with God. In the story of the Christian narrative, the Fall in Genesis 3 caused a fracture of relationships between God, self, others, and all of creation. The work of God in Jesus Christ is about repairing the fracture of communion in order to reconcile and restore communion again. Therefore, Christians have a way of understanding their experiences of loneliness and can find, at least temporary comfort through prayer, worship and the sacraments.

With the preponderance to equate good feelings with wisdom, as in, ‘if it feels good, it must be right,’ adolescents are at high risk of destructive sexual behavior, and therefore need guidance and adult protection in this way as well. In the quest for communion, to be known, teenagers fall prey to the false promise of sexual intimacy as a means of satisfying loneliness and offering authentic communion. Without providing a thorough analysis on the nature of human sexuality, Christians understand that sexual activity is reserved for monogamous marriage because it is an expression of a committed relationship of loving sacrifice. Sex, therefore, is a sacrificial act that results in gifts of ecstasy, transcendence, and communion. But, in the healthiest of circumstances, to engage in sexual activity in order to achieve communion is a fool’s errand to which teenagers and adults fall prey in numbers and ways beyond worth mentioning here. Sex, as designed by God (the Creator of all life) is an act between two consenting adults

designed to increase their communion through ecstasy and transcendence producing a relationship that reflects the covenant illustrated in God's relationship with Israel. Ours is a culture that often attempts sexual intimacy without communion creating a sense of false ecstasy and transcendence resulting in non-mutual, forced, coerced, or shaming sexual behavior that leaves many empty and feeling guilty.

Teenagers can become victims of sexual dysfunction and develop painfully destructive patterns that carry into adulthood, or they can be guided toward a healthy understanding of sexuality while being offered constructive ways to form communion with God and/or within a loving community of friends, centered around a common purpose. Even worse is when a child's communion is violated through sexual abuse, as is the case for a small population of teenage survivors of commercial sex trafficking living in a transition home in Carpinteria. Whereas teenagers from low risk environments need guidance and protection from the formation of a destructive sexuality, survivors of commercial sex trafficking require both cognitive therapy at various levels along with a healthy community in order to forge a new pathway for restoration and healthy sexual identity.

Table 2. Three dimensions of passion during adolescent development.⁴²

A View from the Bridge

Divine Passion is revealed as God's:	Addresses adolescent desire for:	Meets developmental need for:	Authenticated by:
Fidelity	Steadfastness	Acceptance	“being there”
Transcendence	Ecstasy	Feeling part of greatness	“being moved”
Communion	Intimacy	Camaraderie	“being known”

Purpose

Purpose Matters

Enough empirical research has been conducted over the past few decades to argue from consensus that living a life of purpose reduces anxiety, builds resilience, provides optimism about the future and satisfaction in the present. Studies also conclude that “purpose is associated with physical health, including lower stress hormone levels, improved cardiovascular and metabolic markers, reduced pain, a regression in some cancers, and longevity.”⁴³ William Damon, Director of the Stanford Center on Adolescence, has conducted extensive research on the importance of developing a sense

⁴² Ibid., 143.

⁴³ “The Purpose Challenge,” The Purpose Challenge, last modified August 4, 2017, <https://purposechallenge.org/why-purpose/>.

of purpose as part of the developmental experience during the adolescent years.

According to Damon:

The search for meaning and purpose is key to achieving the fortuitous ends envisioned by the positive psychology movement, such as authentic happiness, flow, and creativity. In normal circumstances, it is a search that takes an offensive rather than defensive posture, especially when it is linked to external activities or accomplishments⁴⁴.

At the same time, having a sense of purpose is a rare experience for adolescents, and certainly a large number of adolescents in Carpinteria, CA. Most the high school students interviewed for this project had little awareness of a sense of purpose in their lives.

With regard to school, its only perceived relevance was to help students get into college, which was also largely viewed as irrelevant. Students without a clear sense of purpose in their lives suffer from either boredom or demanding pressures. Rarely, are they able to answer the question, “Why?” “Why are we doing all this and what is my life all about anyway?” The question of purpose is a core question of human development and as a society we seem to be floundering in our intention to instill this resource into the lives of today’s young people.

Today’s common sense affirms that having a sense of purpose in life leads to greater happiness in seasons of success and greater resilience in seasons of difficulty. Having a sense of purpose focuses one’s life on a project, a goal or a vision that is bigger than one’s personal experience. A sense of purpose can counter propensities to ruminate on that which is negative while alleviating the temptation toward self-absorption and victimization. A sense of purpose focuses one’s interest and attention on the work itself

⁴⁴ William Damon, Jenni Menon, and Kendall Cotton Bronk, “The Development of Purpose During Adolescence,” *Applied Developmental Science* 7, no. 3 (July 2003): 120.

and its importance. Damon, Menon and Bronk argue that developing a sense of purpose during adolescence can especially lead to a life of greater joy, satisfaction, and flourishing.

Purpose and Meaning-Making

Damon defines purpose as “a stable and generalized intention to accomplish something that is at the same time meaningful to the self and consequential for the world beyond the self.”⁴⁵ This definition emphasizes two main points that the author is seeking to make. First, purpose is bigger than a goal or even a personal desire, like the goal of getting good grades or the desire for a new car. Goals and desires may be part of the task of fulfilling one’s purpose, but they are only meant to be in service to the greater purpose. In other words, purpose demands a response to the question, “Why?” Why do I want a new car, for instance? Does it serve a purpose that benefits the outside world, or is it only for my personal interest? In this way, purpose gives direction to our decision-making. If one’s purpose is to eliminate modern day slavery and human trafficking, one may not reach the goal in one’s lifetime, but the purpose provides the intense inner motivation to give one’s life to a greater good. Damon writes: “On the positive side, it is likely that purpose during youth leads to a number of desired outcomes, such as prosocial behavior, moral commitment, achievement, and high self-esteem.”⁴⁶

Second, purpose is bigger than a sense of personal meaning, even though the two are related. Purpose may provide someone a sense of personal meaning, but Damon’s

⁴⁵ Damon, *The Path to Purpose: Helping Our Children Find Their Calling in Life* (New York: Simon and Schuster), 121.

⁴⁶ *Ibid.*, 120.

definition of purpose reaches out to the world beyond the self. The author writes: “a true purpose is an *ultimate concern*. It is the final answer to the question of *Why? Why* am I doing this? *Why* does it matter? *Why* is it important for me and for the world beyond me? *Why* do I strive to accomplish this end? A purpose is the reason *behind* the immediate goals and motivations that drive most of our daily behavior.”⁴⁷

But according to Damon and the general consensus of positive psychology, one’s sense of purpose is not instinctual, in the same way as our basic drives of sex and hunger. In other words, a sense of purpose is formed, and adolescence is the primary season in which a sense of purpose is cultivated. The consequences, therefore, of ignoring the need to cultivate purpose can be vast and prolonged. Damon writes:

The clinical observations of Erikson and his followers demonstrate that, when young people find nothing to dedicate themselves to while growing up, it becomes increasingly difficult for them to acquire motivating belief systems later in life. The result is a sense of “drift” that can lead to personal as well as social pathologies. Research has shown that the personal effects of purposelessness may include self-absorption, depression, addictions, and a variety of psycho-somatic ailments, and the social effects may include deviant and destructive behavior, a lack of productivity, and an inability to sustain stable interpersonal relations.⁴⁸

How, then, does an adolescent cultivate a sense of purpose? If purpose, by definition, is intrinsic to one’s self-identity, then what is the role of adult guidance in a process of self-discovery? Damon affirms this tension:

A paradoxical duality lies at the heart of nurturing youth purpose. Young people must discover their own purposes, out of their own particular interests and beliefs. Yet their discoveries are guided by other people in their lives, and the purposes that they discover are inevitably shaped by values that they encounter in the culture and around them.⁴⁹

⁴⁷ Ibid., 33–34.

⁴⁸ Damon, Menon, and Cotton Bronk, “The Development of Purpose During Adolescence,” 120.

⁴⁹ Damon, *The Path to Purpose*, 161.

This means that there is an interplay between one's inner life and her outer experience. An authentic sense of purpose involves an inward journey to discover one's talents, interests, passions, gifts, and personality; along with an outer journey that discerns the needs of society and engages with others in the pursuit of the intersection of where these two realities may be matched in real life. As such, the task of an adult guide is a complex one, and one in which any particular program will not suffice. In other words, the task of helping an adolescent discern his purpose in life is categorically different than the task of helping an adolescent learn how to fix cars. The two may be related, but the mentor cannot simply say to the youngster, "I am going to teach you how to fix automobiles, and your purpose will be as a mechanic," otherwise the youngster could reply with the most reasonable of responses: "I would like to learn how to fix cars, which may or may not be my purpose." Largely through trial and error, with guidance and opportunities to explore, the adolescent can be guided to answer the "why" question: "Why do I want to work on cars?" And the answer to that question can help the adolescent determine whether there is a sufficient intersection for developing a true sense of purpose. For example, if the adolescent answers the "why" question by saying, "Because a girl I like has a thing for mechanics, and if I can fix cars and impress her, maybe she will like me."

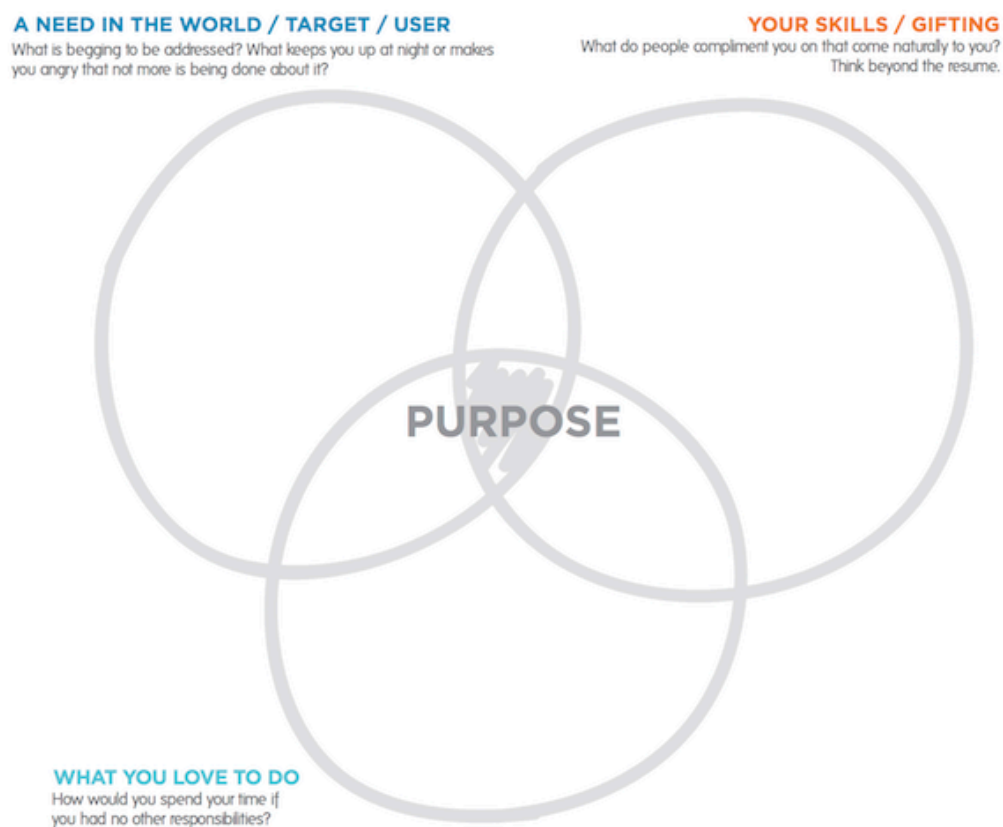
What adds to the complexity of this hypothetical scenario are the different cultural expectations that are at work in a town like Carpinteria. For instance, even the question, "What do you imagine doing when you grow up?" is largely a question of white privilege and white culture. For many Hispanics in Carpinteria, they are often not encouraged within their families to dream about discovering their unique talents and passions. Many

of the agrarian families, especially, have pre-determined futures for their children, whether it be running a family farm or a small family business in the service industry. This is where a trusted mentor can and must develop relationship with the student's family. Cultural awareness and sensitivity is required for this type of work in many communities in Southern California, including Carpinteria.

In the event that a family supports their youngster to find and follow their passion, this is where the mentor would help the adolescent to see that his motive for working on cars was ulterior in that it was not intrinsic to the activity itself, but a tool to accomplish a different goal, which would be examined separately. In this case, the adolescent will eventually lose motivation for fixing cars, unless he also discovers a love for the work and a sense of the work's value in the world. Thus, if his answer to the why question is, "Because I find satisfaction in fixing something that is broken, in working with my hands and mind together, and in providing an honest service in an industry flooded with crooks," then the guide can help the adolescent move to a new depth of purpose development in mechanics. The task of the guide or mentor in this journey is to develop relationship with the adolescent, whereby the mentor can provide opportunities to explore, dream, imagine, and experiment in various ways until the adolescent discovers the intersection for which she is looking. The mentor can introduce the adolescent to the worlds of the arts, religion, law, humanitarianism, medicine, etc., and the mentor can create the conditions for safe and positive exploration. But the mentor cannot hand an adolescent a sense of purpose.

Seven Principals for Developing Purpose

Lecturers at the Stanford Design School designed the following graphic, which identifies three interrelated factors that the school deems essential to fostering purpose among students: 1) A student's skills and strengths; 2) what the world needs; and 3) what the student loves to do.



*Figure 1. Three interrelated factors to fostering purpose in adolescence.*⁵⁰

The task of adolescents is to find this intersection for themselves. Academic research at the national level along with research with human participants at the local

⁵⁰ “Seven Ways to Help High Schoolers Find Purpose,” Greater Good, accessed December 4, 2019, https://greatergood.berkeley.edu/article/item/seven_ways_to_help_high_schoolers_find_purpose.

level reveal a gaping hole in public high school curriculums across the country when it comes to fostering a sense of purpose in high school students. Public school curriculums are designed to move students through a system where boxes are checked, and achievement goals are reached without addressing their intrinsic developmental needs. Mark Twain was anecdotally attributed for once describing classroom lectures as the process whereby the professor's notes become the student's notes without going through the minds of either. There is a need for a different approach to adolescent development, and where the public-school system comes up short, the private-sector is meant to step into gap with after-school programs that help kids grow into healthy adults with a purpose in their lives.

Kendall Cotton Bronk, a developmental psychologist at Claremont Graduate School and researcher on purpose development, argues that there are four key components to finding one's purpose: "dedicated commitment, personal meaningfulness, goal directedness, and a vision larger than one's self."⁵¹ Since none of these components are reflected in today's public school curricula, Patrick Cook-Deegan, an educator and researcher from Stanford developed purpose-driven curriculum which includes seven ways to help adolescents discover their purpose:

1. Prioritize internal motivation over external achievement
2. Foster collaboration
3. See teachers as mentors and coaches
4. Take students out into the world
5. Learning from failure
6. Value students' inner lives
7. Start with the 'why'⁵²

⁵¹ Ibid.

⁵² Ibid.

These seven principals articulate a way forward for any institution seeking to help adolescents foster a vibrant and authentic sense of purpose. A system that prioritizes achievement above all is one that misses the inner journey of discovery. In a time when kids are developing a healthy sense of self-worth, they need to learn that failure is not only permissible but necessary. They need to know that academic achievement is not tied to intrinsic worth or a sense of purpose. When teachers are unable to be mentors and coaches but only authoritative instructors, then the surrounding community needs to supply caring adults who fill those roles of mentor and coach. They also need to be taken out into the world in order to make the connection between classroom education and real life experience. Even better would be to offer hands-on, experiential education in the real world. Finally, where teachers are unable to step in to value students' inner lives, and where they are unable or unwilling to continually address the 'why' question, other caring adults are required.

Theological Foundations for Purpose Development

While this dissertation focuses on a developmental resource that is not overtly theological in nature and can be fostered without a professed belief in God, for Christians, purpose is closely related to our theological concept of vocation. The term, vocation, originated with and was reserved for the calling of clergy to the office of priesthood within the Roman Catholic Church. After the Reformation, the nature and understanding of calling within the Protestant tradition included all persons, especially baptized believers. Protestant theology teaches that every human being is called by God first, "to glorify God and enjoy him forever," and then, in grateful response, God calls each one to a particular life of service to the common good of society, which may include

one or more of the following: family, business, teaching, ministry, medicine, construction, law, labor, etc.⁵³

God calls us to our life work and to a life of service in everything we do. John Calvin had high expectations that baptized Christians would actively seek the welfare of others in the community of Geneva, Switzerland, through education, health care and governance. “Vocation” includes one’s moral and spiritual calling, along with Fredrick Buechner’s understanding of calling as the place where one’s “deep gladness” and the world’s “deep hunger” meet.”⁵⁴ Buechner’s definition of vocation is not unlike Damon’s definition of purpose. They both involve an intersection of one’s passion and the world’s need. They both involve an inward journey with a goal of a better world. Therefore, there is a sense in which helping a teenager discover one’s sense of purpose can naturally lead to conversations about faith, God, and vocation.

The Christian may find an even greater resource in finding one’s vocation than the non-Christian does in finding one’s purpose. How is this possible? This is possible because for the Christian, there is a Third Party involved who is believed to be a higher authority than the self and thus a more compelling force, and because this Third Party is believed to be the One who provides life and well-being to the world. However, this assumption needs further research before this can become an honest claim. At the very least, for those adolescents who are persons of faith, a sense of vocation can be formed along with a sense of purpose.

⁵³ “Bible Presbyterian Church Online: WSC Question 1,” accessed August 2, 2019, https://www.shortercatechism.com/resources/wsc/wsc_001.html.

⁵⁴ “Vocation,” *Frederick Buechner*, accessed August 2, 2019, <http://www.frederickbuechner.com/quote-of-the-day/2017/7/18/vocation>.

Purpose and Marginalization

In addition to the myriad challenges facing many adolescents in the public schools, a cacophony of even greater and more complex challenges aim to threaten teenage girls who live in one of three “safe houses” in Carpinteria. These girls have been rescued from the sex trafficking industry by law enforcement and have been placed in a “recovery” house while they receive care and wait to be chosen by a foster family.⁵⁵ The residents of these homes are of particular interest to the founders of the Pro Deo Foundation because the residents are victims of the gravest of injustices and represent the most vulnerable population of adolescents in Carpinteria.

According to a qualitative study that focused on the value of non-parental adults in the lives of youth in foster care: “Youth in foster care are at high risk of having poor adult outcomes in terms of educational attainment, employment, homelessness, mental and physical health, and delinquent and risky health behavior compared with their general population peers.”⁵⁶ Even more consequential than the average foster care experience is the experience of being placed into foster care after the trauma of sex slavery. These residents in particular experience marginalization of the most severe kind. Marginalization can be understood as the “boundaries between groups and/or individuals [which] are perpetuated through separation that is physical (e.g., segregation), social

⁵⁵ Interview with residents and staff of safe house, Carpinteria, October 2019. This house is a program of “4 Kids 2 Kids,” a nonprofit 501©3 organization: <https://4k2konline.com>. This interview was facilitated by a local street chaplain who serves the residents and with whom the author has built a relationship over the course of a year. The author shared about the social entrepreneurship program in development with the residents and staff who intend to establish a formal partnership with the Pro Deo Foundation.

⁵⁶ Kym R. Ahrens et al., “Qualitative Exploration of Relationships with Important Non-Parental Adults in the Lives of Youth in Foster Care,” *Children and Youth Services Review* 33, no. 6 (June 1, 2011): 1.

(e.g., alienation, stigmatization), or emotional (e.g., loneliness).⁵⁷ No after-school program can navigate the consequences of such an experience in a comprehensive manner. While the resources that are needed to restore such an individual to a trajectory of healthy functioning for the future are vast beyond measure, there is meaningful and restorative work that can be done through a guided quest to find a purpose in life. In fact, along with trauma therapy and other services, working on purpose development may be among the most constructive of endeavors for survivors of sex trafficking.

The notion of purpose is of particular concern for sex trafficking survivors because in transition, they find themselves in a state of existential crisis. Since they were children, they were told that they had a purpose for their existence, which was to fund their pimps through the exploitation of their bodies for the temporal pleasure of lonely sex consumers. Now rescued from a sense of false purpose, they find themselves in a wilderness of confusion regarding their true purpose, for they feel as though they now have no purpose.⁵⁸ This season of liminality for these girls thus poses an opportunity.

According to Sumner et al:

Marginalization can lead to difficulties with forming a positive and coherent identity, greater social isolation, and limited access to mainstream sources of power, but it can also prompt individuals to engage in thoughtful introspection, form close bonds with others through shared experiences, and leverage their collective power to work for social change.⁵⁹

⁵⁷ Rachel Sumner, Anthony L. Burrow, and Patrick L. Hill, "The Development of Purpose in Life among Adolescents Who Experience Marginalization: Potential Opportunities and Obstacles," *American Psychologist* 73, no. 6 (September 2018): 743.

⁵⁸ This is anecdotal evidence derived from multiple conversations with Sally Cook, founder of Hope Refuge, a ministry of healing for victims of sex trafficking in the Santa Barbara mountains. <http://hoperefuge.org>

⁵⁹ Sumner, Burrow, and Hill, "The Development of Purpose in Life among Adolescents Who Experience Marginalization," 743.

In other words, while the stakes are high in these kids' lives, and while a multitude of resources are needed to equip them for a life of flourishing, there is a unique possibility of these survivors finding a strong sense of purpose in making a better way for others who suffer similarly. This is how the late Fr. Henri Nouwen understood his purpose as a "wounded healer." He writes:

Through compassion it is possible to recognize that the craving for love that people feel resides also in our own hearts...For a compassionate person nothing human is alien: no joy and no sorrow, no way of living and no way of dying. This compassion is authority because it does not tolerate the pressures of the in-group, but breaks through the boundaries between languages and countries, rich and poor, educated and illiterate. This compassion pulls people away from the fearful clique into the large world where they can see that every human face is the face of a neighbor.⁶⁰

With proper guidance, therapy, care and opportunities, even survivors of sex trafficking can become some of the most powerful wounded healers in the world. They, too, can find a renewed sense of purpose, a meaningful reason to live with meaningful work to do, work which then becomes another aid in the ongoing journey of trauma recovery.

Conclusion

As mentioned in SECTION 1, the Pro Deo Foundation began as a missional endeavor in Carpinteria in 2018. Its relevant program for this project, "Pathways," intends to be a partial fulfillment of the mission statement to "create pathways for children and youth to flourish" while meeting real needs in their local community. As a Christian ministry organization, Pro Deo is classified as a religious institution. Thus, the

⁶⁰ Henri J. M. Nouwen, *The Wounded Healer: Ministry in Contemporary Society* (New York: Crown Publishing Group, 2013), 41.

question becomes relevant: *What makes Pathways a Christian program?* How does it align with the organization's belief statement, which is the Apostle's Creed? Since this program is neither a worshipping congregation, nor an evangelism center, nor an overseas humanitarian organization, what does it have to do with God? This is the question of theological consistency.

In the book of Jeremiah, the people of God are in exile in Babylon. According to Jeremiah's prophecy, this was an act of God's discipline, used as a corrective measure for their disobedience. God calls Jeremiah as a prophet to rebuke the people of Israel, to warn them of the destruction that will befall them if they do not return to the Lord, and to instruct them in the ways of faithful living in exile. In Jeremiah 29, the prophet sends a letter from Jerusalem to all of the leaders of Israel along with the people who all still remained in exile in Babylon under Nebuchadnezzar's rule.

This letter was intended to be a message from the Lord, with specific instructions for faithful obedience in exile, namely, that the Israelites were to invest their lives and families into the community in which they were carried into exile. To them, it was a foreign land of idolatry, abuse and godlessness, and thus it made little sense why God would command them to do this. But justice and righteousness are the Lord's, which Israel needed to learn at the time. With the promise of an eventual return from exile along with a return to prosperity, also came this instruction: "But seek the welfare of the city where I have sent you into exile, and pray to the Lord on its behalf, for in its welfare you will find your welfare (Jeremiah 29:7)."

Within the past few decades, a multitude of theological and contextual research led to a common agreement that the church in the West has shifted from the center of

society to the margins, in terms of cultural power. Many theologians have compared the decline of the church in the West and this postmodern shift toward pluralism and secularization, to the people of God in exile in Babylon. A comparative look at the physical circumstances might deem such a comparison preposterous, but from an imaginative attempt for the church to locate herself in the world today, such a comparison may be reasonable. Whether as a consequence for a multitude of theological compromises or behavioral disobedience, or simply as a result of the unpredictable changing of the times, the church in the West finds herself subject to the secular (read foreign) powers of the state, and in decline of influence and strength. For theologians and denominational leaders like Stanley Hauerwas and Will Willimon, the church (at least in the United States) is meant to imagine her relationship to culture (and the nation-state in particular), in New Testament terms, as “aliens in a foreign land.”⁶¹ This is not unlike an exilic perspective where the church takes a “mustard seed” approach to carrying out her mission from the margins, and not from a place of central power. It is a quieter influence, serving the physical, emotional and spiritual needs of common people (and leaders) in communities, with the love of Jesus Christ who is equally concerned about humanity’s experience in this life as in the afterlife. With a return to faithfulness, devotion, and trust in the sovereign rule of God over all the nations, the church may someday be rewarded with new life again. In the United States in particular, this is a task of the church to relinquish the quest for power and exceptionalism in the way of humility as exemplified on the cross and described in the Apostle Paul’s *Christ Hymn* in Philippians 2.

⁶¹ Stanley Hauerwas and William H. Willimon, *Resident Aliens: Life in the Christian Colony* (Nashville: Abingdon Press, 2004).

The theological antecedent of the Pro Deo Foundation to bear witness to the faithfulness of God through an outreach program for teenagers in high risk environments, is rooted in the goodness of creation, imagined as an act of Christian mission for today's world, and looks to the promise of a renewed creation. God desires that every child is able to grow into a healthy, contributing adult in society, whether or not that child ever chooses to follow Jesus Christ. In today's pluralistic society, the church bears partial responsibility to step into other spheres of public life outside the church, to serve and to build, in order to bear witness to God's promise of a renewed creation.

SECTION 4: ARTIFACT DESCRIPTION

In light of the data and insights gained from the research conducted for this project, the proposed artifact is a social entrepreneurship program for adolescents in Carpinteria who are in need of what it will offer. This after-school, micro-business program will be called “Pathways Carpinteria.” The objective of Pathways is to give middle and high school students the blueprint for a life beyond high school through mentoring, tutoring, vocational and entrepreneurial training. Pathways will be a comprehensive youth outreach program with an emphasis on vocational development. The purpose of Pathways will be for students to imagine a vocational future by providing the necessary tools to succeed into adulthood. The vision is for every student in Carpinteria to graduate from high school with the option to succeed at the college level.

As many school districts have had to cut funding for extra programs and shift their focus from educating the whole person to educating to achieve results on government standardized test results, many students, particularly those who are disadvantaged, have fallen behind and have become casualties to the ever-widening achievement and opportunity gaps. The Pro Deo Foundation intends to work on closing those gaps with the Pathways program seeking to give students a place, passion, and purpose.

Having a sense of place communicates care, belonging and value, each of which are qualities that are essential for human adolescent development. While there are a few under-resourced and under-utilized teen centers in Carpinteria, the research points to a need for a physical space, in close proximity to the middle school, that communicates

their value and provides for them a *third place* after home and school, where they can have a sense of community and belonging. The space will include one section as a maker-space, one section for tutoring, one section for recreation and relaxation, and a small retail store.

Pathways intends to be a place where students can discover their vocational passions which can take them beyond their high school years. The absence of creative and productive outlets for adolescents are contributing factors in apathy toward school and their futures. Pathways will help teens discover their vocational passion by giving them opportunities to create laser-cut products, soap and supply products, wood products, jewelry or art in our makerspace, to sell for *their* profit in the retail store. Each member will be part of a team of peers led by two mentors who will teach them how to make handmade marketable gifts for tourists. The program will also offer business skills, life coaching and spiritual care.

Finding one's purpose is one of the fundamental tasks of adolescence. For many, finding our purpose can seem like a daunting task under the best of circumstances. When the unique difficulties and challenges that many adolescents today face are added, finding life's purpose can feel like a nearly impossible task. Pathways will train mentors to help adolescents discover their vocation. As a Christian organization, Pro Deo understands that the process of discerning one's vocation necessarily involves God. For the integrity and purpose of the organization, the mentors for each maker-team will be trained to teach a Christian vision of vocation to the students.

SECTION 5: ARTIFACT SPECIFICATION

The following thirty-three pages include all components of the Program Development Plan for the Pathways Program in Carpinteria, which makes up the Artifact for this project. The following components are included:

- Program Overview, including objective, overview, and key success indicators
- Program Specifics, including a SWOT analysis, program modules, components and target market
- Landscape Analysis, including findings from research with human participants
- Operation & Management, including an organizational structure and launch team
- Marketing & Development, including grassroots and online strategies
- Financial Plan, including an overview of projected startup costs and income projection

SECTION 6:
POSTSCRIPT

The purpose of this dissertation was to provide a theoretical framework for a mission-oriented outreach ministry for the Pro Deo Foundation to design, fund and operate in Santa Barbara County, for the sake of the flourishing of youth in high risk environments. In order to accomplish this task, I first established a biblical and theological foundation on which I could build this project, in part to help the church imagine new and creative ways to do ministry in a manner that seeks to foster sustainable communities. In order to design a program that would genuinely serve the community, I conducted local research with human participants through one-on-one interviews. Most of the questions written and chosen for these interviews were derived from the work of the Search Institute who specializes in establishing grounded theories for youth development.

While the interviews offered insights into the opportunity gaps that exist for adolescents in Carpinteria, further academic research was needed to devise a program that would focus on a few developmental assets that proved lacking in the community. It became quite clear that there is a lack of place for adolescents in Carpinteria, along with available and caring adults to help them develop a sense of purpose. As a result, a general malaise toward the future, if not blatant apathy, exists in many of the lives of these young people. It became clear that these three developmental assets: place, passion, and person, are both lacking and highly needed for an adolescent to flourish into adulthood. The book of Jeremiah in particular and the whole gospel in general both reveal that this is a

significant problem to the heart of God, and it's the call of the Church to step into the gap and into the lives of these adolescents.

Assessing the efficacy of the approach to this project, however, is not a task with a clear answer. First, with regard to the research with human participants, it may or may not have been more effective to use surveys and focus groups to do a more formal landscape analysis of the area. I chose to do one-on-one interviews as I had also researched the effectiveness of doing ethnographic research from a place of being embedded in the community, which is what I have sought to accomplish in my approach. I moved into the neighborhood of where I conducted my research, including putting our kids in the local public schools and involving myself and my family in the community in various ways. What I found most helpful in this approach was the relationships I was able to build with key leaders and parents in the community, where I have been able to acquire a deeper and more nuanced understanding of the community, as well as credibility needed for community support.

With regard to the academic and theoretical research, I quickly learned that there is much more developmental research both available and still needed that is beyond the scope of this project. Perhaps focusing the entire research project on one of these developmental assets would bear much fruit. For instance, purpose development in a new field of research and study for adolescent development, and therefore contains exciting discoveries that could not be incorporated here.

The gains that were made through this project, however, were varied and significant. Through this research, I have been able to accurately assess the major opportunity gaps that kids are facing, with continued affirmation from the community as

to the proposed solution. Since I did not have the convenience of waiting until graduation to launch the program I designed, I have learned through the launching of the program how effective it is in particular for those who suffer severe trauma and have little to no foreseeable options for their future. Since my colleagues and I have uncovered a significantly hidden problem throughout the county with survivors of commercial sex trafficking, it strikes me that a research project that focuses on designing a program specific for these survivors could be substantive. While the program I was led to design was intended to serve the broader community, much of our energy has been directed to the smaller population of survivors whose needs and potential for transformation are categorically greater. The good news in this relationship is the openness to the gospel that has already been expressed, as I responded to a request from one survivor to be baptized before being admitted to a behavioral health center for adolescent survivors of trauma.

What this means is that more research is needed in the intersection of social entrepreneurship, purpose development and trauma recovery. Included in this research would also be training for mentors and specific program components that address the particular traumas at hand. Positively, I am discovering that this program does provide a general solution for a breadth of communities that both serves adolescents of many different kinds while also engaging the entire community through the retail store. Pathways is emerging as a meaningful design for a youth program that can be appropriately contextualized for nearly any community where teenagers need a place to develop their passion and purpose in life. This is largely an opportunity for Christian foundations, nonprofits and local congregations to consider for a post-Christian context.

APPENDIX A:

ARTIFACT



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PATHWAYS / CARP **PROGRAM PLAN**





Pro Deo Foundation

The Pro Deo Foundation is an operating foundation that seeks to create pathways in Santa Barbara County for children and youth to flourish.

The Pro Deo Foundation officially began operating in 2018, but the foundation has roots that go back over fifteen years as a private family foundation. Real estate developers, Henry & Karen Pritchett, started the Pritchett Family Foundation in 2002 as a way for Henry and Karen to give back out of their successes and blessings from real estate to ministries and organizations that provided holistic care with destitute and orphaned children, primarily

overseas. From 2012-2018, the Pritchett Family Foundation ramped up their philanthropic efforts, focusing on food, shelter, education, and spiritual formation for children living abroad.

In recent years, Henry and Karen's focus began to shift towards local program and ministries working with children and youth at risk in Southern California. This shift led them to consider starting an op-

erating foundation, which would allow the Pritchetts to invest their resources in more targeted ways. In September 2018, the Pritchetts launched the Pro Deo Foundation as an operating foundation in Santa Barbara County to grow partnerships, offer grants, and run programs that create pathways for children and youth to flourish.

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This Pathways Program Plan is meant to give a comprehensive overview of our program's vision and operational strategies.

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PROGRAM PLAN

PRO DEO FOUNDATION



Program Summary

SECTION

01



Program Objective



The objective of Pathways is to give local adolescents, especially those in high risk environments, the blueprint for a life beyond high school through the formation of artisan led micro-businesses.

As many school districts have had to cut funding for extra programs and have had to switch their focus from educating the whole person to educating students for government standardized test results, many students, particularly those who are disadvantaged, have fallen behind and have become casualties to the ever-widening opportunity and subsequent achievement gaps.

The Pro Deo Foundation works to close those gaps with our Pathways program as we strive to help young artisans discover a place, passion, and purpose.

PLACE

Having a sense of place is a powerful thing. It communicates care, belonging, and value. Currently, in Carpinteria, there are no dedicated community spaces for middle and high school student that provide them with a sense of place. There are a few programs that offer "teen centers," but these are not utilized by students. An important ingredient for Pathways is to create a safe space for students in high risk environments, a space that communicates their value and provides for them a "third place" after home and school, where they can have a sense of commu-

PASSION

We want Pathways to be a place where students can discover their passions which can take them beyond their high school years. We believe that with the absence of creative and productive outlets for students, and the lack of opportunities, are contributing factors in student apathy towards school and their futures. We want to ignite and foster student passions in ways that are productive and beneficial for both the student and the world in which they live. Pathways will help unlock a student's passion.

PURPOSE

Finding one's purpose is one of the fundamental tasks of adolescence. For many, finding our purpose can seem like a daunting task under the best of circumstances. When you add the difficulties and challenges that many students face, finding you life's purpose can feel like an impossible task. Pathways will be a place, where students can discover a greater purpose for their lives. We plan to use mentoring, tutoring, and entrepreneurial training to help students discover the purpose for their lives.

Program Overview

Pathways—helping students find their place, passion, & purpose.

Pathways will be a comprehensive youth outreach program with an emphasis on vocational development. The purpose of Pathways will be for students to realize their potential by providing the necessary tools to succeed into adulthood. Our vision is for every student in Carpinteria to graduate from high school with the option to succeed at the college level.



PROGRAM MAIN IDEA



Pathways uses student led micro businesses to help close the opportunity and learning gap while providing students with the skills they need to succeed beyond high school.

LOCATION

Pathways will launch in Carpinteria, CA, a small beach community nestled in between Ventura and Santa Barbara. The city of almost 14,000 people is nearly 50% Caucasian and 50% Hispanic/Latino. Carpinteria has a long history of agriculture, most notably avocados, flowers, and now cannabis. Carpinteria hosts the state avocado festival each October, which brings in over 100,000 visitors to Carpinteria. Besides agriculture, Carp has an active downtown corridor home to local restaurants, breweries, and shops which caters to tourists and locals alike.

NEED

While Carpinteria is a beautiful place with many great features, it is still a community with significant need. In Carpinteria, there exists a considerable opportunity gap for kids who come from low-income families. This opportunity gap also shows up in the school district, with students from low-income families (many of whom are Latino) are falling behind academically and are not meeting the UC/CSU college entrance standards. For low-income students in Carpinteria, there are few options for advancement beyond high school.

Key Success Indicators

"You can't improve what you don't measure" ~Peter Drucker

Businesses use many different metrics to measure their effectiveness and success. A performance indicator or key performance indicator (KPI) is a type of performance measurement used to evaluate the success of an organization or of a particular activity (such as projects, programs, products and other initiatives) in which it engages. Often success is simply the repeated, periodic achievement of some levels of operational goals (e.g. zero defects, 10/10 customer satisfaction, etc.), and sometimes success is defined in terms of making progress toward strategic goals.

We will use Key Success Indicators (KSI) to measure the success of Pathways. Some KSIs that we will measure will be:



PROGRAM ENGAGEMENT

We measure the number of students who are engaged with Pathways and the number of days they are engaged with the program. Program participation requires two days a week, minimum. Students are encouraged to attend more frequently.



POSITIVE FEEDBACK

We constantly seek feedback from our students to ensure that they are having a positive experience, and we make adaptations to ensure this is a success measure. We include an evaluation midway through the year and at the conclusion of the year.



SKILL DEVELOPMENT

We measure how students increase their skill development. We teach students the skills needed to create products to sell, including design, manufacturing, and packaging. Students also learn business skills like P&L sheets, marketing, point of sale, e-commerce, cost of goods, and more.



LIFE ENGAGEMENT

Not every kid is designed for advanced scholarship, but we want kids to learn "best practices" for life. This would include minimizing school truancy, minimizing unfinished or missing assignments, increasing GPAs, and participating in healthy lifestyle practices.

PROGRAM PLAN

PRO DEO FOUNDATION



Program Specifics

SECTION

02

Program Description

Pathways focuses on serving and helping students by employing them to create, learn, run, and profit from micro-businesses. Each student is part of a team which functions as a business. Each team has a product and business mentor as they learn to run their businesses. These caring mentors are trained in cultural intelligence and naturally paired to walk alongside the artisans to authentically discover their passion and purpose. They work with families and other care-givers to assist the student's holistic development.

PRODUCT MENTORING

Pathways will use creative mentors who teach the skills necessary to create viable products that cater to Carpinteria tourists and locals alike. Pathways recruit mentors who have a level of experience and expertise that can translate into marketable products. We use laser cutting and engraving, screen printing, and woodworking as possible mediums to develop products that will differentiate us from the current Carpinteria marketplace. We offer training in cultural intelligence and mentoring because the positive adult relationship is among the highest priorities.

BUSINESS MENTORING

In conjunction with creative mentors, each team will also have a business mentor who will teach and work with students on their businesses. Students will learn business basics and progress up to entrepreneurship. We expect that students will learn how to understand profit & loss sheets, business planning, cost of goods sold, pricing, marketing, e-commerce, stock keeping units, managing inventory and more. In the final years of Pathways, we mentor students to become skillful entrepreneurs who will know the fundamentals of running a business.

S

STRENGTHS

- Over 30 years combined youth ministry experience with theological education and cultural diversity
- Many relationships in town across cultures to serve alongside and help address cultural gaps
- Financial backing and board support
- Community interest

W

WEAKNESS

- Staff not formally trained in trauma recovery
- Staff new to nonprofit work outside the church
- Executive staff is culturally monolithic
- Executive staff is still new to a relatively small, insular community.

O

OPPORTUNITIES

To provide a culturally intelligent development program for a diverse student population with few after-school options. We also have the opportunity to create the type of space for students that currently does not exist in town.

T

THREATS

- The resistance to change in Carpinteria can make innovation difficult.
- Being new to town without institutional credibility requires the building and earning of trust.
- Without the support of the city or the community at large, our work will not be sustainable.

Program Modules



MODULE 1

Entry Level

- 7 & 8th grade students
- Handcrafted Product development
- Laser Engraving Team
- Basics in Business



MODULE 2

Mid-Level

- 9 & 10 grade students who have completed module 1
- Screen Printing Team (or another more advanced product creation)
- Refresh previous learning
- Business development e-commerce, marketing



MODULE 3

Advanced-Level

- 11-12 grade students who have completed module 2
- Wood Products Team
- Refresh previous learning
- Focus on entrepreneurship

In conjunction with these modules and as part of our programming, Pathways will create quarterly events for participants, parents, and the community of Carpinteria. We will also look to add internships for college students, summer camps, and eventually expansion into other communities in Santa Barbara County.

Add'l Program Components

The mentoring and business operations will be the backbone of Pathways, but we will also offer a 360 degree approach to help students.



ACADEMIC TUTORING

Students who participate in Pathways will get the tutoring necessary to meet graduation and college entrance requirements. Tutoring and academic improvement is a major key to the success of Pathways and for the students who will participate.



QUARTERLY EVENTS

Pathways will offer quarterly events that will be beneficial to participants and the community. Events could include college and career workshops, outdoor wellness, art and spoken word nights, community movie nights, community service events.



FAMILY ENGAGEMENT

Pathways' staff prioritizes the role of family in adolescent development. Where possible, we work with parents and care-givers to engage them in the work of their child, whether through showcase events, education and information, and family counseling.



NEXT STEPS PROCESS

The college entrance process is confusing and difficult to navigate. We will provide participants with mentors who will help students through the application process as well as through the scholarship research and application process. We will also help students who might want to learn a trade in lieu of college.



HEALTH, WELLNESS & SPIRITUAL FORMATION

We believe in a holistic understanding of the human being. We will help Pathways students learn about nutrition, exercise and how to maintain a healthy lifestyle. We will also work with mental health professionals and faith leaders to get students the help and direction they might need.



LIFE SKILLS

Pathways will be a program where students will have opportunities to learn various life skills that extend beyond business operation. Learning to keep a schedule, manage finances, work with a budget, and even cultural intelligence in the workplace are all things that are addressed.

Target Market

The primary target market for Pathways includes adolescents between the ages of 12-18, especially those who live in high risk environments and survivors of commercial sex trafficking. Persons of this age group need positive relationships with caring adults along with programs that will provide a safe place to develop their skills, passions, and relationships with their peers. As a bi-racial community, cultural intelligence is required to meet the various needs of adolescents in Carpinteria.

Not only do adolescents need encouragement from caring adults and opportunities for engagement outside of school, but they also need a place where they can discover their vocational purpose to live with passion for the good of the world. Added to the regular challenges of adolescence are the particular complexities of high risk environments, post-traumatic stress, and cultural difference that are also present in this community.

Many risk factors build on each other over time through the individual, family, school and community environments. When adolescents gain more personal freedom and course work becomes more intellectually demanding, teachers become less personally involved in students' lives, peer groups become more substantial, and relationships become more complicated. Youth are also faced with first adult responsibilities, new relationships, and physical changes. Some youth aren't ready for these changes and feel helpless, while others are eager to take on more responsibilities but are unable for reasons that are many and varied. While experiencing these changes, youth may feel a wide range of emotions without the tools to know how to process them. Changes in family dynamics include divorce and marital instability, a significant loss of a loved one or friend, pressure to succeed, poor self-esteem, social isolation due to appearance or sexual orientation and new responsibilities may lead to suicide among youth. This critical

period in which youth need caring adults who can offer guidance and help young people thrive is not only limited to age but also the time of day.

Research shows that the hours after school between 3-6pm are the most dangerous hours for youth. Although this is the case, in a 2009 survey done by Afterschool Alliance on the hours after school in California, 24% of K-12 children were responsible for taking care of themselves after school, spending on average eight hours per week after school unsupervised¹. Pathways wants to provide a safe environment for youth that will prepare and propel them forward in life.

We believe that success for the program is dependent on specific outcomes and we've organized our principles and processes into a coherent structure. Individuals develop bonds to a group when there are opportunities for involvement, they possess the skills needed for involvement and receive positive feedback. Through this bond, youth will adopt the program's norms which will result in positive behavior². Through the safe environment that we create, youth will gain valuable skills, friendships, caring adult relationships and develop a sense of purpose during this difficult transition in their lives.






¹Afterschool Alliance. 2010. "Afterschool: Providing Multiple Benefits to Middle School Students." Retrieved November 30, 2012. (http://www.afterschoolalliance.org/issue_42_MiddleSchool.cfm).

²Duerden, M. and A. Gillard. 2011. "An Approach to Theory-Based Youth Programming." *New Directions For Youth Development*.



The Developmental Relationships Framework






Young people are more likely to grow up successfully when they experience developmental relationships with important people in their lives. Developmental relationships are close connections through which young people discover who they are, cultivate abilities to shape their own lives, and learn how to engage with and contribute to the world around them. Search Institute has identified five elements—expressed in 20 specific actions—that make relationships powerful in young people’s lives.

Elements	Actions	Definitions
 <p>Express Care Show me that I matter to you.</p>	<ul style="list-style-type: none"> • Be dependable.....Be someone I can trust. • Listen.....Really pay attention when we are together. • Believe in me.....Make me feel known and valued. • Be warm.....Show me you enjoy being with me. • Encourage.....Praise me for my efforts and achievements. 	
 <p>Challenge Growth Push me to keep getting better.</p>	<ul style="list-style-type: none"> • Expect my best.....Expect me to live up to my potential. • Stretch.....Push me to go further. • Hold me accountable.....Insist I take responsibility for my actions. • Reflect on failures.....Help me learn from mistakes and setbacks. 	
 <p>Provide Support Help me complete tasks and achieve goals.</p>	<ul style="list-style-type: none"> • Navigate.....Guide me through hard situations and systems. • Empower.....Build my confidence to take charge of my life. • Advocate.....Stand up for me when I need it. • Set boundaries.....Put limits in place that keep me on track. 	
 <p>Share Power Treat me with respect and give me a say.</p>	<ul style="list-style-type: none"> • Respect me.....Take me seriously and treat me fairly. • Include me.....Involve me in decisions that affect me. • Collaborate.....Work with me to solve problems and reach goals. • Let me lead.....Create opportunities for me to take action and lead. 	
 <p>Expand Possibilities Connect me with people and places that broaden my world.</p>	<ul style="list-style-type: none"> • Inspire.....Inspire me to see possibilities for my future. • Broaden horizons.....Expose me to new ideas, experiences, and places. • Connect.....Introduce me to people who can help me grow. 	

NOTE: Relationships are, by definition, bidirectional, with each person giving and receiving. So each person in a strong relationship both engages in and experiences each of these actions. However, for the purpose of clarity, this framework is expressed from the perspective of one young person.

20 Maneras de construir relaciones que apoyan el desarrollo integral de los jóvenes

Las relaciones que apoyan el desarrollo integral de los jóvenes son vínculos cercanos que ayudan a los jóvenes a descubrir quiénes son, cultivar habilidades que posteriormente les ayudara en sus propias vidas y también les permitirá aprender cómo participar y colaborar en el mundo que les rodea.

Elementos	Acciones	Definiciones
 <p>Demuestra preocupación Demuéstrame que te importo.</p>	<ul style="list-style-type: none"> • Se confiable.....Se una persona en la que pueda confiar. • Escucha.....Ponme real atención cuando estemos junto. • Cree en mí.....Hazme sentir que me conoces y valórame. • Se cariñoso.....Demuéstrame que disfrutas estar conmigo. • Aliéntame.....Premia mis méritos y esfuerzos. 	
 <p>Ayúdame a crecer Impúlsame para seguir mejorando.</p>	<ul style="list-style-type: none"> • Espera lo mejor de mí.....Cree que pueda alcanzar mi potencial. • Incentívame a crecer.....Impúlsame para llegar más lejos. • Se reflexivo.....Ayúdame a aprender de mis errores y contratiempos. • Hazme responsable.....Insiste en que asuma responsabilidad de mis acciones. 	
 <p>Bríndame apoyo Ayúdame a completar tareas y a alcanzar metas.</p>	<ul style="list-style-type: none"> • Guía.....Guíame a través de las situaciones e instancias difíciles. • Empodérame.....Fortalece la seguridad en mí mismo para tomar control de mi vida. • Defiéndeme.....Defiéndeme cuando lo necesite. • Establece límites.....Ponme límites que me mantengan por el buen camino. 	
 <p>Comparte el poder Trátame con respeto y déjame dar mi opinión</p>	<ul style="list-style-type: none"> • Respétame.....Tómame en serio y trátame de manera justa. • Inclúyeme.....Hazme participe en las decisiones que me afecten. • Colabora.....Trabaja conmigo para resolver problemas y alcanzar metas. • Déjame Guiar.....Crea oportunidades en las que yo pueda tomar acción y liderar. 	
 <p>Amplía las posibilidades Conéctame con otras personas y lugares que amplíen mi mundo.</p>	<ul style="list-style-type: none"> • Inspírame.....Inspírame para ver posibilidades para mi futuro. • Expande mis horizontes.....Exponme a nuevas ideas, experiencias y lugares. • Conéctame.....Preséntame a más personas que puedan ayudar a desarrollarme y prosperar. 	

NOTA: Las relaciones son, por definición, bidireccionales: cada persona da y recibe. De modo que cada persona en una relación sólida se involucra y experimenta cada una de estas acciones. Sin embargo, para darle mayor claridad, esta estructura se expresa desde la perspectiva de una persona joven.

Program Theory

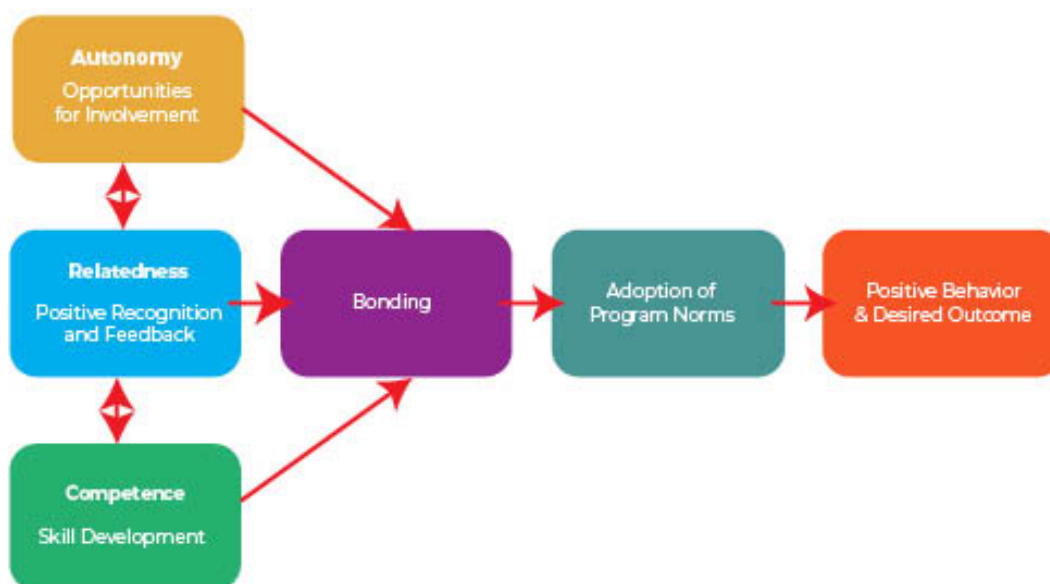
The Pathways program model operates under what we call the Social Development Program Model which helps give a theoretical framework for our work.

Pathways and the Social Development Program Model is a practical application of two theories for youth development.

Social Development Model: Individuals develop bonds to groups and organizations when they experience opportunities for involvement, possess the necessary skills for involvement, and receive positive feedback for their involvement.

Self-Determination Theory (SDT): development of intrinsically motivated behavior is integral to human development. Intrinsically motivated activities prepare youth for adulthood through tasks that develop self-direction, self-expression, and motivated involvement.

SDT also requires contexts that promote the basic needs of Autonomy, Relatedness and Competence



Autonomy
Opportunities
for Involvement

- Dedicated space for students
- Youth involvement and input will shape business
- Services or program additions will be in conjunction with youth input
- Students will execute their businesses

Relatedness
Positive Recognition
and Feedback

- Businesses will function as a team
- Students will have mentors who will teach, mentor, and build positive relationships
- Positive feedback will be a regular part of mentorship process

Competence
Skill Development

- Program will be modular teaching higher levels of skill at each module
- Skill development for creating products (soap, wood, screen printing, wood working etc.)
- Skill development in design, production, coding/website, problem-solving
- Skill development in business and entrepreneurship including e-commerce

Bonding

**Adoption of
Program Norms**

**Positive Behavior
& Desired Outcome**

- Bonding to a program happens when the first three areas are met. The more these areas are met, the stronger the bonding to the program
- Bonding leads to adoption of the program norms and expectations
- Adoption of norms and expectations leads to the desired outcomes and positive behaviors set forth by the program

PROGRAM PLAN

PRO DEO FOUNDATION

Landscape Analysis

SECTION

03

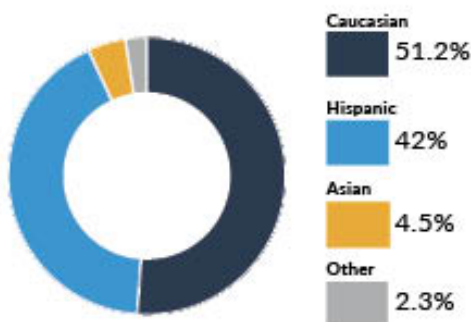
Carpinteria Demographics

Carpinteria is a small ocean side city located in southeastern Santa Barbara County, California, east of Santa Barbara and northwest of Ventura.

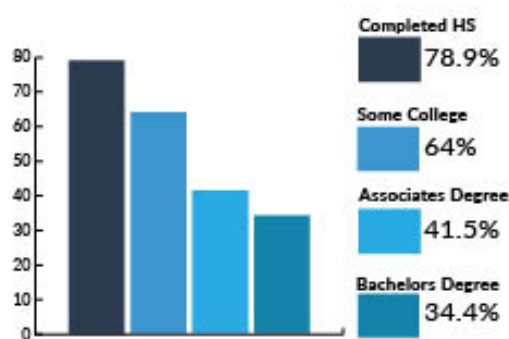
Carpinteria, CA has a population of 13,553 people with a median age of 43.5 and a median household income of \$72,901. Between 2015 and 2016 the population of Carpinteria, CA grew from 13,449 to 13,553, a 0.77% increase and its median household income grew from \$71,174 to \$72,901, a 2.43% increase.

*Data source: <https://datausa.io> & <http://city-data.com>

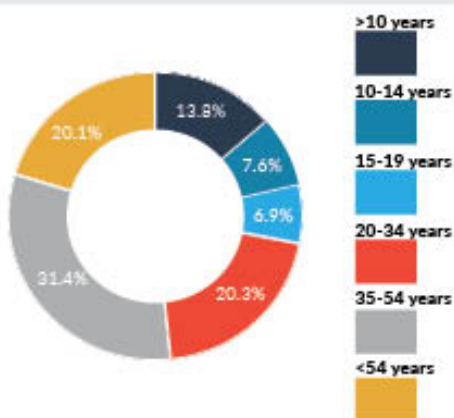
RACE



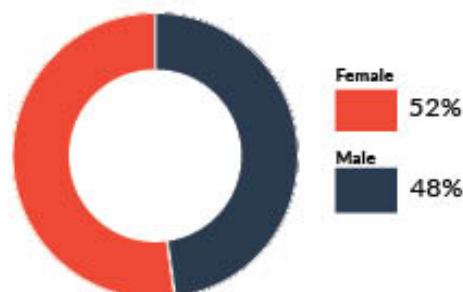
EDUCATION LEVEL



AGE



GENDER



Nonprofit & Foundations

There are a few nonprofit organizations and foundations who work in Carpinteria in a variety of capacities, though not all work with our target demographic.

Below are snapshots of pertinent nonprofit organizations working with children and students (our target demographic) in Carpinteria.



Carpinteria Education Foundation

Carpinteria Education Foundation (CEF) exists to:

- Promote Excellence in Education
- To Channel Private Sector Resources to Carpinteria Unified School District (CUSD)
- To Inform and Involve the Community of the Needs of the School District

Since inception, CEF has raised over \$3,000,000 to supplement Federal, State and Local tax means.



Carpinteria Children's Project

CCP envisions a community where children and families are engaged, equipped, and empowered in positively shaping the future. Their mission is to build a culture of success, through community partnerships, where all children are successful cradle to career.

- Providing early childhood education (ECE) to youngsters
- Providing family support through our Family Resource Center and ECE programs
- Coordinating collective impact networks including the Thrive Carpinteria Partner Network of education, health, and social service agencies.



Girls Inc of Carpinteria

Girls Inc. of Carpinteria seeks to empower girls and women to achieve personal, social, economic and political success. They strive to inspire critical thinking and progressive action in their lives. All programming is specifically designed to support this mission, to intentionally change girls' lives and their world. In addition, their organization actively advocates for the elimination of gender barriers that limit girls' options and involves them as agents of community change.



Boys & Girls Club of Carpinteria

United Boys & Girls Clubs of Santa Barbara County (UBGC) is a non-profit youth development agency and serves children ages 5-18 years old. Their mission is "to enable all young people, especially those who need us most, to realize their full potential as productive, responsible and caring citizens" and we place an emphasis on BGCA's Formula for Impact making sure our programs help youth achieve three priority outcomes: Academic Success, Good Character & Citizenship and Healthy Lifestyles.

Carpinteria Middle School

Key Attributes

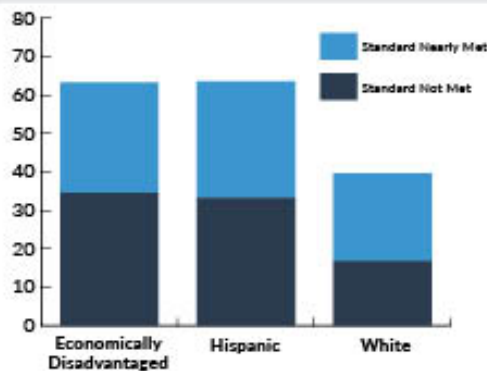
School Type: Middle
 Grade Span: 6-8
 2017-18 Enrollment: 501
 Charter School: N
 Title 1: Yes - Targeted
 Year-Round Calendar: No



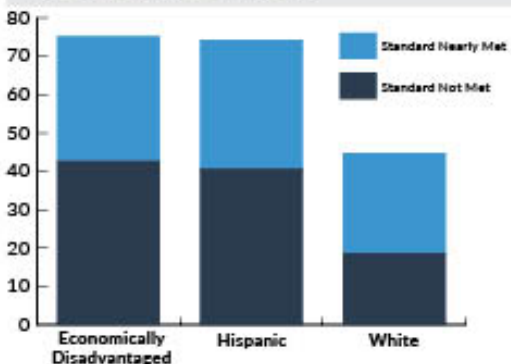
SCHOOL DEMOGRAPHICS

Free & Reduced Lunch: 325 (65%)
 Ethnicity: Latino (77%)–White: (19.8%)
 Other (3.2%)
 Language Acquisition Status: English Learner (27.7%)–English Proficiency for non-native English speakers (31.7%)
 Student Gender: Female (222)–Male (279)
 Grade Enrollment: 6th (167)–7th (169)–8th (165)
 Special Education: 51

ACADEMICS-ELA LITERACY



ACADEMICS-MATH



Carpinteria High School

Key Attributes

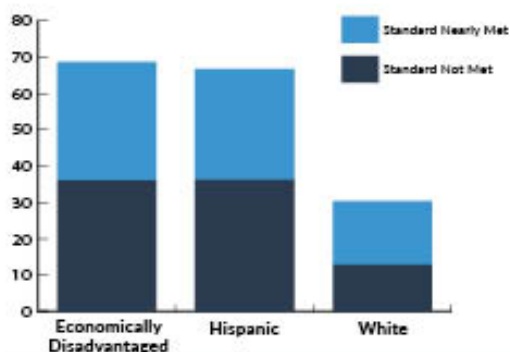
School Type: High School
 Grade Span: 9-12
 2017-18 Enrollment: 612
 Charter School: N
 Title 1: Not a Title I School
 Year-Round Calendar: No



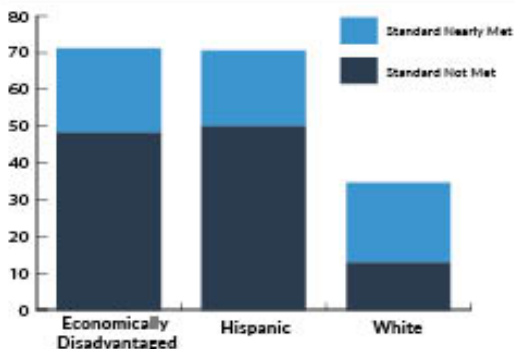
SCHOOL DEMOGRAPHICS

Free & Reduced Lunch: 342 (56%)
 Ethnicity: Latino (70.9%)–White: (24%)
 Other (5.1%)
 Language Acquisition Status: English Learner (20.6%)–English Proficiency for non-native English speakers (36.3%)
 Student Gender: Female (306)–Male (306)
 Grade Enrollment: 9th (155)–10th (150)–11th (147)–12th (160)

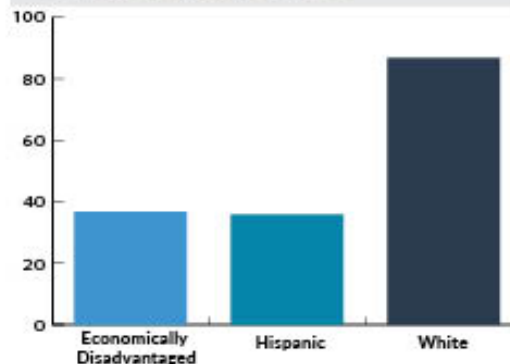
ACADEMICS-ELA LITERACY



ACADEMICS-MATH



COLLEGE READINESS



Rincon High School

Key Attributes

School Type: Continuation

Grade Span: 9-12

2017-18: Enrollment 28

Charter School: N

Title 1: Not a Title I School

Year-Round Calendar: No



SCHOOL DEMOGRAPHICS

Free & Reduced Lunch: 19 (67.9%)

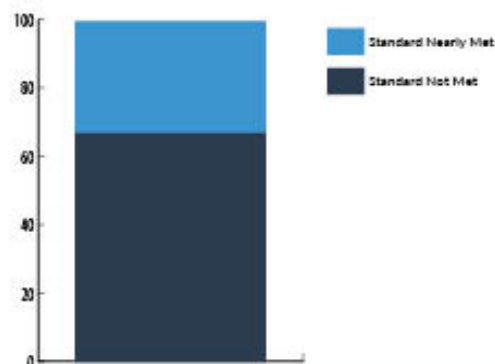
Ethnicity: Latino (89.3%)–White: (10.7%)

Language Acquisition Status: English Learner (46.4%)–English Proficiency for non-native English speakers (25%)

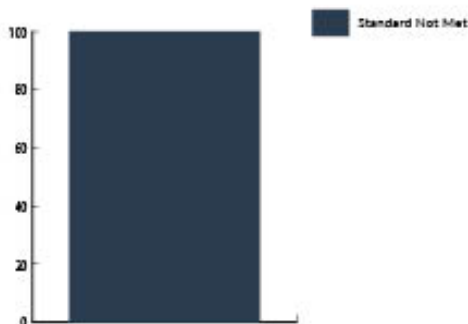
Student Gender: Female (10)–Male (18)

Grade Enrollment: 9th (1)–10th (5)–11th (12)–12th (10)

ACADEMICS-ELA LITERACY



ACADEMICS-MATH



COLLEGE READINESS

None of the students at Rincon High School met the college readiness standards set forth by the UC/CSU system.

PROGRAM PLAN

PRO DEO FOUNDATION



Operation & Management

SECTION

04



Organizational Structure



Launch Team

To prepare for the launch of Pathways, we will create a launch team made up of invested individuals from a diverse section of people who will help Pathways begin successfully. The Launch Team will help set up Pathways for success in three areas.

AMBASSADORS



The Pathways Launch Team will act as the first ambassadors of the program to the community. They will help us get our name and ideas to the community of Carpinteria. It is important that our Launch Team have strong connections in the community. It is also important that our Launch Team has a strong understanding of our program objectives and our process.

STRATEGY



We believe that our Launch Team will be able to offer invaluable strategies that are unique to Carpinteria that will help us as we move towards launch.

- Schools
- Reaching our target market
- Mentors
- Communication
- Working with the City
- Marketing
- Community Events

IMPLEMENTATION



We want the Pathways Launch team to help the program become successfully operational. This could be done in a variety of ways. We are looking for more hands on people than a typical board position would require. We want people who are willing to put a "little skin in the game." Helping with processes, sweat equity, mentoring, are all ways that the Launch Team can help with implementation.





Marketing & Development

SECTION
05



Marketing Plan

Our goal is to bring awareness to Pathways, our mission and goals to potential participants, funders and the general public.



GRASSROOTS

With its small town, connected vibe, Carpinteria is a town prime for grassroots marketing. We will look for significant ways to inform and engage our public in local and grassroots ways. We will look for ways to engage the public with our mission and program through creative campaigns.



ONLINE

Online engagement is a necessity in today's world. We will put significant efforts in building and maintaining an excellent website with SEO and proper information architecture. We will also use email marketing and social media to engage our public within the online space.

1

SPACE

Our space will be the center of our program. We will design our space to promote our program vision and goals. We will plan to open the space to promote Pathways and engage the public. We will create "First Friday" events that draw people to our shop and program.

2

EVENTS

We will create events that will draw people to our space. Movies, community education events, meet and greets, spoken word, live music, and book readings are all possible events that we can create to inform the public about Pathways.

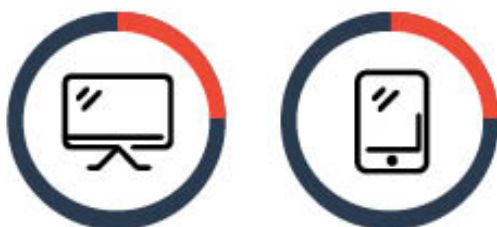
3

PUBLIC ENGAGEMENT

We will look to engage the public sectors about Pathways. Rotary clubs, Carpinteria Middle School, Carpinteria and Rincon High School, Community events are all places where we will look to engage with the public about the mission of Pathways.

Online Strategy

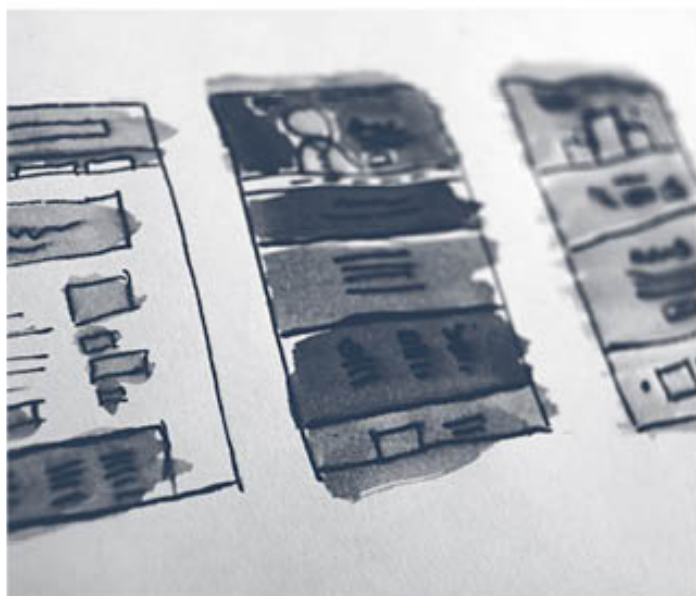
As we implement Pathways, an online strategy will be a critical partner with our other efforts to educate and promote the mission and vision of Pathways to the public



ONLINE MESSAGING

Our online messaging needs to be consistent and clear across all channels. We want our public to be able to have a good understanding of our program's mission and purpose through engagement across our channels. We want our messaging attributes to be: pro-Carpinteria, positive, hopeful, enthusiastic, informational, engaging, inspiring. We will rely on storytelling to engage our public with our needs, challenges, and successes.

WEBSITE DESIGN & DEVELOPMENT



DESIGN

www.pathwayscarp.com will be a clean, modern, easy to navigate website that will be designed to portray the excellent nature of programming we will bring to Carpinteria with Pathways.



INFORMATION ARCHITECTURE

The information on our site will be structured in a logical way that creates a positive experience for the user and allows them to clearly and easily learn about Pathways.

Development Strategy

We want our work at Pathways to be collaborative with others who support working with students in Carpinteria. We do not want to work in a vacuum.



Since the Pro Deo Foundation became operational in September of 2018, our office has been located at the Sandbox in Santa Barbara. This space has proved useful for us, not only in giving us a work environment that helps spark creativity and productivity but has also generated fruitful relationships and connections. Since this beginning phase of research and development, we have opened a temporary space in downtown Carpinteria where our artisan students do production in the afternoons and the retail store, which is in the front of the space, is open during business hours and weekends for the public to shop and purchase items at the Coastland Store. Please visit www.coastlandcarp.com to learn more about our current and temporary start-up space, newly opened in November 2019.



SCHOOL DISTRICT

We want to develop partnerships with the CUSD to work together for the good of the Students. This could be sharing information or making resources available between us.



OTHER NONPROFITS

We know that we are not the only nonprofit working with students in the area. We want to develop reciprocal relationships with other nonprofits, including Girls Inc., Boys and Girls Club, Youth Interactive.



LOCAL BUSINESS COMMUNITY

We want to engage the local business community with Pathways as we believe that the business community can be both a resource and offer support for Pathways.



Financial Plan

SECTION

06



Start-up Expenses

SPACE BUILD OUT

\$20.000

If we occupy a temporary space for Pathways, we will look to build out the space using materials and design elements that we can remove and reinstall in a long-term space.

EQUIPMENT & SOFTWARE

\$40.000

First year start up equipment & software would include a laser engraver/cutter, tablets, and design software. Dependent on program direction, equipment could also include heat press for T-shirt printing.

OPERATING EXPENSES



\$198.200

The expense breakdown for this \$198.200 can be seen on the following pages. This \$198.200 number includes \$60.000 in start-up costs which will not be incurred year over year. This budget represents a best guess attempt to determine what is necessary to run Pathways out of a dedicated space. This number will be adjusted based on real world expenses as the program becomes operational in Carpineria.



Projected Expenses

Program Expenses Sept '19-May '20

Student Payroll	\$30,000
Professional Fees -Mentors	\$12,000
Professional Fees- Bookkeeping, Legal	\$10,000
Printing & Reproduction	\$8,000
Travel Mileage Reimbursement	\$7,500
Rent	\$36,000
Insurance -liability, directors, officers	\$4,700
Supplies - Office & Field	\$10,000
Advertising & Marketing	\$3,000
Bank Fees & Payroll Processing	\$3,000
Postage	\$2,500
Internet & Website Design	\$2,000
Professional Development	\$2,000
Build Out	\$20,000
Food	\$5,000
Equipment & Software	\$40,000
Total Expenses	\$195,700

Projected Revenue

Revenue	Sept '19-May '20
Cash Received	
Events	\$2,000
Cash Sales	\$2,000
Subtotal Cash from Operations	\$4,000
Additional Cash Received	
Individual Contributions	\$92,000
Corporate Contributions	\$10,000
Foundation Grants	\$200,000
Cash Balance	306,000

 **PATHWAYS** / CARP



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