Integrating Kinship into Grant-Making

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Acknowledgments

First of all, I am thankful to have done my capstone on the topic of kinship, which allowed me to consistently center how fortunate I am in my relationships and the support I receive from them.

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Lastly, I dedicate this report to my family, without whom this would not have been possible. I am eternally grateful to my parents who have been proud of me from the beginning, to my husband for his daily support and for his many sacrifices on nights and weekends, and my friends cheering me along the way. Finally, to my daughter, Jane, who inspires me to approach the world with wonder every day.

Executive Summary

Reemprise Fund (the Fund), a small donor advised fund in Charlotte, North Carolina, seeks to make a strategic shift to their grant-making. Inspired by the work of Father Gregory Boyle and Homeboy Industries and in response to local Charlotte research and trends, the Fund wishes to integrate and center the concept of kinship in their work.

The Fund identified **three primary challenges** for this strategic shift:

1) Establish a definition of kinship,
2) Identify contributors to kinship,
3) Determine method to evaluate progress

Based on the challenges presented by the trustee and the diverse context in which we live and work in Charlotte, this capstone is grounded in a framework of meaning making with a qualitative research approach. The inquiry began with a *broad review* of the literature on kinship and related constructs, of thought leaders such as Gregory Boyle, and on national and local media. This review was followed by interviews with 23 stakeholders, attendance at a kinship summit, and review of ten planned pilot projects in order to provide *Charlotte-specific* understanding. Implications for each challenge then follow based on the findings.

Challenge 1: Establish a Definition of Kinship

Broadly	Charlotte-Specific
• Etymology of kin means family, race, kind • Disciplines of Anthropology, Law, Sociology, and Zoology commonly use term with slight difference based on discipline • Outside of academia, kinship is conceptualized as belonging to one another, a responsibility to one another, and mutuality	• Stakeholders began definitions from a place of family but expanded to terms such as "chosen family" and "intention." • Kinship described as requiring authenticity, vulnerability, and something shared • Categorized as "something indescribable," "soul ties," and "kindred spirits." • Those in social work fields and family welfare immediately go to the legal definition and thoughts of custody

Implications of Findings
1) Acknowledge different meanings of kinship
2) Situate as clearly separate but within the context of social capital
3) Avoid creating another buzzword
4) Be wary the jingle-jangle fallacy

Accomplish by discussing kinship within relationships

Challenge 2: Identify Contributors to Kinship

Broadly	**Charlotte-Specific**	
• Programs aligned with the construct of kinship have seen success • Studies have shown loneliness kills and that belonging increases self-esteem, resilience, and decreases negative mood	• Work that promotes kinship is categorized by connection, consistency, and collaboration • This work requires vulnerability and mutuality from all parties • Identified twelve elements of kinship in action ➞	Access Availability Authenticity Commitment Ego Aside Grace Not "For" Proximity Shared

Implications of Findings
1) Institute a list of guiding questions for grant decision-making
2) Raise up the identified contributors and elements
3) Form a Networked Improvement Community
4) Approach kinship as a process as well as an outcome
5) Establish a theory of philanthropy
6) Advocate for community data

Ownership
Taking Time
Trust
Welcoming

Challenge 3: Evaluate Progress

The Center for Diseases Control Evaluation Framework and a developmental evaluation approach are recommended for evaluation efforts that should:
- Be primarily qualitative
- Consider all parties, not just those "served" by a program or initiative
- Leverage past community data efforts and existing validated tools

Final Considerations

The Fund sought to understand how a philanthropic organization can integrate kinship into grant-making. Based on the research conducted, I propose **three major considerations:**

1. **Who the Fund supports** - Who are the people doing the leading, convening, and connecting? Can they be models for fostering kinship?

2. **What the Fund supports** - A unique and challenging aspect of this work is just how many ways the process and outcome of kinship can be accomplished. It will likely take time and numerous iterations to create a process that maximizes funding for kinship.

3. **How the Fund supports** – "Talk the talk" and "walk the walk" of kinship through connection, consistency, collaboration, vulnerability, and mutuality.

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Introduction

Capstone Organization

Reemprise Fund (the Fund), a small donor advised fund (trustee) in Charlotte, North Carolina established in 2005, operates a venture philanthropy model of giving. The venture philanthropy model is a high engagement approach in which the investors seek to provide financial and non-financial support to a social enterprise in order to maximize its social impact. This model also stresses the importance of monitoring and measuring impact (EVPA, 2020).

Funding potentially game-changing initiatives for visionary non-profits.

The Fund has made more than 150 grants to 110 organizations, totaling over 8 million dollars to date. The average grant over this time has been $26,416, ranging from $2,000 to $80,000. Starting in 2012, the Fund moved from one annual distribution to two cycles growing from giving one organization $25,000 in 2005 to peak giving of $1,632,115 to 47 organizations in 2017. Of the 110 organizations funded since 2005, 74 have received funding more than once. In several cases, funding came in the same year but was split between the two funding cycles. Though the first organization ever funded received funding eight times, the average is 2.8 times and median is 2 times. Organizations have received an average of $73,484 with an organization minimum of $5,000, maximum of $350,500, and median of $50,000.

Unlike numerous other small donor-advised funds in the Charlotte area, the Fund has not historically focused on prescribed issue areas. The portfolio of grants range in issue areas from education to the arts to housing and homelessness to social research. Even within these categories, funding has been diverse. For example, in the education sector funding has gone to extra-curricular and summer programming (STEAM, physical activity, literacy, etc.), independent schools, and public pre-Ks. Further, funding has contributed to programming, staffing, evaluation, research, marketing, and infrastructure. The main caveat has been that the work is for an initiative, not a general support request.

To receive a grant, the organization must be formally invited to apply. The process begins with the trustee becoming acquainted with the organization through a referral or word of mouth. He then sets-up a meeting. Pre-COVID, the trustee typically met someone for breakfast four to five times per week. About one in three breakfast meetings will be encouraged to follow-up with an initiative for consideration. He then will work with them to tighten their proposal and discuss timeline. He estimates that one in ten breakfast meetings will end up with funding. Once the trustee approves the organization and grant, they must submit a pro forma application with the Foundation For The Carolinas.

Problem of Practice

After fifteen years, the lead trustee for Reemprise Fund seeks to make a strategic shift to the Fund's grant-making. Inspired by the work of Father Gregory Boyle and Homeboy Industries[1] and in response to local Charlotte research and trends,[2] the trustee wishes to integrate and center the concept of kinship in the Fund's work. While many of the same processes and values will stay the same, special interest will now be placed on leveraging the power of relationships. This can still take many forms across many types of organizations, but the Fund wants to see innovative, creative thinking initiatives that have demonstrable impact.

The Fund identified **three primary challenges** for this strategic shift. First, they need to **establish a definition of kinship**. The trustee wants to blend qualities of kinship and those of social capital, particularly the social capital concepts of bonding and bridging. Second, they need to **identify contributors to kinship**, in light of that definition, to guide grant-making. Finally, the trustee needs a method of **evaluating their progress** towards realizing increased kinship in community.

This capstone addresses these challenges by identifying existing operationalizations of the concepts of kinship, investigating evidence-based and best practices around kinship, providing recommended steps for incorporating findings into grant-making, and outlining a comprehensive plan for evaluation.

Research Questions

Based on the identified challenges, I developed the following research questions to guide the capstone. The questions are specific to kinship, but it will be necessary to include and integrate social capital throughout the research. Questions specific to challenge three, the evaluation, can be found in the evaluation plan section of this report.

1. **How can Reemprise Fund establish a common definition of kinship for Charlotte?**
    a. What are common operationalizations of kinship?
    b. How do Charlotte stakeholders currently make meaning of kinship?
    c. How can a shared community definition of kinship be developed?

2. **How can a philanthropic organization integrate kinship into grant-making?**
    a. What, if any, evidence-based approaches exist for kinship?
    b. How do Charlotte stakeholders currently address kinship?
    c. How can a philanthropic organization identify contributors to kinship?

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[1] Read more on Father Gregory Boyle and Homeboy Industries in the defining kinship section of Findings.
[2] See Context section for more.

Context

Given the wide-ranging portfolio of the Fund over the past 15 years, the trustee has a unique vantage point and understanding of the work of nearly all non-profit sectors. In this time, three overarching issues have emerged as the main talking and focus points for the non-profits and for the greater Charlotte community – opportunity, social capital, and race. These three issues are deeply intertwined and span all areas of life from education and the arts to housing and the environment.

This section covers some basics about the landscape of Charlotte then delves into a high-level overview of the research on each of the three overarching issues. With this context, I seek to provide insight to the reasoning behind the strategic shift, the responses of Charlotte stakeholders, and the recommendations for the Fund.

In sum, the research shows that if we cannot deepen meaningful connection, particularly across race, all members of the Charlotte community will not be able to prosper.

Landscape

Locally, we commonly refer to Charlotte as Charlotte-Mecklenburg. Mecklenburg County consists of the city of Charlotte and six towns. Since the largest public services, such as the school system, waste disposal, public health, and social services, serve the entire county, most philanthropic and non-profit work likewise serve the entire county of over 1.1 million people. Many times, however, these service-providers will refer to Mecklenburg County or even the broader Charlotte area as "Charlotte."

Mecklenburg County is growing rapidly and has seen an increase in population of 48% since the year 2000 (Census, 2019). Much of this increase is due to an influx of college graduates starting careers in the financial industries. This influx has caused an increase in housing prices, which has, in turn, contributed to an affordable housing crisis (Anderson, 2020). The county has also had a large increase in immigrant populations, 21.7 percent between 2012 and 2017, expanding the need for other support services (Gateways for Growth, 2019).

Opportunity

Though the rising and diversifying population explains some of the philanthropic and community need in Mecklenburg, issues of opportunity have been longstanding and sustaining. The 2014 report, "Where is the Land of Opportunity? The Geography of Intergenerational Mobility in the United States" (Chetty, Hendren, Kline, & Saez) ranked the Charlotte metropolitan area as 50 out of 50 for intergenerational mobility. The study found that those born in the bottom economic quintile in the early 1980s had the smallest chance of moving up to the highest quintile as an adult if they lived in the Charlotte metropolitan statistical area.

Immediately after the release of the report the Charlotte region's largest local foundation, the Foundation For The Carolinas (FFTC), convened an "Opportunity Taskforce." After two years, the taskforce released their own report identifying three determinants and two crosscutting factors that affect economic mobility locally (Opportunity Taskforce, 2017).

Determinants	**Crosscutting Factors**
1. Early Childhood Care	1. Segregation
2. College and Career Readiness	2. Social Capital
3. Child and Family Stability	

To address the content of the Opportunity Taskforce's report, the FFTC formed a convening organization called Leading On Opportunity. This organization and the local philanthropic community rallied around the five areas for their funding and programming decisions. Since then, most Charlotte area non-profits moved to align themselves thusly. Many organizations that do not directly address any of the determinants have gravitated toward the crosscutting factor of "social capital."

Social Capital

The concept of social capital has a long history in Charlotte. In 2001, the Charlotte region was one of forty communities to participate in a social capital benchmark study by Robert Putnam, a prolific researcher and author of *Bowling Alone*, who defines social capital as the "connections among individuals – social networks and the norms of reciprocity and trustworthiness that arise from them" (2001, p. 19).

Among forty geographies, Charlotte and its' surrounding counties ranked high in philanthropic giving, but next to last in inter-racial trust and low in informal socializing and isolation (Haight, 2018). According to community leaders, conversations since have waxed and waned depending on other issues of the day. The report from the Opportunity Taskforce has led to a resurgence.

Despite the Leading On Opportunity report being released over three years ago, there is still little consensus around a definition and how to accomplish increased social capital. Leaders have, however, elevated conversations around 3 different types of social capital, defined by Claridge at Social Capital Research (2018) as follows:

Bonding – Connections within a group **Bridging** – Connections between groups **Linking** – Connections to institutions	*Bonding social capital is good for "getting by" and bridging is crucial for "getting ahead"* - Putnam

Linking social capital considers the relationship between people and institutions, specifically considering power hierarchies (Claridge, 2018). Though important, this capstone is more interested in meaningful relationships between individuals so the focus, which mirrors the focus of most social capital efforts in Charlotte to date, will be on bonding and bridging social capital.

> **Snapshot:** The Link Between Mobility, Social Capital, and Race
>
> Emerging from a Charlotte social capital workgroup, the Brookings Institute conducted a study through 2019 and 2020 which led to the recent release of a report titled "How We Rise: How Social Networks in Charlotte Impact Economic Mobility" (Busette, Farrow-Chestnut, Reeves, Frimpong, & Sun, 2020). The study sought to better understand Charlottean's current networks and value of those networks to jobs, education, and housing. From 177 representative residents and 30,000 interpersonal network configurations, they evaluated the size, breadth, and strength of networks.
>
> Organizing their findings by race, they found:
> - Networks are strongly homogenous by race
> - Information and resources flow within racial groups, not between
> - White men have the richest pool of social capital
> - Black men have weak networks and commonly rely on just one person for tangible support
> - Latinos are particularly reliant on family members (or bonding social capital) and Latinas have the smallest networks of all analyzed groups
>
> Based on these findings, the team posited three commitments, all of which focused on racial equity, needed by Charlotte's leaders:
> - Engage with issues and dynamics of race
> - Work together to identify accountability for equity goals
> - Prioritize policy areas in which can lead to the biggest racial equity gains in the next 2-5 years

Communities In Schools Charlotte-Mecklenburg's (CIS) work on bonding and bridging social capital provides a good model for understanding the benefit of each type. CIS launched a social capital campaign in the 2019-2020 school year with different goals for their elementary, middle, and high school students. For elementary students, the focus is on bonding social capital. CIS wants to ensure that all young children have someone that makes them feel safe and supported. In middle school, their work transitions to more bridging social capital trying to ensure students have access to mentors and start being exposed to opportunities their wealthier peers experience. In high school, more opportunities for networking, job shadowing, internships, etc. become available.

For this effort, CIS leveraged use of a hashtag (#AllInForKids) and created a social capital investor campaign. At both community events and on their website, potential volunteers can sign-up to be an investor offering skills such as reviewing college essays and conducting practices interviews to experiences such as job shadows and paid internships (Communities In Schools Charlotte-Mecklenburg, 2019).

Segregation and Race

Though segregation was also listed as a crosscutting factor by the Opportunity Taskforce, most of the community emphasis has been on social capital, specifically focused on children. However, issues of race and segregation are becoming increasingly centered in community conversations. This is happening for two main reasons. First, as seen in the snapshot above, the issues of mobility, social capital, and race are deeply connected. Charlotte cannot improve mobility or social capital without considering racial equity. Second, the Black Lives Matter movement and related events in Charlotte's recent history have demonstrated that we cannot consider lack of mobility as solely an economic issue.

 Entire reports can, and have, be written on segregation, race, and equity in Charlotte. For the purposes of putting the issue into context for this capstone's work with kinship, I believe two main points effectively frame the problem.

First, there is the geographic segregation and disparity. Figure 1 demonstrates segregation in Mecklenburg County, which is pronounced by both race and income-level (Charlotte-Mecklenburg Quality of Life Explorer, 2020).
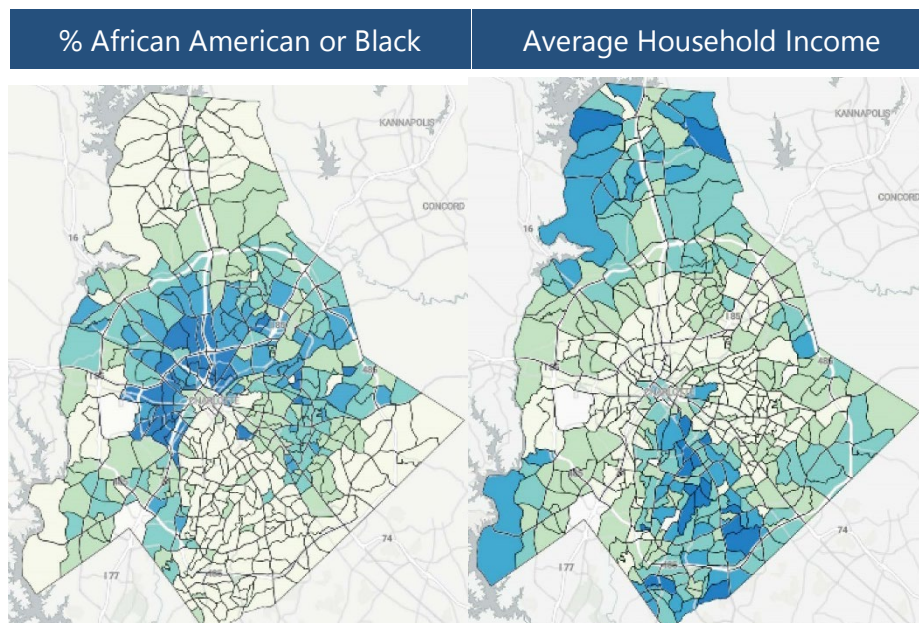

Figure 1. Racial and Economic Segregation in Mecklenburg County

Second, there is significant segregation and disparity of outcomes in the public-school system. Charlotte-Mecklenburg Schools (CMS) serves over 140,000 students at 176 schools. In 2018, just 44.7% of Black and 41.9% of Hispanic students were reading on grade level in 3rd, 4th, and 5th grade compared to 81% of White students. Further, there are large discrepancies in exclusionary discipline (out-of-school suspensions). Despite accounting for only 38% of the CMS population, 70% of the students who had an out-of-school suspension during the 2017-2018 school year were black (Tamilin, Behrendt-Mihalski, Covill, & Parker, 2019).

The 2020 Brookings Report went as far as to say that there is an "aggressive disinvestment in black boys" in Charlotte. Segregation in both neighborhoods and schools further limit the ability to build out meaningful social networks that lead to increased mobility (Busette et al., 2020).

These findings further center the need to find ways to build meaningful relationships such as Father Boyle accomplished in Los Angeles and the trustee hopes to foster in Charlotte.

Framework

Based on the challenges presented by the trustee and the diverse context in which we live and work in Mecklenburg County, I identified the framework of meaning making to ground my approach. I also touch on the related topic of sensemaking and its relatively more recent application to organizational contexts. I refer to these frameworks throughout the report findings but begin here with brief overviews.

"Research Paradigms and Meaning Making: A Primer" (Krauss, 2005) serves as the grounding piece of literature on meaning making for my framework. Through a religiosity study, Krauss found meaning deeply imbedded in personal experience. From his learnings, he wrote the primer as an introduction to basic issues when attempting to generate meaning. He states that our natural inclination as humans is to find and make meaning in our lives. These meanings make up our view of reality and define our actions.

Further, Krauss wrote on the relationship between meaning and motivation. He stated that "meaning is the underlying motivation behind thoughts, actions and even the interpretation and application of knowledge" (2005, p. 763). For this study, I am interested in both the meaning making around the concept of kinship and how stakeholders then apply that meaning into action to serve others. Therefore, the idea of meaning as the underlying motivation for action provides a further analytical approach to my research.

If meaning serves as motivation, then we must also consider what builds that meaning. Among other components, Geard, Kirkevold, Lovstad and Schanke (2020) identified early life experiences, personal beliefs, and "selected action strategies in daily life." These experiences, beliefs, and actions comprise our global meaning, which we draw upon day-to-day to give our

lives structure and direction. After a change, trauma, or anything that may challenge our global meaning, we move to the use of situational meaning. This is when we try to determine meaning in a new situation using our global meaning as a framework (Steger & Park, 2012).

Given we use personal experiences, beliefs, and actions to shape our meaning making, we must recognize the subjectivity in this work. Chakraborty (2017) elaborated on the importance of subjectivities in meaning making but noted that in research, in her case creativity research, we must not classify a study as solely objective or subjective. Research in creativity, which I consider ambiguous in a way similar to kinship, also must consider a process-perspective. The creative process is inextricably linked to and has as much importance as the output.

Health researchers similarly consider meaning making itself as a process and an outcome worthy of note in research for those recovering from highly stressful experiences such as traumatic events (Ferrito, Needs, & Adshead, 2017), cancer survivorship (Park, Edmondson, Fenster, & Blanks, 2008), and bereavement (Gillies & Neimeyer, 2006). Based on the consistencies in these unique arms of research, I sought to investigate the meaning in the process of building kinship as well as the meaning in the outcomes of this kinship.

The addition of the sensemaking research reinforced the need established in meaning making to consider both the process and outcome of kinship in the research for and in future evaluation of the Fund's strategic shift. Sensemaking similarly seeks to understand how individuals make meaning of their environments, specifically how we make different meanings of the same event. In addition to being based in personal experience, sensemaking highlights the role of interacting with others and how our social experiences influence our interpretations (Thurlow & Mills, 2015). Since the work of Weick in 1995, sensemaking has also been applied to an organizational context. In the organization context, sensemaking considers how organizations and the people in them give meaning to events as opposed to the outcomes (Helms Mills, Thurlow, & Mills, 2010). Helms Mills, Thurlow, and Mills (2010) also highlight the importance of sensemaking as an ongoing process that is not linear.

Building on his original 1995 work, Weick, Sutcliffe, and Obstfeld (2005) restated sensemaking to make it more closely tied to organizing practices but also to make it more future and action oriented. Sensemaking involves the process of labeling interdependent events to find common ground. In terms of action, we first look retrospectively and consider what is going on then use sensemaking to determine what should be done next. Based on the three challenges of the Fund, this capstone similarly needs to identify how people have come to define kinship and kinship actions then consider how we apply those experiences to what should be done next.

Methods

Seeking to ground my research in the meaning making framework, I made use of qualitative research practices for this study. According to Krauss (2005), the qualitative research approach can organize social phenomena, lend insight to the meaning behind rules, and bring awareness to unarticulated meanings. In the process, he posits that the researcher becomes an active participant and adds richness to findings.

The inquiry for both research questions began with a broad review of the literature on kinship and the related terms of belonging and social capital. Based on later interviews, I added the search terms connectedness and collaboration. Due to a dearth of academic literature in these areas, particularly around programming, I also added the antonym terms of isolation and loneliness to my literature search. I sought both articles that conceptualized these terms and identified these terms as outcomes, or outcomes to avoid in the case of isolation and loneliness, to programs and policies.

In addition to peer-reviewed literature, I read the work of thought leaders such as Father Gregory Boyle, the inspiration for the trustee's strategy change, as well as other similar leaders and authors. I also looked to how different cultures, religions, and disciplines (e.g. biology and social work) conceptualized and realized kinship. I supplemented readings with other media such as Ted Talks and podcasts that further shed light on the conceptualization of kinship. Charlotte-specific media added to my understanding of local meaning making and how I interpreted the findings.

The literature and media review contributed to the answering of the research questions as well as the development of an interview guide, which can be found in Appendix A. The interview guide emphasized the gathering of life experience as these enrich meaning (Krauss, 2005). I held 19 interviews with a diverse group of stakeholders in order to understand how different Charlotte leaders make meaning of kinship and how they see it in action. The semi-structured interviews occurred from October 25 – November 25, 2019.

The trustee and I collaborated on the list of interviewees based on our goals for the interviews. We sought for me to interview individuals doing meaningful work related to kinship, as we jointly understood it, and individuals working across a broad range of issues with diverse populations. Given the trustees' long career working with Charlotte non-profits and my work as a non-profit consultant, we knew the majority of individuals we wished to interview. We added two additional individuals for their leadership in the community in areas we thought missing on our list.

I reached out by email to interviewees I knew personally, while the trustee made introductions where necessary. All individuals contacted agreed to participate. Four individuals

opted to have a colleague with interest in the subject of kinship join them for the interview leading to 23 stakeholders participating in interviews. Individuals who participated in interviews represent leaders across numerous issues with a diverse range of populations. Populations include individuals experiencing homelessness, creatives, youth, immigrants, religious communities, formerly incarcerated, youth involved in the criminal justice system, and foster children. Issues affecting broad or multiple populations include diversity and inclusion, leadership, and justice. Appendix B presents a deidentified table of interviewees.

The interviews lasted between 25 and 60 minutes and primarily took place in coffee shops and offices. Three interviews occurred over the phone. All interviewees gave permission for the interview to be recorded. In lieu of full transcription, I typed notes after each interview then referred to audio recordings for exact quotes when needed. Given the manageable number, I coded in MS word. I developed codes based on my interview guide, which aligned with my research questions, as well as an initial read through of all notes without notations. After I determined my codes, I went back through my notes, identifying and organizing with color and comments.

Though the interviews served as the main primary data source, the trustee held a kinship summit with over forty stakeholders in February 2020. As appropriate, I integrated notes and learnings from the summit, particularly in understanding how Charlotte stakeholders make meaning of kinship. Appendix C contains the facilitator guide from the summit.

Finally, in summer 2020, the trustee identified ten organizations to pilot new work around kinship. The trustee shared a summary of the proposals from the organizations for the work that would begin in fall 2020. These documents lent further insight into the different conceptualizations of kinship across sectors. Figure 2 summarizes the methodology.
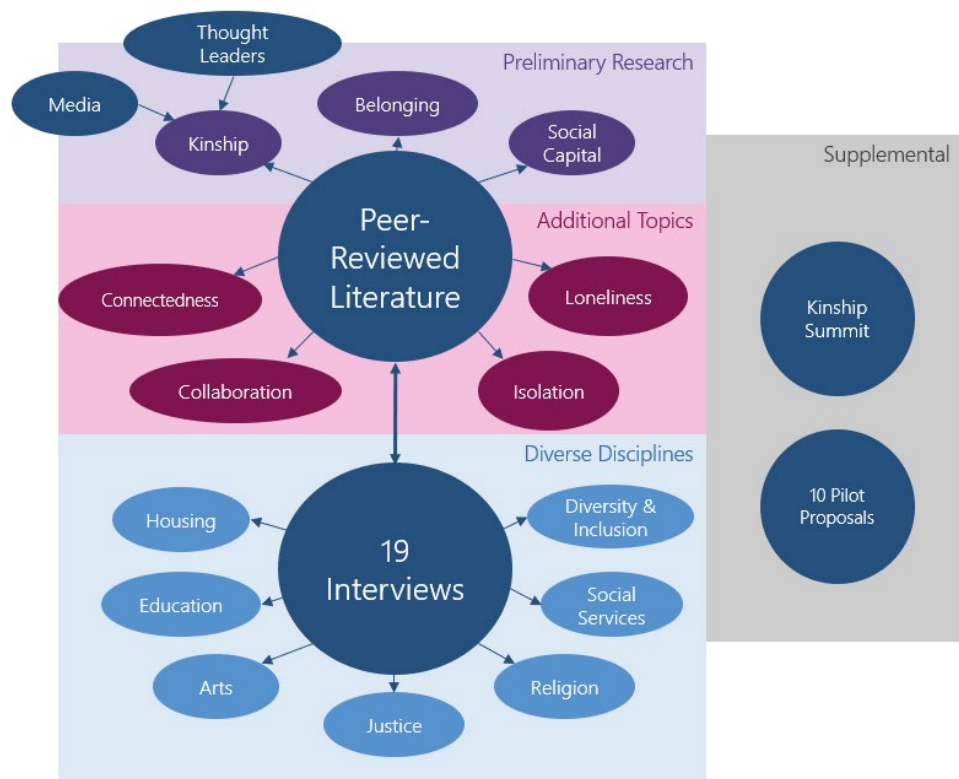

Figure 2. Capstone Methodology

Findings

Both research questions for this capstone consisted of three sub-questions. As seen in Figure 3, I approached the problem at hand by reviewing the literature and best practices on a broad scale first, followed by investigating locally, and ending with identifying a process. The sub-sections below present the findings for the first two sub-questions of each research question. The following section, Implications of Findings, provides recommendations for a process as well as other overarching recommendations based on the research findings.
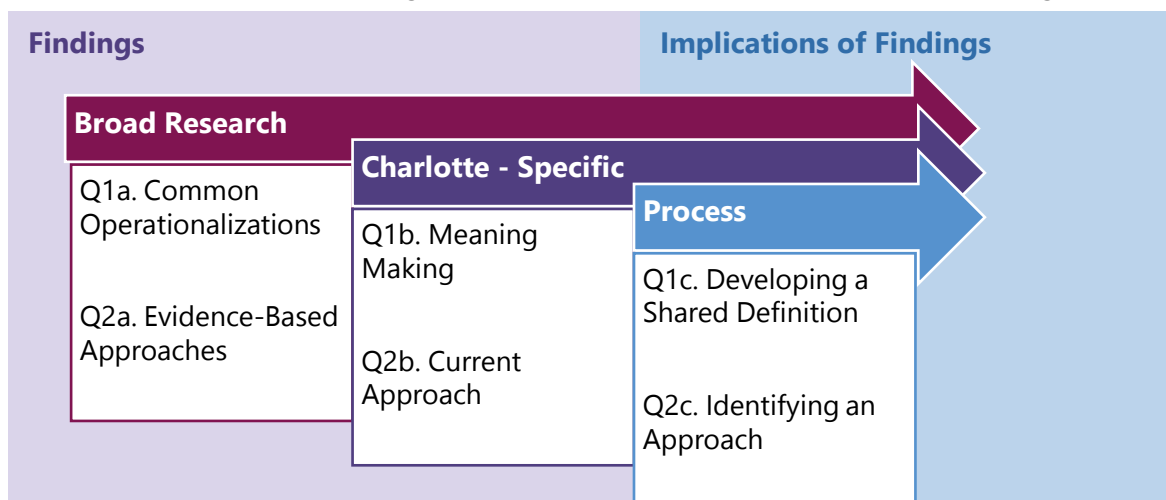

Figure 3. Research Approach

Defining Kinship

The first challenge identified by the fund was to establish a definition for kinship. The goal of this definition is to ensure all stakeholders are on the same page about how we understand kinship so that we can move forward with how we realize kinship. I start this process by looking broadly then delve into the meaning making with Charlotte stakeholders from the interviews and kinship summit.

Common Operationalizations of Kinship

"In Spanish, when you speak of your great friend, you describe the union and kinship as being *de uña y mugre* – our friendship is like the fingernail and the dirt under it" (Boyle, 2017, p. 27). One of many conceptualizations of kinship, this quote demonstrates the significance of culture and perspective in meaning making. Before delving into Father Boyle's work and the inspiration for this strategic shift, I looked broadly at common operationalizations of kinship across disciplines starting with the origin of the word.

The etymology of the word kin is far narrower than the colloquial use. Kin comes from Old English cynn meaning family, race, kind (*kin,* n.d.). In several disciplines, the use of the word kin is similarly narrow. Table 1 provides operationalizations from the disciplines that most commonly use the term.

Table 1. Operationalizations of Kinship by Discipline

Discipline	Operationalization
Anthropology	Kinship is a system of social organization. The study of kinship was the basis of early social and cultural anthropology, which began with the 1870 publication of *Systems of Consanguinity and Affinity of the Human Family* by Lewis Henry Morgan*.* Kinship was of paramount importance to the construction of societies that lacked formal government and revolved around biological ties (Antrosio, 2020). Kinship diagrams (see example in Figure 4) are still a common way of depicting these relationships.
Law	1) In law, particularly child welfare law, kinship evokes the court-ordered Kinship Legal Guardianship (KLG). KLG is when a child is placed in the care of someone close to the family whether relatives, family friends, a teacher, or foster family the child has been with for at least one year (Nelson, 2019). See snapshot below for more on current legislation affecting kinship placements. 2) Another common reference to the idea of kinship is "next of kin." In legal proceedings, the next of kin is the closest living blood relative. If someone dies with no will, this is the individual who receives the inheritance as well as makes decisions for the deceased (Cornell Law, 2020).
Sociology	The sociologists' understanding of kinship mirrors anthropology's understanding but is worth mentioning separately as it as not as historically steeped in biological ties. Sociologists identified three types of kinship: 1) consanguineal, based on blood; 2) affinal, based on marriage; and 3) social, based on affiliation. Agreement exists between anthropologists and sociologists on consanguineal and affinal, but not always social (Crossman, 2019).
Zoology (/Biology)	The study of kinship in zoology is related to altruism, or when one benefits another at their own expense. Decisions are made for the betterment of the species or population rather than the individual (IAS Zoology).
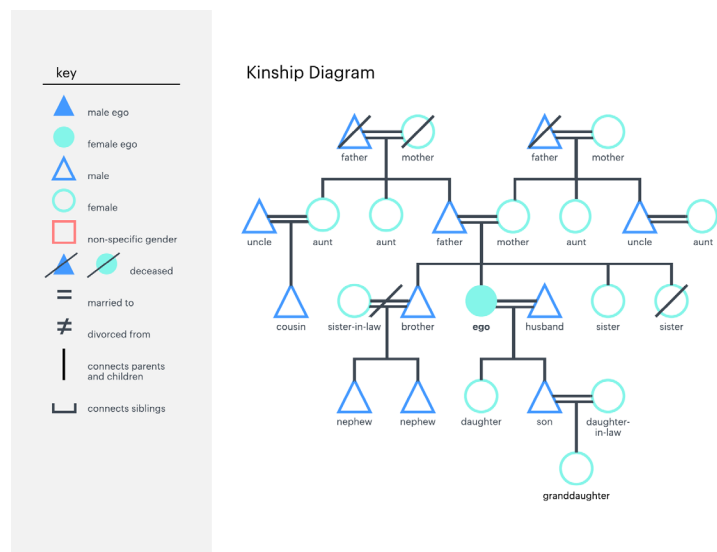
Figure 4. Kinship Diagrams, Example from Lucidchart

Snapshot: North Carolina and Family First Legislation

Congress passed the Family First Prevention Services Act, which emphasizes prevention services and limits congregate care funding, in February 2018. NC is currently in planning stages and opted to not begin implementation until September 2021. The act will seek to keep children in their homes or, when that is not possible, with the closest kin.

Based on initial conversations with the trustee, the strategic intention around kinship for the Fund differs most substantially from the legal definition of kinship. However, given our goal of establishing a definition of kinship, it is important we acknowledge common definitions and understandings in order to know what complications exist to establishing a definition for the purposes of grant-making. Further, while the legal definition of kinship is narrower, the reasoning for legislation such as the Family First Prevention Services Act is pertinent to our understanding of kinship. The benefits of kinship care include minimizing trauma by diminishing family lost, increased stability, improved well-being, better behavioral and mental health outcomes, better sibling ties, as well as preservation of cultural identity and community connections (Epstein, 2017). These themes come up in other disciplines' operationalizations as well as within the meaning making among Charlotte stakeholders.

Presented benefits of kinship care include those based on consanguineal kinship (e.g. sibling ties) as well as social (e.g. preservation of cultural identity). In Table 1, we saw that anthropology's initial study of kinship focused on familial ties. Yet, this interpretation continues to evolve. In 2015, the updated textbook *Anthropology: What Does it Mean to Be Human?* defined a kinship system as "systems of relatedness based on ideas of shared substance" (Antrosio, 2020). This idea of "shared substance" is a much broader interpretation of what ties people together and mirrors the sentiment of Father Boyle and other non-academic thought-leaders in this area.

With a basic understanding of academic disciplines set, the remainder of this section delves into non-academic meaning making around kinship. **Specifically, I explore the ideas of belonging to one another, having a responsibility to one another, and mutuality.**

Belonging to One Another

Snapshot: Homeboy Industries

A Jesuit priest, Father Boyle started Homeboy Industries over thirty years ago. Located in downtown Los Angeles, it is the largest gang-intervention program in the world.

In *Barking to the Choir: The Power of Radical Kinship*, Father Boyle shares stories of the power of kinship. As a priest, Father Boyle's understanding and use of kinship is deeply embedded in his relationship with God. In describing the work at Homeboy Industries, he says, "we don't prepare for the real world – we challenge it. For the opposite of the 'real world' is not the 'unreal world' but the kinship of God" (2017, p. 7)

Though rooted in his relationship with God, the concept can be also interpreted in a more secular context. The work of Homeboy Industries seeks to move from *us versus them* to *us* by increasing grace and seeing gang members as people as opposed to demonizing them. The goal for Boyle is to "usher in an abiding belief that we belong to each other" (2017, p.8).

Throughout the course of this capstone, whenever I needed to ground myself in personal meaning of kinship, I came back to this idea of belonging to one another. Specifically, I returned to the Mother Teresa quote on the right. Though both quotes come from religious figures, the sentiment of belonging to one another is not solely "non-academic." As the sociologists posit, kinship is not just based on blood or marriage, but affiliation. Some may operationalize that affiliation narrowly, such as affiliation with those at the bowling alley. Others, such as Father Boyle and Mother Teresa, operationalize affiliation as belonging to all.

> If we have no peace, it is because we have forgotten we belong to each other.
> - Mother Teresa

The section on evidence-based approaches dives much more deeply into the importance of belonging. One aspect of note in operationalizing kinship, that appears both in academic literature and more broadly across society, is cultural identity. Relationships cultivate a sense of belonging and these often occur within cultural identifies, both narrow (e.g. Teach For America alum in Charlotte, NC) and broad (Italian-American). We need to also have relationships across lines of difference. According to Reeves and Sawhill (2020), there has been a decline in social trust and an increase in tribalism, or loyalty to one social group. Relationships across difference help promote pluralism, or systems in which multiple groups coexist.

While Reeves and Sawhill's focus is social capital, the goal of kinship is for far more than coexistence and transactional benefit. There is hope, however. In citing Putnam, they remind us that identity is socially constructed. Therefore, it "can be socially de-constructed and re-constructed" (2020, p. 73).

A Responsibility to One Another

Our society sees this social deconstruction and reconstruction occur more often than we realize. It may be brief but is a common occurrence following disasters. In the foreword for *Our Better Angels,* a book of stories about families served by Habitat for Humanity, President Jimmy Carter shares thoughts from the days after Hurricane Harvey. He questioned how much we, humanity, could accomplish if we behaved every day like the way we do after a disaster. On these days, our identity is reconstructed and broadened depending on the scope of the disaster – we are Houstonians, we are Texans, we are Southerners, we are Americans... if an alien invasion, we are earthlings, etc.

Carter further reflected on his childhood in rural Georgia, "everyone felt a *kinship*, a responsibility, to each other that I believe helped shape how I see the world today" (Reckford, 2019, p. x). In this statement and in his actions to this day, Carter defines kinship as a responsibility to one another. While closely related to the idea of belonging to one another, I do not believe that this conceptualization goes quite as far in recognizing all others as affiliated based solely on humanity. Even so, we are responsible for the well-being of others. Our responsibility is beyond just coexistence and transaction. According to the Council for Relationships, adults are 100% responsible for themselves, 0% responsible for other adults, but

50% responsible for their relationship with other adults (D'Antonio, 2020). The 50% underscores the mutual nature of relationships.

Mutuality & Vulnerability

We belong to another, we are responsible for one another, and these relationships require mutuality and vulnerability. Though more of characterizations or qualities of kinship than an operationalization, mutuality and vulnerability emerged as requirements of kinship. Someone who is in greater need than me does not belong to me any more or less than I belong to them. When we do have some type of perceived additional power, we need to do as Habitat for Humanity does and offer "a hand up, rather than a handout" (Reckford, 2019, p. 7).

We further need to recognize that even if we are providing a hand up, that individual can also enrich our lives. In the preface to his first book *Tattoos on the Heart: The Power of Boundless Compassion*, Father Boyle quotes an African saying, "a person becomes a person through other people" (2010, p. xiv). This is not just a person in need who becomes a person through a helper, but someone who is fortunate enough to be in a position to help. This mindset, while very common, needs to change.

> All men are caught in an inescapable network of mutuality...I can never be what I ought to be until you are what you ought to be, and you can never be what you ought to be until I am what I ought to be. – Rev. Dr. Martin Luther King, Jr.

For a kinship relationship, we are not in a 'helper-helpee' relationship, but in a relationship that enriches both of our lives intrinsically. This enrichment happens when both parties come to the relationship with vulnerability as well as compassion (see Snapshot).

Snapshot: A Western Perspective

As noted in the Methods section, the researcher's lens effects research on meaning making. It is, therefore, unsurprising that the literature and understandings around kinship presented come from American and European sources as well as Christian traditions. Given the context in which the grantmaking will occur, this should not be a major detriment, though should be recognized.

Similarities across Eastern traditions do exist, but again present different terminology than kinship. For example, in *Buddhism: A Very Short Introduction*, Mahayana Buddhism accords *compassion* prominence such that of selfless love, or *agape*, in Christianity.

Father Boyle often talks about compassion and its' ability to shift us from "the cramped world of self-preoccupation into a more expansive place of fellowship, or true kinship" (Boyle, 2010, Pg. 77). In the Buddhist tradition, compassion for other sufferings motivates self-sacrifice. Though this does not lead to redemption such as that of Christ, he does seek to become a 'good friend' and reduce "sufferings in practical ways" (Keown, 1996, p. 59).

Charlotte's Meaning Making

The next step to establishing a definition of kinship included better understanding current meaning making of kinship among Charlotte stakeholders. As seen among common operationalizations of kinship, Charlotte stakeholders also make meaning of kinship based on their background and vantage points. For example, those in social services focused on the legal definition of kin, while others gravitated towards the ideas of responsibility and caring for one another. Even within these buckets, however, the phenomenon Krauss (2005) described as "multiple realities" (p. 760) emerged. Among those in the same content areas, individual experience still shaped meaning making. I begin by providing an overview of the meaning making I garnered from my interviews. I then consider what kinship is not, connections to social capital, and more from the social work and child welfare perspective.

Defining Kinship

When asked what comes to mind when they hear "kinship," nearly all stakeholders started with family. In further elaboration, they all continued that it was not necessarily biological family. It is not "obligatory," but there is a permanence and commitment stronger than other relationships, such that of a tribe or village. One stakeholder used "intention" to describe it, similar to others' description of "chosen family." These descriptions reflect the sociological definition which included blood, marriage, and social ties.

> "Close ties among community members that are probably closest to what previously we thought of tribal groups."
> -Interviewee

For those who did not start with family, responses included mutual affinity, belonging, and being peers, regardless of background. These conceptualizations more closely reflected the non-academic operationalizations of belonging, responsibility, and mutuality. Just one individual discussed the thickness of ties, evoking a social network map with thick ties and thin ties. This conceptualization is much more similar to the operationalizations of social capital, particularly bonding (thick) and bridging (either thick or thin) ties. As posited by Geard et al. (2020) the individual who gave this definition is steeped in social capital work and therefore pulled from their global meaning. Another interviewee, who criticizes the overuse of social capital, gave a similar, yet more light-hearted take saying,

"friendship in ties...coconspirator level."

To further understand how stakeholders make meaning of the term, they shared qualities they felt are required of kinship. Though they would next be asked for examples, this question sought to shed light on how they apply their meaning into actions (Krauss, 2005). Qualities stated included:

- Authenticity
- Empathy
- Non-judgment
- Vulnerability
- Proximity
- Care
- Self-awareness
- Faith
- Something shared
- Sense of belonging
- Curiosity
- Transformative

Stakeholders also provided emotive responses with one saying you "feel kinship" and that it is "somewhat indescribable." Others described "soul ties" and "kindred spirits."

Entering the interviews, I held a positive view of the term kinship and what it could mean to community. I was therefore surprised to learn that the term kinship can, in and of itself, be painful for some. A sexual assault survivor explained that the word has a negative connotation for her. She elaborated that survivors (of domestic violence or child abuse) feel and are encouraged to build what we have defined so far as kinship with other survivors, but the use of the term kinship may evoke those who have harmed them. Their previous experiences have created a global meaning of kinship that is to be, at best, avoided.

Snapshot: Kinship Summit Metaphors

Each summit table had an item (e.g. microphone, football, fan) placed on it. As an icebreaker, table members came up with ways those items reminded them of kinship. Thoughts provided align with many of the definitions given in the interviews.

- Comforting
- Intentional
- Directed
- Harmony
- Interconnectedness
- Urgency
- Protecting
- Nourishing
- Team building

Two thoughts from the team with a piggy bank particularly resonate with how we will see kinship in action...

- Different coins go in; what counts is what comes out
- Starting from an early age is what makes an impact

I also heard about cultural differences around kinship. A Latina leader described "comunidad" which stresses the health of the community before individual. Comunidad and kinship put community first but the American way is individual then community. The leader expanded that from a European perspective, Latinos can be perceived as lazy because of this different focus. She questioned:

"How do we find a balance? Community creates happiness, not wealth."

Her background, beliefs, and experiences not only give different meaning to this concept, but what motivates her to act on this meaning. Though successful in her career, her main motivation is the community in which she works, not wealth. Further, she describes the action of comunidad as if a strategy for her work, which is the process-perspective that is just as important as the outcome (Chakraborty, 2017).

To further understand meaning making around kinship, I asked stakeholders what happens due to a lack of kinship and what hurts or hinders kinship.

I heard the following:
- A lack of kinship leads to distrust, tension, and fragmentation in community.
- It causes isolation and depression in individuals.
- Segregation and outgroups are both caused by and a result of a lack of kinship.
- The desire to seek status acts as a barrier and hurts the ability to foster kinship.

"This country is feeling it right now... democracy and liberty and that common goal, it feels lost."
-Interviewee

One stakeholder made meaning of both kinship and what it is not through sharing about her home state of Iowa. She described a state where the population is closely bonded and "have a strong 'we.'" Because of their importance in political primaries, Iowan kinship is particularly prominent during presential election years. This is amplified by the media narrative around their importance. Though there is this strong kinship, there are also strong outgroup boundaries constructed. She called it a "dehumanization of others." This case of "kinship" has problematic exclusionary behavior, which can lead to further distrust and further barrier to true kinship. Belonging, responsibility, and mutuality are strong, but only includes those within the ingroup.

In the case of Iowa, the media strengthens kinship internally. Yet, media was also given as an example of what hurts kinship. The media can create this "other" or "outgroup" that hinders the building of kinship. Another stakeholder shared that media focuses on pain, not joy. However, people may find more shared ground around joy. This sentiment was also raised by an African American participant at the summit who wanted to ensure evaluation included and lifted up black joy, not just pain. Other examples of hindrances to kinship include the current political environment and negative language such as that between generations.

OK, boomer.

A stakeholder who works with college students brought up the constant pressure to not truly be present. He elaborated about the culture of always being on your cell phone even when physically with someone at a table as well as the tendency to place too much value in selfie culture. Both of these behaviors tend to isolate us.

> **Snapshot**: Selfies and Social Media
>
> It is worth noting that examples were given of when selfies and social media can create kinship. A woman with several physical disabilities posts numerous selfies each week to help normalize disability. Her replies are filled with thank you messages and pictures of others who say they would never have posted or shared without her. Similarly, when grieving parents post about pregnancy, they help decrease isolation. We need to ask: Who is this for? Is it to isolate? Or is it to bring together?

Connection with Social Capital

Due to Charlotte's community focus on social capital as well as the greater familiarity with the term, it is helpful to understand kinship in the context of social capital. When asked, just the term "social capital" brought out visceral responses, including deep sighs, teeth smacking, and eye rolls. Several expressed tampered dislike for the term, while one said he hated it. The stakeholders mainly took issue with the word "capital," which implies value one has for the other. Another said instead of creating proximity, the response around social capital has distanced us. She continued that it essentially allows people off the hook for their behavior and takes the focus away from systems. People who are unwilling to give up status and power inappropriately claim a moral high ground by mentoring one child.

When the deep sighs subsided, kinship was further described as less transactional than social capital. With kinship there is a shared common purpose. We invest in the other because we are one; we are bonded. Kinship was described to have more equality in the relationship as well as reciprocity and mutuality. Another described kinship as "farther along the spectrum." Kinship is how people define themselves, while social capital is more of a relationship exchange. This relates to what Father Boyle wrote, that kinship is "not serving the other, but being one with the other" (Boyle, 2010, Pg. 188)

> "Social capital implies some have and some don't. Kinship doesn't matter what you have."
> -Interviewee

A stakeholder who researches social capital similarly said social capital is instrumental and that we care about it because of what it can produce. In the case of Charlotte, we care about social capital as a means to increase opportunity. Several said that while kinship can lead to exchange for access and opportunity, it did not necessarily need to do so. Kinship has intrinsic value and can have instrumental. This line of thought led one stakeholder, who is heavily involved in social capital work for children, to question, "How do you create bonds of kinship that are bridges?" This is contrary to those who work in diversity and inclusion who wanted to keep these concepts separate. The motivation for some stakeholders is social capital and its outcomes, while the motivation for others is equity and its outcomes.

Others, particularly those with a more positive response to the idea of social capital, shared similarities between the two terms. One stakeholder, who is working on a major initiative around belonging, felt that kinship (or belonging) is the *currency* of social capital. Another similarly felt kinship was at the *core* of social capital, elaborating that if we had kinship an indirect outcome would be social capital, particularly if we focus on equity.

Social Work and Child Welfare

For three of the interviews, the stakeholders almost exclusively operated under the legal definition of kinship. Those who work with foster children and those who work with children involved with the court systems posed the same two questions in their meaning making of this essentially set, for them, term: where does the child feel like they belong? and, who showed up? For foster care, the meaning of kindship could extend to a familiar face, even if it is a face the child only sees Sundays at church. The desire by relying on kin is to have as much as "normal" culture as possible, particularly for older children who have more identity invested in culture.

While there are established benefits to kinship care, the meaning for the term was not positive for all stakeholders in this group. It is "not inherently grooming" according to the leader of a children's legal group. She had concerns about prioritizing kinship care because it can mean less vetting, less protection, and other unintended consequences. She continued that youth go to whom they feel connected, including gangs. In Maslow's Hierarchy of Needs, belonging is the third rung, but the stakeholder said many will forego the lower rungs because of their need to belong (Figure 5). In McLeod's (2020) overview of Maslow's Hierarchy, examples he gave on this rung were trust, affiliating, and being part of a group such as family.
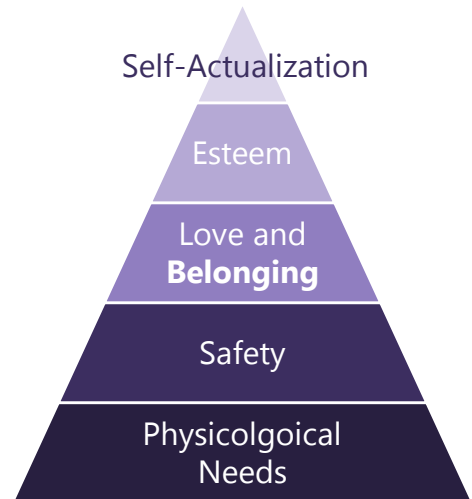

Figure 5. Maslow's Hierarchy of Needs

This need for connection or belonging, particularly outside of toxic relationships such as gangs, is what inspired Father Boyle to start Homeboy Industries. The need for connection was also a common theme throughout the interviews, especially in examples of current action toward building kinship.

Kinship Contributors

Now that we have a basic understanding of how the term kinship is broadly and locally conceptualized, we can begin to consider how that translates to action. In initial conception of this capstone, the focus was on programmatic contributors to kinship. It quickly became clear in the research and interviews, that contributing to kinship can take forms other than just programs, such as initiatives, legislation, philanthropic approach, and more broad relationship efforts. Therefore, this section evolved into looking at the many ways in which kinship can be fostered, not just programmed.

To begin, I look at evidence-based approaches to kinship as well as the other related constructs that emerged in the research such as belonging and connection. In addition, I consider approaches to combatting the identified antonyms of isolation and loneliness. From there, I share examples of current approaches in Charlotte. The examples presented came from interviewees, the Summit, and Charlotte media and reflect the diversity of approaches to the concept of kinship.

Evidence-Based Approaches

In searching for peer-reviewed articles, I did not find any relevant study that included the word "kinship" as an outcome. Instead I leveraged what I learned from defining kinship to search for 1) examples of programs and initiatives aligned with kinship, 2) studies aligned with kinship and 3) evidence-based approaches to related constructs. I looked to belonging, connection, and collaboration as well as avoiding isolation and loneliness.

To gain a sense of how those nationwide conceptualize kinship, I started by looking for examples of programs and organizations that seek to use kinship or a related construct as a strategy or outcome. Starting with the initial inspiration, Father Boyle's book subtitle, "the power of radical kinship" gives kinship action, implying strategy. Yet, Father Boyle also described an outcome of kinship as when the "soul feels worth" (Boyle, 2010, pg. 196). Table 2 includes the programs implemented by Homeboy Industries last year in an effort to reach their outcomes. These programs appear typical for a service organization - training for jobs, addressing trauma, and youth outreach - which highlights the need to consider kinship as an approach as well as helps to explain the difficulty in finding and articulating programs of kinship.

Jimmy Carter conceptualized kinship as a responsibility to one another, seen commonly through times of hardship and disaster. We know of numerous organizations that address these times such as the Red Cross and the Federal Emergency Management Agency. Jimmy Carter's wish is that we acted this way all the time. An organization seeking to do this, Houston Responds (see Table 2), launched in response to Hurricane Harvey but seeks to build coordination and collaboration and continue the city's long-term re-building.

Programs aligned with related constructs such as belonging are a bit easier to find, particularly when the construct is the outcome, not the underlying strategy or framework. Two examples of this are included in Table 2. The first example is the Belonging Project at Stanford (Stanford Medicine, 2020). As a university project, it is grounded in research and primarily seeks to enhance belonging as an outcome for students. Another example, where belonging is a strategy (in this case for spiritual well-being) as well as an outcome, is the Sacred Design Lab. The lab works with organizations to develop "products, programs, and experiences that ground people's social and spiritual life" (Sacred Design, 2020).

Table 2. Examples of Aligned Programs and Initiatives

	Descriptions
Homeboy Industries	For Homeboy Industries, kinship underlies their strategies to decrease recidivism, reduce substance abuse, improve social connectedness, improve housing safety and stability, and reunify families. According to their Annual Report (Homeboy Industries, 2020), in 2019 Homeboy Industries' programs worked toward these outcomes by: 1. Starting a fund to grow social enterprise and launch 500+ quality jobs. 2. Preparing to launch Youth Re-Entry Center, a dedicated space to expand efforts to youth in order to break generational cycles of poverty, violence, and abuse. 3. Launching Homeboy Art Academy with a trauma-informed approach.

	4. Serving 571 participants in the 8-month job-training program plus 6,825 community members through other support programs and services.
	5. Providing over 4,000 therapy sessions, 6,000 case management sessions, and 11,000 tattoo removal treatments.
	6. Recording a total attendance of 31,000+ across all class sessions in academic, life skills, arts, and work readiness.
Houston Responds	Formed after Hurricane Harvey in 2017, Houston Responds mobilizes churches (currently over 200) for disaster response. By building response coalitions, they work to coordinate efforts, not just in the immediate aftermath, but ongoing with home repair and care. They are currently working on a campaign titled "Far from Finished" to continue to support those still recovering from Hurricane Harvey. They have also expanded their definition of disaster from natural disaster to human disasters given the consequences of racial injustice. The coalitions roles are to facilitate communication, coordination, and collaboration (Houston Responds, 2020). Though the organization does not have an impact section for the overarching organization, one of the coalitions, the Restoration Team, reported raising over $2 million and assisting over 215 families with the help of 1,200 volunteers (The Restoration Team, 2019).
The Belonging Project	Based out of the Department of Psychiatry and Behavioral Sciences at Stanford University, the Belonging Project seeks to connect students with the campus and wider community. The projects goals are to advance empirical work, hold a repository of evidence-based practices, convene conversations, and reinforce an inclusive supportive culture. One of their recent undertakings was to analyze Me/Not Me, a concept of reflecting on social fit and keeping a sense of self, providing the example of those in the LGBTQ+ community hiding their identity to belong in a group.
Sacred Design Lab	A "soul-centered research and development lab," the Sacred Design Lab's pathways to Spiritual Well Being includes belonging, becoming, and beyond. Within belonging they consider ways you can belong within yourself, with others, and with something more. The levels for belonging with others includes actions requiring vulnerability, intentionality, and being welcoming.

Studies Aligned with Kinship

When searching for evidence-based approaches to addressing kinship, I encountered two issues. First, the peer-reviewed research on kinship relate to kinship care and foster care. Though sometimes these outcomes are relevant, such as improved well-being and increased stability (Epstein, 2017), the studies found would not add to our understanding of how to contribute to kinship. The second issue was that since kinship can be considered an underlying strategy, it is harder to come across than if it is were the main outcome of interest. Therefore, I moved quickly into looking for peer-reviewed research on the topics of belonging and

connection. Even then, research on interventions was scarce. However, I found a myriad of studies of the benefits of constructs that align with the conceptualization of kinship, such as belonging, collaboration, and connection. Appendix D provides brief summaries of ten studies that may help inform theories of change and future evaluation efforts.

On a high level, belonging has been found to have positive influence on physiological and mental health outcomes, motivation, resilience, and school outcomes (Begen & Turner-Cobb, 2014; Baumeister & Leary, 1995; Lyons, Fletcher, & Bariola, 2016; Osterman, 2000; Shields, 2008). This is true for belonging both in space and time (Baldwin and Keefer, 2019).

Similarly, connection and relationships have been found to predict happy lives and have even been recommended to providers to prescribe to patients to improve their health and well-being (Mineo, 2017; Martino, Pegg, and Pegg Frates, 2017). Isolation, studied commonly among the prison population, has been found to both have no pedagogical purpose, but a range of short and long-term consequences (Haney, 2017). Finally, while highly valued, collaboration is often ineffective if top-down and/or not including members of the targeted community (White and Wehlage,1995; La Salle, 2010).

"Loneliness kills, it's as powerful as smoking or alcoholism." – Study of Adult Development Director

Snapshot: If collaboration is such a good idea, why is it so hard to do?

An evaluation of a large Annie E. Casey Foundation initiative found that an institutional approach to collaboration was unsuccessful. The authors found that the initiative relied on a top-down strategy that did not effectively involve members of targeted communities. They suggest starting community collaboration by funneling more resources directly into targeted communities to strengthen social infrastructure (White & Wehlage, 1995).

Evidence-Based Approaches to Related Constructs
Several of the studies above provided recommendations of how to approach increasing the feeling of belonging, building connection, or fostering collaboration. While more difficult to come by, Appendix E presents several studies of programmatic interventions specifically for the outcomes of these kinship related constructs.

The studies include interventions with a range of stakeholders in a wide variety of settings. Not all have yet reached the level of evidence-based, but all studies come from the peer-reviewed research. The studies found (Hutcherson, Seppala, and Gross, 2008; O'Rourke, Collins, & Sidani, 2018) or theorized (Sng, Pei, Toh, Peh, Neo & Krishna, 2017; Sánchez, Pinkston, Cooper, Luna, & Wyatt, 2016; Ungar, Connell, Liebenberg, and Theron, 2019; Anderson-Butcher, Lawson, Bean, Flaspohler, Boone, & Kwiatkowski, 2008) that interventions can increase social connection, positivity, feeling cared for, resilience, and bonding as well as contribute to school improvement efforts.

Current Approach in Charlotte

The framework of meaning making includes both how we operationalize the concept and apply that to action. To understand the current approach in Charlotte, I asked stakeholders and searched locally for examples of kinship in action based on the meanings and research presented above. This is where the real differences emerged between those with different backgrounds. The three interviews with child welfare organizations focused heavily on policy, seeming to move furthest from the Fund's intention. In fact, some of the questions did not make sense to these stakeholders because they were so focused on kinship as kinship care. Despite this, some components of their responses do support responses provided by the other stakeholders who took the "responsibility to one another" view of kinship.

Before launching into examples, interviewees said it looks like "working together," "looking out for one another," and "living your empathy." It leads to "aha!" moments, "little sparks of connection," and "connection of equals." For current approaches, I consistently heard examples deeply rooted in relationship. Further, the relationships and social ties described stressed one or more of three overarching themes. In this subsection, I explore the three themes of connection, consistency, and collaboration then present other elements shared as needed for fostering kinship. I then apply these themes and elements to assess the approaches of the pilot grants.

Connection

When providing examples of kinship in action, stakeholders most commonly shared examples of programs, initiatives, and people focused on building connection. Table 3 provides five non-profit organizations and their approaches to building connection. This is followed by Table 4 which provides 3 examples of initiatives or movements building connection.

> "Creating kinship bonds and deliberate connections around trust."
> -Interviewee

Table 3. Non-Profit Organizations' Approach to Building Connection

Organization	Approach to Building Connection
	Charlotte Bilingual Preschool is building connection within their Spanish-speaking families as well as between their Spanish and English-speaking families.[3] They hold a diabetes care class in Spanish for women to gather for support and are working on ways to bring together their Spanish and English-speaking families in fellowship with one another.

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[3] Charlotte Bilingual Preschool's work also demonstrates both bonding and bridging social capital, but without the implication of have or have not.

Community Building Initiative™	Community Building Initiative operates several programs aimed at developing leaders, connecting community, and advancing equity. While connection is built into all of their work, their connection focus happens through Bus Tours exploring Charlotte's history, facilitating community conversations, and a stakeholder breakfast.
	Cops and Barbers leverages the trusted community cornerstone of barbershops to connect police and community. The program provides scholarships for youth ages 16-25 who cannot afford to go to school and partners them with a Police Cadet to build connection.
CREATIVE MORNINGS CHARLOTTE	Creative Mornings is an international monthly breakfast in 217 cities across 68 countries. Each community chooses a local speaker around the same theme and brings together "creatives." The mantra both locally and internationally is "everyone is creative" as Creative Mornings is not meant to be exclusive to just traditional artists. As the local leaders say, they "put people in a room together."
FOSTER Village CHARLOTTE	As the name implies, Foster Village Charlotte seeks to build a village for foster parents by reducing isolation. They meet urgent needs, provide educational and emotional support, and advocate as a collective community voice. In addition to connecting foster parents and families to one another, they connect them to resources, and resources to them.

Table 4. Initiatives or Movements Building Connection

What	How it Builds Connection
on the table|CLT One day. Many voices. One community.	Thousands come together across the community on one day for dialogue over meals with the goals of exposing people to new perspectives and connecting them to resources and opportunities.
CHARLOTTE UPRISING	An interviewee and prominent protestor described the connection felt on the street at times of civil unrest as…different groups of people on the street advocating together for change.
CHARLOTTE.	The City of Charlotte's 2040 plan "relies on connections." It is meant to be a living document that connects to other plans, budgets, and daily-life of Charlotteans.

"Direct connection not simply because people are in the same place, but that they could feel the energy of why they are out there."
-Interviewee

In the examples presented in Tables 3 and 4, organizations and movements are working to join people together over similarities (e.g. creativity, desire for more civil society) and differences (e.g. parents of different cultural backgrounds and dialogue). In the effort for the

latter, the organizations designed the spaces to find similarity. The spaces also put people into proximity without status or power dynamics at play.

Consistency

The theme of consistency emerged first among the child welfare stakeholders who defined kinship within the legal definition of kinship care. Those with any type of organization serving children asked these questions when considering kinship: who showed up for this kid? Who is consistent in their life? I also heard the example of consistency, specifically with vulnerable children, in examples of mentorship.

Though a common thread among organizations who work with vulnerable youth, kinship requires consistency with all populations. An example given is McClintock Partners In Education (McPIE), a public-private partnership that has served McClintock Middle School since 2008. For 26 weeks a year, McPIE provides Tuesday night dinner and programming for families. McPIE also provides weekend enrichment activities and multiple summer camps.
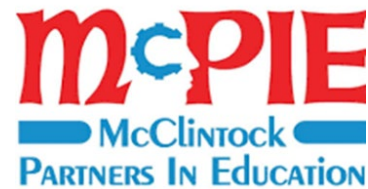
In addition to consistency of programming, McPIE has demonstrated consistency by "showing up," just like what is looked for by those working in the foster care system. The first few years, only a handful of families came each week, but McPIE kept listening, adjusting, and coming every week. Though they have had to shift approach due to COVID-19, last year they served over 300 meals per week before students, their siblings, and their parents would disperse to a variety of clubs, classes, and other opportunities. McPIE built trust with the McClintock community through consistency.

Another population in which the importance of consistency was stressed was with those in recovery. I held several interviews at Community Matters Café, which is run by Charlotte Rescue Mission[4] graduates in the Community Matters Café Life Skills Program. The program seeks to help their graduates "thrive, rather than just survive" by providing work experience and skills. Additionally, participation in programs such as AA helps those in recovery find kinship and support from others working to maintain sobriety. AA also stresses consistency with participants attending weekly meetings for decades.

The need for consistency also arose at the summit with one participant defining kinship as "sticking with" and "staying for the long run." This consistency theme is reflected through the elements presented next, particularly that it is not only about consistency once the relationship is formed but in

"Kinship is not a two-month commitment."
-Summit Participant

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[4] Charlotte Rescue Mission serves those recovering from addiction, mostly through residential programs.

taking time to form the relationship. It is a commitment that requires consistent proximity, availability, and trust.

Collaboration

Though we do not know if kinship leads to collaboration or collaboration leads to kinship, stakeholders described two types of collaboration when reflecting on kinship in action in our community.

1. Collaboration between leaders, organizations, artists, etc.
2. Collaboration between leadership, staff, funders, and those served

In both cases, the hope is that collaboration will lead to better outcomes and innovation. As one pair shared, working together "leads to super powers." When we collaborate, we want each other to succeed, which we see again below in the element of shared ownership. This equality in collaboration is the basis of kinship.

Further, the need to include the targeted population, reflects the lesson learned from the Annie E. Casey Foundation in which White and Wehlage (1995) found that an institutional approach to collaboration was unsuccessful. Collaboration must include all parties, including those served.

> If you are solving a problem for a person who is not in the room... you are not solving the problem.
> – Charlotte Leader on Twitter

Snapshot: Failure of kinship, failure to collaborate

One stakeholder brought up an example of a recent community failure of kinship. In November 2019, Mecklenburg County voted on a quarter-cent sales tax to fund the arts, parks and greenways, and education services. Half of the approximately $50 million per year raised would go to arts and culture. All but 5% of that would go specifically to the Arts & Science Council.

The measure was rejected by a 14-point margin. She explained that stakeholders did not collaborate on messaging. According to the Charlotte Business Journal, the tax supporters did not garner support from local advocacy groups who endorsed the increase but took no role in getting it passed. Advocates employed a top-down strategy instead of relying on relationships, especially with those who would eventually benefit from these funds such as those funded by the Arts & Science Council (Spanberg, 2019).

Other Elements

In addition to these larger buckets of consistency, collaboration, and connection, stakeholders described other necessary elements of kinship in action, many with examples of why they matter. What stood out most was how these elements occur, which is through on-the-ground intention day in and day out. As one interviewee said:

"Kinship doesn't require fanfare; you just do it"

The chart below presents twelve of these elements, which came through in examples of what kinship looks like in action, what it could look like, and within the meaning making of the term. Further, the qualities of mutuality and vulnerability are highlighted as required underlying characteristics of this work. Work towards fostering kinship does not need all of these 12 elements to be successful. However, at least some, and the spirit of most, should be apparent.

Access	Availability	Authenticity	Commitment
To build kinship, we need access to spaces, to food, to resources, and to each other. We also need to **remove barriers** and eliminate isolation.	We need to be available for one another physically and emotionally. We need to be able to **make discomfort O.K.**	We need to bring our true selves and **lived experience** to the table. As a summit participant said, you have to "present yourself authentically then shift to understanding."	The Charlotte Unity Letter in fall 2019 stressed a "commitment of shared density" saying we are **inextricably linked**. This commitment also is needed to each other.
Ego Aside	**Grace**	**Not "For"**	**Proximity**
It is not about you, but **about us**. Status and power do not have a role in kinship except to be shared equally. As one interviewee said, "First work you have to do is your own work."	Judgment needs to be withheld. For example, for Housing First participants literally first get housing **without judgment** passed on behaviors like drug use.	We must **work alongside** one another not "for" one another, an element many felt distinguished kinship from social capital. It is not transactional. It is transformational.	Segregation hurts our ability to foster kinship. We need to be in the **same spaces** to grow our kinship as that is how we find shared passions, can become vulnerable with one another, etc.
Shared Ownership	**Taking Time**	**Trust**	**Welcoming**
Taking an approach of **"when you do better, we all do better."** Bringing us back to the ideas of mutuality and that it takes a village to raise a child.	**Intentional** relationship does not happen overnight. It is necessary to "cut through motives and foster trust."	The three themes and all of these other elements require, foster, or lead to **building trust.**	Everyone feels **appreciated** and **safe** in spaces and places that build kinship.

Mutuality and Vulnerability

In addition to the 12 elements presented above, two underlying characteristics must be present. As discussed in defining kinship, the qualities of mutuality and vulnerability are required of kinship relationships. If one of the parties enters the relationship with the mindset of saving or even just to help the other, they may facilitate bridging social capital, but are not entering a kinship relationship. Further, entering with mutuality requires vulnerability. Vulnerability is a strategic choice to be built into this work.

In Fall 2020, the Fund launched a pilot with ten organizations selected against the criteria of kinship. The trustee defined this as those who "grasped the concept and practiced it." In Table 5, I consider the ten pilot grants in light of the themes and elements of this section.

Table 5. Pilot Grants

Project	Description[5]	Approach Components
1	Pair established, socially active creatives with those just beginning their journeys of community change making through the arts.	Connection and Collaboration Access, Availability, Authenticity, Proximity, Taking Time, Welcoming
2	Bring students and alumni together with community organizers and politicians to experience shared time and space around creative-based programming with a special lens on sharing personal narratives.	Connection Access, Availability, Authenticity, Ego Aside, Proximity, Taking Time, Welcoming
3	Recruit tutors who are aligned toward kinship, train them to foster supportive relationships that recognize mutuality.	Connection and Consistency Access, Commitment, Grace, Proximity, Trust, Welcoming
4	Design prototype of psychoeducation curriculum for adult loved ones of sexual violence survivors.	Connection Availability, Authenticity
5	Conduct a design sprint to develop a series of curated activities to strengthen kinship among families, staff, partners, and community.	Connection Access, Proximity, Shared Ownership, Welcoming
6	Test table tents to stimulate meaningful conversation between customers and staff and host a community Fall Festival.	Connection Access, Availability, Grace, Proximity, Taking Time, Welcoming
7	Operating expenses for organization that works through a lens of trust to build a student's commitment level, capacity, partnership with others, and work ethic.	Connection and Collaboration Access, Authenticity, Commitment, Proximity, Shared Ownership, Trust, Welcoming
8	Expand a volunteer kinship initiative among churches.	Connection and Collaboration Commitment, Grace, Not "For"
9	Formalize training and assessment: provide a framework for the use of communication techniques that promote authentic relationships.	Connection and Consistency Access, Availability, Authenticity, Taking Time, Trust, Welcoming
10	Redesign training for mentoring program for refugee families and develop instrument to measure impact.	Connection and Consistency Access, Availability, Proximity, Taking Time, Trust, Welcoming

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[5] Descriptions abbreviated for anonymity. The approach components analysis relied on slightly longer descriptions available from the trustee.

Multiple organizations chose to formalize or elevate a training, one of whom is doing so with special attention to recruiting those looking to enter a mutual relationship, not a helper-helpee relationship. According to the trustee, he encouraged grantees to improve the what (i.e. the training materials), but to also apply their attention to the how (i.e. process and management) as well as to the assessment.

Every organization's project description clearly demonstrates a component of connection. To name a few, the pilot initiatives connect students and community organizers, loved ones of sexual violence survivors, mentors and refugee families. Some also have a clear collaboration component, such as between creatives and between churches. Given the nature of the pilot, which is for a set timeframe, it is not surprising that only one of the descriptions have a clear consistency component. Many of the projects may end up increasing consistency or bringing consistency to community, but it is less apparent than the other themes at the beginning of the planning stage.

Based on the brief descriptions, some organizations had numerous elements (e.g. project 7 has 8 elements apparent in the description) while others just had a few. Table 6 seeks to better understand how kinship in action is being conceptualized based on the identified elements. [6]

Table 6. Kinship Elements Identified in Pilot Grants

Element	Count	Element	Count
Access	8	Not "For"	1
Availability	6	Proximity	4
Authenticity	5	Shared Ownership	2
Commitment	3	Taking Time	5
Ego Aside	1	Trust	4
Grace	3	Welcoming	8

I identified the elements of access and welcoming in eight out of ten pilot projects, but ego aside and not "for" in just one each. This difference sheds light on what may be more difficult to conceptualize into a pilot plan. Further, it is likely that these elements will also be more difficult to measure since they are more difficult to make apparent. For the pilot year, the reality of coronavirus restrictions will also add difficulty to execution and to evaluation of pilots (see Snapshot and Evaluation Plan).

Snapshot: Challenges of COVID-19

One of many of the challenges of doing work in the time of COVID-19 is putting people within **proximity** of one another. Though this can happen over Zoom, the ability to connect one-on-one when in line for coffee or the bathroom does not exist. During the kinship summit, I watched people who have heard of one other and never met connect over breakfast choices. We have temporarily lost this organic method of building kinship.

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[6] Since it is just by the brief description, the number of components identified is likely inaccurate. Additionally, having more elements than others does not mean that any organization's effort is better or worse. These tables do not capture the quality or dosage of any of the components.

Implications for Intervention

Based on the findings, I present the following implications for intervention, which includes both important considerations and recommendations. The section begins with implications for the first challenge on how to develop a shared community definition then moves to challenge two of how to identify an approach.

Challenge 1: Developing a Shared Community Definition

1. **Acknowledge different meanings -** The term *kinship* elicits familial connections, while not necessarily requiring a biological connection. Though nearly all stakeholders can agree on this basic understanding, the meaning making around the term differed. During this research, I learned that the term "kin" could be painful for some communities such as survivors. While the basis of this work is intended to be non-biological kinship, one that centers around belonging to one another, this does not change the response the word itself will cause for some individuals. Similarly, while it may not be negative, for some their mind will immediately go to laws as opposed to relationships we can cultivate.

2. **Situate as clearly separate but within the context of social capital –** Plain and simple, many people do not like the term social capital. It is a buzzword that focuses too much on capital and transaction. However, ignoring it will likely further confuse the community. Some of the biggest differences that emerged in this research included transactional versus transformational and coming to the relationship recognizing the mutuality of the relationship.

<div align="center">

"Social capital is radically under-defined."- Interviewee

</div>

3. **Avoid creating another buzzword** – When the Opportunity Taskforce released the Leading On Opportunity report, non-profits scrambled to appeal to funders and align themselves with the report. Due to its' broad and interpretive nature, most gravitated to social capital, which has since become a major buzzword in this city. Without proper definition and metrics around the term, however, we cannot tell if progress has been made as we do not understand what exactly we are even trying to accomplish.

4. **Be wary the jingle-jangle fallacy** – One stakeholder introduced the concept of the jingle-jangle fallacy. Jingle is when people assume two different things are the same because they bear the same name. Jangle is when people assume two identical things are different because they are labeled differently. For someone in the foster care world, kinship means the closest relation to care for the child. For someone in the art world, kinship may mean building a relationship for meaningful collaboration. These are the same term with different meanings.

Likewise, we may see the jangle fallacy with kinship. Someone may say bonding social capital and another may say kinship when they are referring to a relationship with the same qualities. The different labels make them think the phenomenon is different. This also becomes an issue in cases across culture. The Latina stakeholder termed the phenomenon described to her as kinship as "comunidad." Though someone with basic Spanish knowledge may know that means community, they likely will not understand the deeper cultural meaning behind the word.

> **Implications in Action:** Discuss kinship within relationships
>
> The Fund already provides minimal information to the broader public, preferring to work one-on-one with grantees on their initiatives. Given the history of the Fund's purposely limited public-facing work, the discussions around kinship, what it is and how each party makes meaning of it, can happen at the breakfast table. By doing so, the trustee and Fund can acknowledge different meanings based on who they are meeting with as well as avoid creating a buzzword, confusing the term with social capital, and the jingle-jangle fallacy. Further, in how the Fund approaches the conversation, ideally in mutuality to learn just as much as they give, they can further model what kinship means in action.

Challenge 2: Identifying an Approach

1. **Institute a list of guiding questions for grant decision-making** - There is not one singular method to build kinship. Therefore, a list of guiding questions can help to assess each possible grantee with lessons learned about kinship. Based on the current approaches that stakeholders described in Charlotte, I propose six questions as a starting point.

> **Six Questions to Guide Grant-Making**
>
> a. Is the organization's work grounded in meaningful relationships?
> b. Does the initiative encourage consistency, foster collaboration, and/or create connection?
> c. Is the space, whether physical, psychological, or emotional, accessible and judgment-free?
> d. Are all parties encouraged to come to the table prepared to be vulnerable and in relationship defined by mutuality?
> e. Does the initiative put people into proximity with one another?
> f. Is there staying power to the work (i.e. not a short-term relationship)?

2. **Raise up the identified contributors and elements -** In addition to the guiding questions, this capstone identified three themes, twelve elements, and two requirements to kinship. These can serve as a starting place to map out a kinship initiative that complements and leverages an organization's work. This, however, is just a starting place. While this work can be planned, it is essential that it is not contrived.

"For the connection to last, it needs to be organic, which does not just happen with formalized programs...the whole community needs to come together to raise the barn." -Interviewee

3. **Form a Networked Improvement Community -** In identifying an approach, the Fund should also leverage the learnings of kinship to connect grantees for further learning. A method of doing this is through forming a Networked Improvement Community (NIC), which uses improvement science to accelerate learning.

   NIC's have four essential characteristics:
   1. A common aim
   2. A deep understanding of the problem and working theory of how to improve it
   3. Use of improvement research methods to develop, test, and refine interventions (see evaluation plan)
   4. Able to diffuse knowledge into the wider field

   In their writing on NICs, Bryk, Gomez, Grunow, and LeMahieu (2015) highlighted the importance of social connections in NICs and in diffusing innovations. Though termed social capital in the text, characteristics of these connections are also closely related to kinship, particularly the emphasis on building trust and welcoming new members into the community.

   The NIC would be particularly useful in identifying common motivators and barriers to kinship, particularly coming to the table with vulnerability. The conclusion dives further into the opportunity for the Fund to implement in a way that allows them to "talk the talk" and "walk the walk" of kinship.

4. **Approach kinship as a process as well as outcome –** The natural inclination with any organizational strategy is to evaluate the outcome. Though the research found a few instances of kinship as an outcome, kinship, as well as the qualities of what makes for kinship (e.g. mutuality, vulnerability), is more commonly described as a process or a strategy for other outcomes. The sensemaking literature considers how people make meaning of events not outcomes (Helms Mills, Thurlow, & Mills, 2010). Therefore, in identifying an approach to kinship, focus should be on how stakeholders make sense of the processes to get there, not just the outcome.

5. **Establish a theory of philanthropy –** A theory of philanthropy makes explicit how a foundation will use its resources to achieve its mission. An explicit theory of philanthropy helps give internal and external stakeholders conceptual clarity. It can also enhance the effectiveness and impact, in part by making clear what to monitor, evaluate, and improve. While interrelated to the strategy of the foundation, the theory of philanthropy differs in that it helps align strategy with governance, operations, accountability, etc. (Patton, Foote, & Radner, 2015). Making use of resources to build a theory of philanthropy will help address how the Fund communicates, enacts, and evaluates the new strategy around kinship. To assist in this process, the snapshot provides some thoughts and recommendations from interviewees on the role for philanthropy in building kinship.

> **Snapshot:** Role of Philanthropy
>
> Two themes that emerged when discussing the role of philanthropy in building kinship were that of collaboration and mutuality. One stakeholder described Charlotte as a *helicopter city*, explaining that we "drop water from above, we do not know the people who receive or if that is what they need." As we saw in the discussion of collaboration, targeted communities need to be included in the conversation. This quote also highlights the need for mutuality… "we do not know the people who receive." The current status of philanthropy is transactional when philanthropists can stand to bring vulnerability to the table and learn as well.
>
> Other responses described what hurts kinship in philanthropy:
>
> 1. Not developing a meaningful relationship, such as by making promises with no follow through or just smiling and taking pictures.
> 2. Acting like a bank.
> 3. Wanting, or requiring, outcomes too quickly.

"Too much responsibility given to philanthropic community…
non-profits are sparks that can catch." - Interviewee

6. **Advocate for community data** – Community data around topics such as trust, connection, and community can help inform an approach and help measure progress. Community data exists in many relevant areas, such as inclusion, and conversations are happening around others, such as trust. To assist in the identification of an approach, more data would allow the Fund to prioritize initiatives based on what areas of the identified themes and elements demonstrated the highest community need. Since there is already other interest on common indicators with other outcomes (such as social capital) advocating for the collection of community data would provide the highest return of investment for both time and money.

There are three main mechanisms through which the Fund can advocate for community data:
  1. Connect with the Foundation For The Carolinas and Leading On Opportunity to express support for research efforts as well as a desire to be at the table for groups such as the social capital taskforce.
  2. Support local researchers through the four resources of the Fund: connections, time, energy, and funding.
  3. Ensure grantees that they will not be responsible for community-wide data, but connect them with stakeholders (FFTC, Leading On Opportunity, University, City and County) that can both help provide data to improve insight on their work and leverage the additional interest.

Evaluation Plan

Reemprise Fund considers itself an "initiative funder," meaning they seek to fund a discrete program with its' own measurable definition of success. The trustee identified **measurement as the third challenge of the Fund's strategic shift**, recognizing both the difficulty small non-profits typically have with measurement and the added difficulty of measuring something as subjective as kinship. Given these difficulties, I decided not to include a question on measurement on the interview guide. Instead, I sought to use the interviews to better understand conceptualization and experience of kinship in order to inform an approach.

Despite not asking specifically about kinship, I did have several stakeholders bring up measurement through the course of the interview. In addition, the Kinship Summit concluded with participants sharing their thoughts around measurement. Before delving into the plan, I review lessons learned and thoughts shared.

1. **Evaluation efforts should be qualitative.**
    a. Summit participants expressed a desire to focus on the qualitative and how kinship feels.
    b. Similarly, an interviewee said, "You can't measure or quantify, but you can perceive it."
    c. Another said we need to measure the thickness of the tie, but not quantitatively such as by economic transfer or time. Measuring emotional thickness of the tie requires a qualitative approach.

2. **Evaluation efforts should be broad reaching.**
    a. Since kinship requires mutuality, summit participants felt evaluation efforts should focus not only on the typical beneficiaries of the non-profit's work but the effect on staff and volunteers.

3. **Other questions posed to consider:**
    a. How do we bring humanity to the outcomes we are sharing?
    b. How do we ensure we are exploring our world separate from pain? As one participant said, we need to "share stories of black joy and not just black pain."
    c. In response to completing a journey map exercise at the Summit, one participant questioned, "Where are the markers in the journey?"

Since the Fund launched a pilot round of grants concurrent to the writing of this capstone, this evaluation plan considers approaches to be used for both the pilot and for future work. Within the pilot, the trustee encouraged each of the organizations to not worry about scale, but to instead focus on a discrete effort that can be measured. This proved to be difficult for some organizations' planning process. For several, their practice of kinship is deeply embedded and difficult to tease out. For others, particularly smaller organizations, they struggle

with developing an approach to measurement. In fact, in their conversations with the trustee, only two of the ten organizations felt confident in their ability to design and manage impact measures. This section will ideally provide some support for the overall effort and individual organizations.

Evaluation Approach

For this evaluation, I propose the Center for Disease Control's evaluation framework (Figure 6) and a developmental evaluation approach (Figure 7). In the evaluation framework, the Fund and I have engaged stakeholders and began the process of describing the program. This section will focus the evaluation design with a plan of how to gather credible evidence. Since this is an overarching plan for how the Fund can evaluate across many programs, the logic model is geared towards and included in the section on focusing the evaluation instead of describing the program.
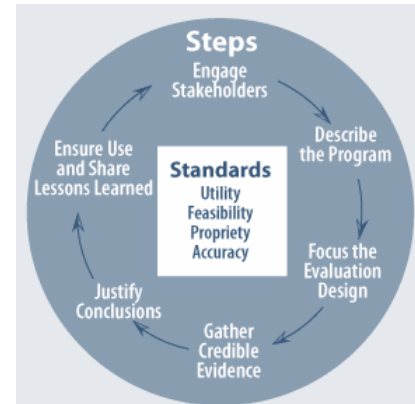
Figure 6. CDC Evaluation Framework

I propose using developmental evaluation to assess the effect of these pilot kinship efforts. The iterative nature of developing these learning practices limits the ability to identify precise outcomes to measure. Developmental evaluations involve engaging participants and constantly adjusting programs with learnings (Patton, 2004). Further, developmental evaluations respond to changes in context, which each of these non-profits face each day and we have seen drastically this year with COVID-19. They are also best for situations that are highly complex and social innovations in early stages (Gamble, 2008).
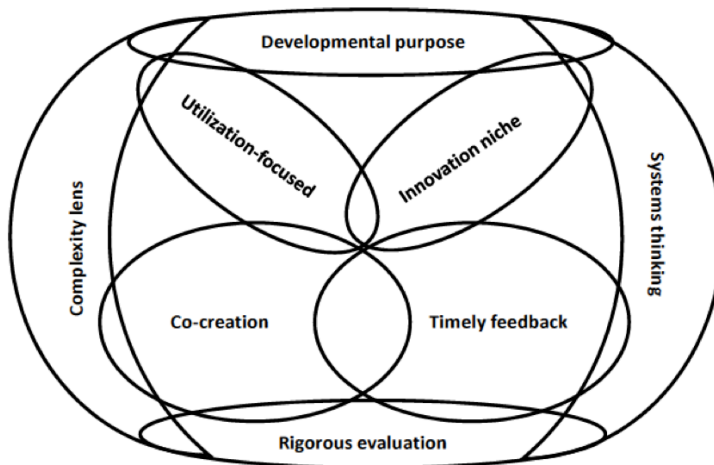
Figure 7. Essential Principles of Developmental Evaluation

Patton proposed eight principles of developmental evaluation. The Fund is already making use of these, particularly co-creation, with their close relationship planning with grantees; utilization-focused, with the emphasis towards discrete measurable efforts; and systems thinking, with an emphasis not just on the "what," but the "how." Methods to continue to incorporate these principles as well as leverage other principles is incorporated into the evaluation design.

Evaluation Design

Focusing the Evaluation

A common downfall of evaluation efforts is trying to measure too much. For example, an initiative that seeks to lower someone's blood pressure through diet change could also inquire about heart rate, A1C level, weight, and mental health. However, if the devised program sought to lower blood pressure through diet change then the focus should be on acquiring quality blood pressure and diet habit data as opposed to the largest quantity of data on the population as possible. The goal is to get the highest quality of utilization-focused data possible. Two steps to help focus the evaluation are developing guiding questions and a logic model, which help facilitate the best use of precious time and energy.

Guiding Questions

For this evaluation, we have **two** overarching questions:

1. *To what extent are grantees furthering kinship in our community?*
2. *How are grantees ensuring mutuality and facilitating vulnerability in their approach?*

For the purposes of planning the evaluation, I developed six guiding questions that complement the grant-making questions posed in the Implications for Intervention section. The evaluation questions focus as much on the process of building kinship as the outcome of kinship, which like creativity are inextricably linked (Chakraborty, 2017). These six questions aim to answer the overarching questions posed above. Table 7 provides the six guiding questions from that section to lend context to the six evaluation questions.

Table 7. Guiding Questions for Grant-Making and Evaluation

Six Grant-Making Questions	Six Evaluation Questions
a. Is the organization's work grounded in meaningful relationships?	a. How can we characterize the relationships associated with this work?
b. Does the initiative encourage consistency, foster collaboration, and/or create connection?	b. In what ways were consistency, collaboration, and connection established?
c. Is the space, whether physical, psychological, or emotional, accessible and judgment-free?	c. To what extent did all participants feel able to participate in the created space?
d. Are all parties encouraged to come to the table prepared to be vulnerable and in relationship defined by mutuality?	d. To what extent did all participants come to the table with vulnerability and seeking to be in a mutual relationship?
e. Does the initiative put people into proximity with one another?	e. To what extent did people spend time in spaces they otherwise would not have without this program?
f. Is there staying power to the work (i.e. not a short-term relationship)?	f. Do participants anticipate continued relationship or kinship due to this initiative?

Logic Model

A logic model is a picture of how an organization does its work. It links the activities and processes of the organization, program, or initiative to the intended short, intermediate, and long-term outcomes. It provides a framework to guide evaluation and future programming decisions yet are ever-changing (W.K. Kellogg Foundation, 2004).

To inform this evaluation plan, I developed two logic models. The first (found in Appendix F) is a "typical" logic model and my starting point. It incorporates the themes and elements identified in the Current Approaches in Charlotte sub-section and Implications for Intervention section of this report. As previously stated, we would not expect each grant to influence all of the outcomes. However, we hope to see movement across the grant portfolio.

The second "logic model" is less linear, but seeks to incorporate the finer, less logical components of this work. As the trustee said, developing a logic model is "beautifully ironic because vulnerability is not logical." Since vulnerability and mutuality emerged as key strategies of developing kinship, I developed Figure 8 to serve as a starting point for a theory of philanthropy and to guide conversation among the grantees and other stakeholders for the Fund. I also included authenticity as a third starting point due to the need to be authentic in order to bring vulnerability and a desire for mutuality.
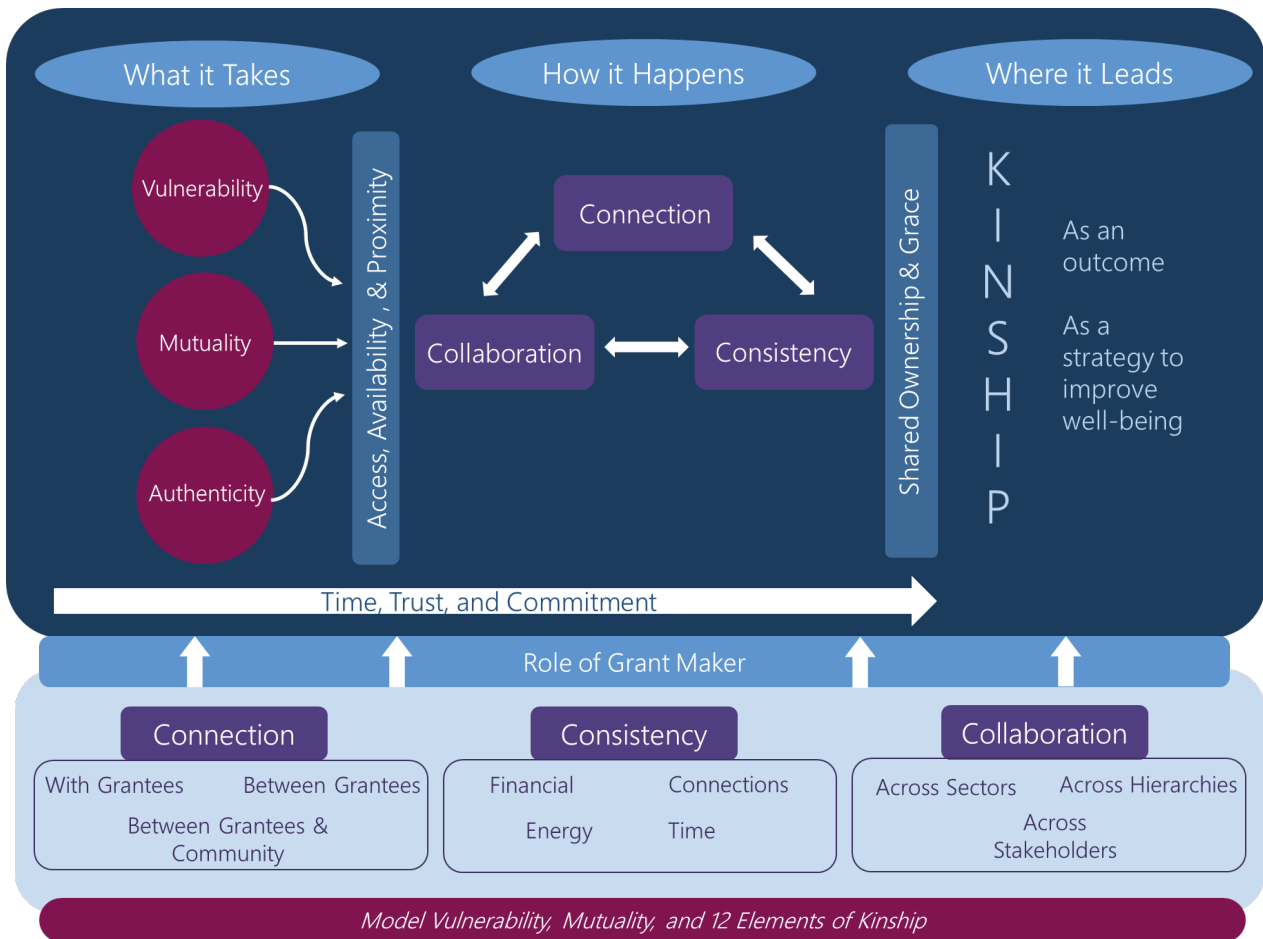

Figure 8. Logic Model

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Planning Credible Evidence

Data Collection Plan

Based on the logic models, I developed a data collection plan (Table 8). For each category of outcome identified in the first logic model, the table provides indicators, a data collection method, a data source, timing, and who is responsible for data collection. Due to the different approaches of each of the pilot organizations and possible future grantees, I started the process by providing a basic approach for each type of outcome.

Table 8. Outcome Measures Data Collection Plan

Outcome	Indicator	Data Collection			
		Method	Source	Timing	Responsibility
What is the outcome of interest?	How can this outcome be measured?	What data collection technique will you use?	From where will the data come?	When and how often will you collect?	Who will collect the data?
Short-term outcomes	% of those involved reporting increase skills, motivation, etc.	Surveys and Interviews	Clients/ Beneficiaries, Volunteers, Staff, Leadership	Quarterly to Annually	Grantee
Intermediate outcomes	% of those involved reporting community connections, improved trust etc.	Surveys, Interviews, Observations	Clients/ Beneficiaries, Volunteers, Staff, Leadership	Annually	Grantee
Long-term outcome	% of community reporting kinship relationships	Larger Scale Community Research	Community	3-5 years	The Fund/ Community Research

Given the principles of developmental evaluation, we want to ensure as timely feedback for the outcomes as possible, ensure our techniques are rigorous, and balance the complexity of this work with the need for data utilization. Further, as seen in Table 8, the source for all short and intermediate outcomes should include both those the grantees served and all those involved in the process. For short-term outcomes, I recommend quarterly timing, at least for the pilot year. This may not be a formal assessment. Instead, it may involve a quarterly check-in with the trustee to provide lessons learned, support needed, and progress made to date. This monitoring process may further allow for the refinement of annual tools.

For the annual short-term measurement and intermediate measurement, grantees should be given the tools and resources needed to collect and analyze the needed data. Given there is not emphasis on scale and many of the pilot organizations and typical grantee organizations are quite small, grantees should try to collect data from all individuals touched in

some way by their program. Based on the research, I believe the Fund can move forward under the assumption that the short and intermediate outcomes will increase kinship. Therefore, the focus should be on evaluating these outcomes as they are more feasible to measure than the long-term outcomes. We can also expect movement in much shorter time frames.

To measure kinship in the community, I recommend a representative survey. Ideally this survey could be done in the next few months then again in 3-5 years. However, even if the Fund serves 30-50 initiatives over the course of the next 3-5 years, a representative survey for the population of Mecklenburg County (95% confidence level; 5% confidence interval) requires a random sample of just 384 (Bartlett, Kotrlik, & Higgins, 2001). Though this is commonly rounded up to 400 respondents in practice, it is unlikely movement is seen in larger community research due to just the Fund's portfolio. This is a major limitation of community evaluation in general and the high cost of such an endeavor should be considered in light of the utility that information could provide. Advocating for larger community data collection around kinship and related issues would likely yield a better return on investment (see Implications for Intervention).

Tools

Based on the data collection plan and pilot project descriptions, I recommend having a collection of basic tools and questions that organizations can draw from based on their specific work. Having such a tool will help the evaluation be utilization-focused, rigorous, and allow for more timely feedback – three of the developmental evaluation principles (Patton, 2004). The tools and questions may not be appropriate for every organization, but this resource could serve as a starting point and would give the Fund some shared data points to evaluate its overall portfolio and strategy.

Topics that should be covered include the following:

1. Mentoring, for mentors and mentees
2. Training, for trainers and trainees
3. Inclusion and inclusive spaces
4. Relationship-Building
5. Vulnerability
6. Social Capital, see Snapshot

Snapshot: Social Capital Measurement

Earlier in the report I cautioned that social capital elicits a negative response and warned against kinship becoming a buzzword. It is, however, the reality that despite being under-defined, social capital is a well-researched area with rich local and national data. The social capital survey referenced in the Context section contains questions indicative of outcomes herein such as community connection, trust, and time spent in proximity to others. This survey also has national and local data back to the year 2000 plus local updates in 2008, 2011, and, for some questions, as recently as 2019.

Ideally, some of these questions will continue to be used communitywide. I encourage the Fund to add their voice in advocating for this research. At the least, funded organizations can use the questions to look at change from pre to post and/or the historical data for community comparison. See Appendix G for some key questions.

The comments from stakeholders stressed the need for qualitative evaluation. Given the capacity of the organizations typically funded, a mixed methods approach would be most appropriate to balance capacity and rigor. Some supplemental quantitative tools can be distributed and analyzed using simple tools such as Google Forms or SurveyMonkey. Therefore, the bank of tools and questions should include both qualitative and quantitative measures. As possible, organizations should have an outside person or organization collect the data, particularly any qualitative data. See Appendix G for example tools and questions from which to build and begin to draw.

Timeline

Finally, Table 9 provides a timeline of key evaluation activities for the next year. It includes the addition of interviewing pilot grantees and sample of clients from these grantees in order to assess the pilot effort. Along with the data collected from the grantees and community data, as available, the Fund can then establish goals for year two and update the evaluation plan accordingly. I also recommend reporting back successes and lessons learned to those who participated in the interviews, summit, pilot round, and other relevant stakeholders.

Table 9. Evaluation timeline

	Fall	Winter	Spring	Summer	Fall
Baseline Data Collection	▓				
Launch Pilot Organizations	▓				
Quarterly Check-Ins		▓	▓	▓	
Interviews with Pilot Grantees				▓	▓
Interviews with Sample of Org. Clients				▓	▓
Annual Data Collection from Grantees				▓	▓
Analyze and Report Out Findings				▓	▓
Advocate for Community Data	*Ongoing*				
Leverage Community Data	▓				▓
Establish Year 2 Goals					▓
Update Evaluation Plan					▓
Report Out to Stakeholders					▓

Conclusion

Integrating Kinship into Grant–Making

The overarching question the Fund posed for this capstone sought to understand how a philanthropic organization can integrate kinship into grant-making. Based on the research conducted, I propose **three major considerations** for the Fund:

1 **Who** the Fund supports. I initially focused on the "what" of funding but learning more about kinship makes clear that the most important component is the "who." Who is doing the leading, convening, and connecting? Are they prepared to be vulnerable? Do they practice the themes and elements identified as contributors to kinship? Can they be models for fostering kinship?

2 **What** the Fund supports. With the right people hopefully come the right ideas. The questions posed under Identifying an Approach in the Implications for Intervention section coupled with initial evaluation efforts can hopefully shed a clearer light on the types of programs and initiatives that lead to increased kinship in our community. A unique and challenging aspect of this work is just how many ways the process and outcome of kinship can be accomplished. It will likely take time and numerous iterations to create a process that maximizes funding for kinship.

3 **How** the Fund supports. When I began the research for the capstone, I started by solely considering the kinds of projects to be funded. This quickly evolved to a broader understanding of what could be funded and how that funding should happen. Essentially, I believe the Fund needs to **talk the talk and walk the walk** of kinship. Ways that the Fund can do this mirrors the current approaches identified in Charlotte:
   a. Develop **connection** *with* and *for* grantees:
      - Cultivate meaningful, intentional relationship with grantees
      - Foster relationships and opportunities for the grantees with one another and across the community
   b. Plan for **consistent** and long-term investment, not just financial, but of time, energy, and connections
   c. Leverage unique view of philanthropic landscape by facilitating **collaboration** across sectors and among each grantees' stakeholders
   d. Remember the overarching strategies of **vulnerability, mutuality,** and the **other twelve identified elements** (e.g. access, commitment) in each interaction with grantees as well as in daily life as models in the community

Next Steps

Given the iterative approach of developmental evaluation, I recommended assessing funded initiatives and adjusting (whether large or small tweaks) the grant-making and assessment approach for each round of funding (Figure 9). This approach of assessing impact and adjusting funding also serves to continue to align with the Fund's venture philanthropy model of grantmaking. Further, it is my hope that this report will support efforts to both assess the pilot initiatives and to independently inform adjustments to the grant-making and assessment approach for future grants.
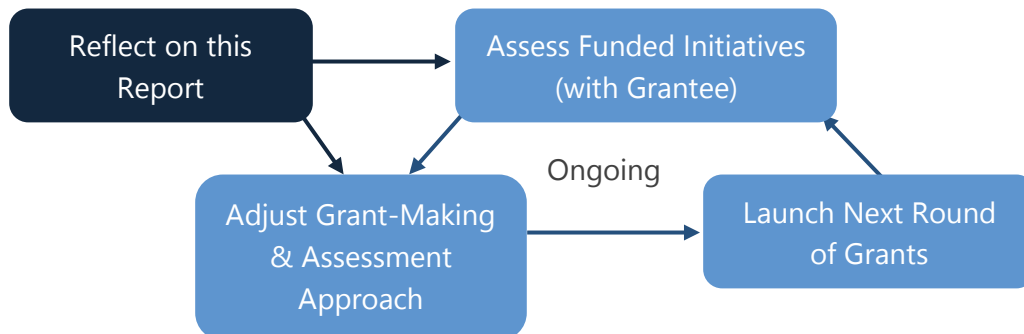

Figure 9. Next Steps

Limitations

Several limitations exist for this capstone. The initial research plan included sitting in on breakfast meetings. Due to COVID-19, the trustee had to cancel many of these meetings. When meetings did occur, they needed to be as small as possible to minimize risk. Similarly, initial plans included attendance at community meetings, most of which were cancelled. Though it would have been ideal to have these components, they sought to shed further light on the issues and their absence should not have a significant negative impact.

At the kinship summit, within the pilot programs, and in conversations with the trustee, it was clear that we want to measure the impact of kinship on all involved. While we talked to staff and plenty of individuals who do a good deal of volunteering, we did not have the voice of those served by these non-profit or community leaders. Similarly, we purposefully chose those steeped in kinship work, whether they it defined thusly or not, as we were trying to understand operationalizations and practices of the concept. It became clear that numerous definitions exist, particularly depending on an individuals' background. For this reason, it would have been helpful to come up with another set of questions for those who do not think about these issues as often. We are left wondering how the concept plays out in these individuals' lives and how they make meaning around relationships we have conceptualized as kinship.

Finally, due to the 15-month timeline of the capstone, the trustee moved forward with the pilot program before I could provide this report. Since it is a pilot, room exists for adjustments based on findings herein. However, it would have been more beneficial to the Fund to have received this report earlier.

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Appendices

Appendix A: Interview Guide

Thank you for taking the time to meet with me. My name is Diane Gavarkavich and I am a doctoral student at Vanderbilt University. For my capstone, I am working with Charlie Elberson and Reemprise Fund to learn more about kinship and how we are building kinship in our community today.

This should take between thirty and forty-five minutes to complete and you have no obligation to participate so we can stop at any time. Once this interview is complete your responses will be considered anonymous unless you acknowledge by email or phone that we can attribute a quote to you. I'd like to note that participating in this interview as well as what you say will have no bearing on whether or not you receive funding from Reemprise Fund in the future.

Are you okay with me recording our conversation so that I can be sure I capture all pertinent information? Please feel free to stop me with questions at any time. Do you have any questions before we begin?

1. Can you tell me a little about yourself and your work in Charlotte?
2. When you hear the word, "kinship," what comes to mind?
3. Based on your definition, can you share an example of how you have seen kinship in action in the community?
4. Is there a time you have seen kinship play out in your own life?
5. Can you think of an example, either in your own life or in the community, that resulted from a lack of kinship?
6. Charlotte has been talking a great deal about social capital. When you hear the term, "social capital," what comes to mind?
    a. Considering how we have been talking about kinship, how do you think the two ideas are related?
    b. How do you think they are different?
7. How, if at all, do you (/your organization) address kinship in your work?
8. If you were to program specifically towards building kinship, what would you envision?
    a. How would you know you are building kinship?
9. What do you think the need for kinship is in Charlotte today?
10. What role, if any, do you think there is for the philanthropic community in addressing kinship?
    a. What about other communities? (Probe: non-profit, faith, civic etc.)

Those are all my questions today. Do you have any other thoughts you'd like to share before we end? Thank you again for your time.

Appendix B: Interviewees

Category	Focus Area	# Interviewees	Date
Academic Institution	Economic Mobility, Social Capital	1	Oct 25
	Leadership	1	Nov 19
Advocacy	Justice	1	Nov 8
Government	City of Charlotte	1	Nov 27
Non-profit	Belonging and Youth Development	1	Nov 8
	Faith Community	1	Nov 12
	Justice-System Involved Youth	2	Nov 13
	At-Risk Youth	2	Nov 13
	Emerging Adults	1	Nov 5
	Foster Families	1	Nov 12
	Immigrant Population	1	Nov 13
	Creatives	2	Oct 31
	Individuals Experiencing Homelessness	2	Nov 7
	Youth and Arts	1	Nov 1
	Leadership	1	Nov 25
	Diversity, Inclusion, Access	1	Nov 8
	Diversity, Inclusion, Education	1	Nov 6
	Economic Opportunity	1	Nov 12
	Youth and Families	1	Nov 19

Appendix C: Kinship Summit Facilitator Guide

Participant Homework:
- Must do's:
    - Watch the 3-minute kinship video
    - Read the article(s)
- Would be wonderful: watch the 90-minute video
- Write down 3-5 examples / stories of kinship from your life ("I" stories) and bring them with you to the summit

Time	Activities / Tasks	Materials Needed
EXERCISE 1: Define		
9:00am	• Participants will move to their respective teams • Each person will **write down 3-5 words or phrases from the stories they wrote for homework** on post-its and place them on a larger flipchart sheet (not the whole story just to make it easier to discuss and broaden for the definition) • Each person will briefly walk through the words or phrases that they wrote (about 10 minutes total)	• Post-it notes • Sharpies • Flip Chart pages (placed across the room for each team to have their own space)
World's Excursion Exercise		

9:15am	Deven will introduce the exercise
	• Step 1: Each team **select a "world"** from the list provided. Teams may select the different or same worlds.
	List of options:
	    ○ Disney World
	    ○ Boy / Girl Scouts
	    ○ Airplanes / Airports
	    ○ The beach
	    ○ YouTube
	    ○ Target
	    ○ Making or buying music
	    ○ Apple store
	    ○ Barnes & Noble
		• Post-it notes
		• Sharpies
		• Flip Chart pages

9:20am	• Step 2: In two minutes, **capture what comes to mind** when you think of this "world." • Step 3: Take one item at a time and **brainstorm on how the selected item prompts ideas on kinship** in your life. • Proceed through the items from step 2 until you've exhausted them or until time expires (15 minutes)	• Post-it notes • Sharpies • Flip Chart pages

9:35am	• **Group words / phrases / thoughts into themes** that may have come up (facilitators can help) • Select a representative to read out to the group	• Post-it notes • Large Post-it notes • Sharpies • Flip Chart pages
9:40am	• Each team will read out the themes that they have identified and the top 3 words / phrases that resonated the most with them	• Completed brainstorming sheets
9:50am	• Short break • During the break, each participant will also take voting dots and place them on the words / phrases that most reflect kinship in their minds (can be on their board or on others)	• Voting dots
**DURING BREAK:** • Facilitators will need to help put up Journey Map templates for each team	
	EXERCISE 2: Delineate	
	Journey Mapping Exercise	

10:00am	Deven will introduce the exercise
	• Participants will return to their teams for the next part of the exercise
	• Teams will work on developing a kinship journey that addresses the following question:
	      o **What does kinship look like in action?**
	• Teams can use the stories they wrote for their homework and unpack those into these journeys, or they can develop new stories based on the definition work in the previous exercise
	
	FACILITATOR NOTES FOR THIS EXERCISE:
	• A number of questions can be asked as the teams' work. Questions include:
	      o How are bridgeheads created?
	      o How do both sides come together?
	      o What is the mechanism for continuity?
	      o Where are the breakage points?
	• We want to keep the teams focused on "I" stories and using an "I" POV
	• Encourage vulnerability, openness, honesty
	• This exercise is intentionally flexible – teams can go in any number of directions
		• Post-it notes
		• Sharpies
		• Journey template printouts

10:50am	• Team will come back to the group • Each team will present their journey to the group (approximately 2-3 minutes per group)	• Completed Journey Maps

Appendix D: Studies Aligned with Kinship

Author(s)	Title
Begen & Turner-Cobb (2014)	**Benefits of Belonging** – This study randomly assigned participants to 'included' or 'excluded' conditions to understand the impact of acute belonging. Participants that were "included" had decreased heart rate and negative mood as well as higher social self-esteem. The participants of the "excluded" condition had increased heart rate and no change in self-reported mood or self-esteem.
Baumeister & Leary (1995)	**Fundamental Human Motivation** – In a review cited over 10,000 times since its release, the authors conclude that the need to belong is a "powerful, fundamental, and extremely pervasive motivation."
Lyons, Fletcher, & Bariola (2016)	**Benefits of Belonging to Resilient Groups and Communities** – Belonging to a group with collective resilience was linked to psychological well-being, individual resilience, and life satisfaction. The study also tested a tool, the Fletcher-Lyons Collective Resilience Scale (FLCRS), to measure non-context specific collective resilience. The FLCRS tool is included in Appendix G as a possible scale for organizations seeking to build groups and communities.
Osterman (2000)	**Students' Need for Belonging in the School Community** – The author considered the role of belonging to student motivation and experience in school. She found that experiencing acceptance influences behavior in school but that schools' organizational practices, such as tracking, can undermine experience of membership. Practices such as tracking can legitimate inequality and affect peer relationships, likely perpetuating the inequity and segregation discussed earlier in the context section.
Shields (2008)	**Community Belonging and Health** – Numerous studies have demonstrated a link between belonging and health. A Canadian study found that having a sense of community belonging is associated with physical and mental health, but the direction of the relationship is unknown (i.e. does health influence sense of belonging or vice versa).
Baldwin & Keefer (2019)	**Belonging in Space and Time** – The authors expand common research on belonging to place, or the experience of *rootedness,* to temporal belonging. This rootedness begins in the home then stretches to neighborhood or locale, which research has demonstrated improves well-being. Temporal belonging considers the importance of identifying with our position. This can include mid-life crises when we look forward or those who believe they would have fit better in a historical time. The study found that temporal landmarks could also predict well-being and that "temporal rootedness can be induced momentarily" which affects well-being.
Mineo (2017)	**Harvard Study of Adult Development** – In 1938, Harvard University began to track the health of 268 sophomores. The study, which followed the men and their subsequent children over 80 years, found that close ties, more so than money, "protect people from life's discontents, help to delay mental and

	physical decline, and are better predictors of long and happy lives." The study found that close relationships better predicted long and happy lives than social class, IQ, and genes. Throughout the decades, the study added inner-city participants and the finding of close ties held across this control group as well.
Martino, Pegg, & Pegg Frates (2017)	**Connection Prescription –** An article in the American Journal of Lifestyle Medicine went as far as recommending providers prescribe connection. The article also recommended providers ask patients about both the quantity and quality of their social interactions to help patients improve their health and well-being.
Haney (2017)	**Limiting Use of Solitary Confinement** – The need for connection is further solidified by the movement to limit the practice of solitary confinement. In addition to having no demonstrable purpose, the author describes the "basic need to establish and maintain connections to others and the deprivation of opportunities to do so has a range of deleterious consequences."
White & Wehlage (1995)	**Collaboration: If it is such a good idea, why is it so hard to do? –** An evaluation of the New Futures initiative of the Annie E. Casey Foundation found that an institutional approach to collaboration was unsuccessful. Though the study is now 25 years old the problems identified are still common and the solution identified is still often not implemented. In terms of the problem, the authors found that the initiative relied on a top-down strategy that did not effectively involve members of targeted communities. For a possible solution, the article suggests starting community collaboration by funneling more resources directly into targeted communities to strengthen social infrastructure.
La Salle (2010)	**Community Collaboration and Other Good Intentions –** La Salle (2010) reflects on collaborative research efforts in archeology and that good intentions can mask exploitation in the structure of archeological research. She highlights the need for "constant vigilance."

Appendix E: Evidence–Based Approaches to Related Constructs

Author(s)	Evidence-Based/Peer-Reviewed Practice
Hutcherson, Seppala, & Gross (2008)	**Loving-kindness meditation –** Recognizing the need for social connection and increasing isolation, this study tested whether a brief loving-kindness meditation exercise would enhance social connection in a lab context. Compared to a control group, feelings of social connection and positivity increased after just a short intervention.
O'Rourke, Collins, & Sidani (2018)	**Addressing loneliness in older adults through social connection –** A meta-analysis identified nine different interventions types: personal contact, activity and discussion groups, animal contacts, skills course, models of care, reminiscence, support group, public broadcast, and broad, multifaceted programs. Study authors had different theories as to what would affect social connectedness. Results showed the interventions did successfully address outcomes such as feeling cared for and personal development. However, no intervention consistently demonstrated impact on loneliness across studies, demonstrating need for more evaluation and research.
Sng, Pei, Toh, Peh, Neo & Krishna (2017)	**Mentoring relationships in medicine –** A literature review found key importance in mentoring environments. A safe setting where trust can be developed as well as relationships with open exchange. Further, mentoring programs should balance consistency across the program with flexibility to develop personalized approaches.
Sánchez, Pinkston, Cooper, Luna, & Wyatt (2016)	**How boys of color develop close peer mentoring relationships –** A qualitative study of a group peer mentoring program found five program processes led to close relationships: rapport-building activities, safe space, mutual support, group identity, and trust
Ungar, Connell, Liebenberg, and Theron (2019)	**How schools enhance the development of young people's resilience –** Authors identified seven resources provided to children across school contexts to influence student resilience. Among the seven included access to supportive relationships, development of a desirable personal identity, and experiences of social cohesion with others. The study found that through collaboration with families and communities and use of multiple strategies, can lead to improved resilience, particularly among disadvantaged students.
Anderson-Butcher, Lawson, Bean, Flaspohler, Boone, & Kwiatkowski (2008)	**Community collaboration to improve schools –** The Ohio Community Collaboration Model for School Improvement extends school improvement outside the school walls to students out of school time and the "nonacademic obstacles of learning." The model includes a collaborative process of all those who serve young people and removes the burden on solely educators.

Appendix F: Logic Model

Inputs	Activities	Outputs	Short-Term	Intermediate	Long-Term
The financial & human resources needed to operate	How resources are used	Units of service resulting from activities	Changes in awareness, knowledge, attitudes, skills, etc.	Changes in behavior, decision-making, policies, etc.	Changes in conditions: health, civic, environmental, etc.
Reemprise Fund • Funding • Partnership • Time Grantees Community Support	Fund initiatives Build connection with and between grantees Build connection between grantees and community Support efforts of grantees through consistency Foster collaboration across sectors, stakeholders, and hierarchies Advocate for community data	# of initiatives funded # of organizations funded # of new introductions/ connections Provision of other support # of new collaborations Community data	Increases in relationship-building skills Increase in knowledge of how-to bring authenticity to spaces Increase in commitment to others Increase in motivation to be in proximity to others Increase in access to safe spaces Increase in awareness of benefit of shared ownership	Increase in community connection Increase in consistent relationships Increase in collaboration Increase in trust Increase time spent in proximity to others Increase in welcoming spaces Increase in showing grace	Increased kinship in community

Model Vulnerability, Mutuality, and 12 Elements of Kinship

Appendix G: Measurement Tools

This appendix provides quantitative, validated tools that may be useful in full or in part to pilot and future grantees.

Note: The term *vulnerability* in academic literature most commonly considers economic, health, and environmental vulnerabilities. Therefore, I suggest having suggestions for qualitative questions available.

Inclusion and Inclusive Spaces

Much of the literature on inclusion is focused on inclusion classrooms. The two tools below are a board inclusion behavior tool and a connectedness in LGBT community. Though it is unlikely these would be the exact goals of a kinship initiative, the behaviors identified (e.g. taking personal interest in others from diverse backgrounds) could easily be applied to other settings.

Tool 1: Board inclusion behaviors

Source: Buse, K., Bernstein, R. S., & Billimoria, D. (2015). The Influence of Board Diversity, Board Diversity Policies and Practices, and Board Inclusion Behaviors on Nonprofit Governance Practices. *Journal of Business Ethics, 133* (1), 179-191.

Please rate the extent to which board members from diverse backgrounds work together and interact with one another   1 = Not at all 5 = Great extent

1. Board members initiate social interactions with members from diverse backgrounds
2. Board members value the contributions of diverse members to the board's tasks
3. Diverse members participate in developing the board's most important policies
4. Members take a personal interest in board members from diverse backgrounds
5. Diverse members make contributions to the board's critical tasks
6. Diverse members become friends with the other members of the board
7. Diverse members are influential in the board's routine activities
8. Diverse members share their personal ideas, feelings, and hopes with other members of the board

Tool 2: Connectedness to the LGBT Community Scale Items, Origin, and Factor Loadings

Source: Frost, D.M. & Meyer, I.H. (2012). Measuring Community Connectedness among Diverse Sexual Minority Populations. *The Journal of Sex Research, 49*(1), 36-49.

Likert Scale (1=Strongly Agree, 4 = Strongly Disagree)

1. You feel you're a part of NYC's LGBT community.
2. Participating in NYC's LGBT community is a positive thing for you.
3. You feel a bond with the LGBT community.
4. You are proud of NYC's LGBT community.
5. It is important for you to be politically active in NYC's LGBT community.

6. If we work together, gay, bisexual and lesbian people can solve problems in NYC's LGBT community.
7. You really feel that any problems faced by NYC's LGBT community are also your own problems.

Relationship and Community-Building

Tool 1: FLCRS

Source: Fletcher-Lyons Collective Resilience Scale (See Findings Sub-Section on Kinship Contributors)

Likert Scale (1=Strongly Disagree, 7 = Strongly Agree)

1. If challenges arise for the group as a whole, we are able to actively respond to those challenges.
2. Our group is able to obtain what it needs to thrive.
3. Our group bounces back from even the most difficult setbacks.
4. Our group is able to achieve things.
5. Our group is adaptable.

Tool 2: Measuring Relationships in Public Relations

Source**:** Hon, L. C. & Grunig, J.E. (1999). Guidelines for Measuring Relationships in Public Relations. Institute for Public Relations. http://painepublishing.com/wp-content/uploads/2013/10/Guidelines_Measuring_Relationships.pdf

Respondents are asked to use a 1-to-9 scale to indicate the extent to which they agree or disagree that each item listed describes their relationship with that particular organization.

Control Mutuality

1. This organization and people like me are attentive to what each other say.
2. This organization believes the opinions of people like me are legitimate.
3. In dealing with people like me, this organization has a tendency to throw its weight around. (Reversed)
4. This organization really listens to what people like me have to say.
5. The management of this organization gives people like me enough say in the decision-making process.

Trust

1. This organization treats people like me fairly and justly.
2. Whenever this organization makes an important decision, I know it will be concerned about people like me.

3. This organization can be relied on to keep its promises.
4. I believe that this organization takes the opinions of people like me into account when making decisions.
5. I feel very confident about this organization's skills.
6. This organization has the ability to accomplish what it says it will do.

Commitment

1. I feel that this organization is trying to maintain a long-term commitment to people like me.
2. I can see that this organization wants to maintain a relationship with people like me.
3. There is a long-lasting bond between this organization and people like me.
4. Compared to other organizations, I value my relationship with this organization more.
5. I would rather work together with this organization than not.

Satisfaction

1. I am happy with this organization.
2. Both the organization and people like me benefit from the relationship.
3. Most people like me are happy in their interactions with this organization.
4. Generally speaking, I am pleased with the relationship this organization has established with people like me.
5. Most people enjoy dealing with this organization.

Exchange Relationships

1. Whenever this organization gives or offers something to people like me, it generally expects something in return.
2. Even though people like me have had a relationship with this organization for a long time, it still expects something in return whenever it offers us a favor.
3. This organization will compromise with people like me when it knows that it will gain something.
4. This organization takes care of people who are likely to reward the organization.

Communal Relationships

1. This organization does not especially enjoy giving others aid. (Reversed)
2. This organization is very concerned about the welfare of people like me.
3. I feel that this organization takes advantage of people who are vulnerable. (Reversed)
4. I think that this organization succeeds by stepping on other people. (Reversed)
5. This organization helps people like me without expecting anything in return.

Social Capital

Tool 1: Social Capital Benchmark Survey

Source: Social Capital Benchmark Survey, Retrieved from:
https://ropercenter.cornell.edu/featured-collections/2000-social-capital-community-benchmark-survey

Trust

1. Generally speaking, would you say that most people can be trusted or that you can't be too careful in dealing with people?
    a. People can be trusted
    b. You can't be too careful

2. Generally speaking, would you say that you can trust them a lot, some, only a little or not at all?
    a. People in your neighborhood
    b. The police in your local community
    c. White people?
    d. African Americans or Black people?
    e. Hispanics or Latinos?
    f. Asians?

Relationships

3. Of all the groups that you are involved with, including both religious and non-religious ones, please think of the one that is MOST IMPORTANT to you and about the members of this group you are involved with.
    a. Of this group about how many would you say are the same gender as you? Would you say all, most, some, only a few, or none of them?
    b. Of this group about how many of them are the same race/ethnicity as you?
    c. Of this group about how many of them are of the same educational level as you?

4. Thinking now about everyone that you would count as a PERSONAL FRIEND, not just your closest friends—do you have a personal friend who...
    a. Owns their own business?
    b. Is a manual worker?
    c. Has been on welfare?
    d. Owns a vacation home?
    e. Is a different religious orientation?
    f. Is White?
    g. Is Latino or Hispanic?
    h. Is Asian?
    i. Is Black or African American?
    j. Is Gay or Lesbian?
    k. You would describe as a community leader?

Gathering Spaces

[Note: Many of these are not appropriate at the current time because of COVID restrictions.]

5. Now I am going to ask you how many times you've done certain things in the past 12 months, if at all. For all of these, I want you just to give me your best guess, and don't worry that you might be off a little. About how many times in the past 12 months have you:
   a. Worked on a community project?
   b. Attended any public meeting in which there was discussion of town or school affairs?
   c. Attended a political meeting or rally?
   d. Attended any club or organizational meeting (not including meetings for work)?
   e. Had friends over to your home?
   f. Been in the home of a friend of a different race or had them in your home?
   g. Been in the home of someone of a different neighborhood or had them in your home?
   h. Volunteered?
   i. Met a friend of a different race/ethnicity outside of work for a meal or for coffee or some other drink?

6. I'm going to list some of the types of organizations where people do volunteer work. Have you done any volunteer work for each in the past twelve months? (Yes, No)
   a. For your place of worship
   b. For health care or fighting particular diseases
   c. For school or youth programs
   d. For any organization to help the poor or elderly
   e. For any arts or cultural organizations
   f. For any neighborhood or civic group

Community

7. How many years have you lived in your community?
   a. Less than 1 year
   b. 1-5 years
   c. 6–10 years
   d. 11-20 years
   e. More than 20 years
   f. All my life

8. Overall, how would you rate your community as a place to live?
   a. Excellent
   b. Good

  c. Only Fair

  d. Poor

9. About how often do you talk to or visit with your immediate neighbors (the 10 or 20 households that live closest to you)?

  a. Just about every day

  b. Several times a week

  c. Several times a month

  d. Once a month

  e. Several times a year

  f. Once a year or less

  g. Never

Authenticity

Tool 1: Dispositional authenticity scale

Source: Wood, A.M., Linley, A.P., Maltby, J., Baliousis, M., & Joseph, S. (2008). The authentic personality: A theoretical and empirical conceptualization and the development of the Authenticity Scale. *Journal of Counseling Psychology, 55*(3), 38

1. "I think it is better to be yourself, than to be popular."
2. "I don't know how I really feel inside."
3. "I am strongly influenced by the opinions of others."
4. "I usually do what other people tell me to do."
5. "I always feel I need to do what others expect me to do."
6. "Other people influence me greatly."
7. "I feel as if I don't know myself very well."
8. "I always stand by what I believe in."
9. "I am true to myself in most situations."
10. "I feel out of touch with the `real me.'"
11. "I live in accordance with my values and beliefs."
12. "I feel alienated from myself."

Scoring Instructions: All items are presented on a 1 (does not describe me at all) to 7 (describes me very well) scale. Total Items 1, 8, 9, and 11 for Authentic Living; Items 3, 4, 5, and 6 for Accepting External Influence; and Items 2, 7, 10, and 12 for Self-Alienation.