



Virginia Commonwealth University
VCU Scholars Compass

Theses and Dissertations

Graduate School

2012

Discovering How Community Organizing Leads to Social Change: Developing Formal Practice Theory for Social Workers Engaged in Empowering Community Organizing

Shane Brady
Virginia Commonwealth University

Follow this and additional works at: <https://scholarscompass.vcu.edu/etd>



Part of the [Social Work Commons](#)

© The Author

Downloaded from

<https://scholarscompass.vcu.edu/etd/2892>

This Dissertation is brought to you for free and open access by the Graduate School at VCU Scholars Compass. It has been accepted for inclusion in Theses and Dissertations by an authorized administrator of VCU Scholars Compass. For more information, please contact libcompass@vcu.edu.

© Shane R. Brady 2012

All Rights Reserved

Running head: **COMMUNITY ORGANIZING AND CONSCIOUSNESS RAISING**

Discovering How Community Organizing Leads to Social Change: Developing Formal Practice Theory for
Social Workers Engaged in Empowering Community Organizing

Dissertation

Shane R. Brady, BSW, LLMSW

Doctoral Candidate

Virginia Commonwealth University

Acknowledgement

My educative journey to achieving a PhD has been filled with barriers and challenges associated with being a first generation college student. My path to a PhD started in poverty, but ends in liberation. I must first express my sincere gratitude to my committee members: Dr. Mary Secret, Dr. Traci Wike, and Dr. Cornelia Ramsey, who stepped up to provide guidance and support on this scholarly pursuit. To my advisor and dissertation chair, Dr. Mary Katherine O'Connor; you have been my mentor, colleague, therapist, mother, and constant support throughout my time at VCU. I never did trust in the process, but over time I learned to trust and depend on you; thank you for allowing me to fly without ever trying to clip my wings. Additionally, I would like to thank Dr. Kia Bentley for having faith in me as an aspiring scholar and helping my dream come true. Thank you to Ms. Fay Wade for our many talks and for all the many hugs. I also want to recognize the impact of Dr. Holly Matto and Dr. F. Ellen Netting on shaping my scholarship. I would also like to extend special thanks to Dr. Mike Spencer, for his ongoing support and guidance over the course of my educational career. Dr. Elvia Krajewski-Jaime, you were like a mother to me during my time at EMU and afterward.

I am grateful to my mom, who through her own struggles, emphasized education as a way out of the poverty. To my track coach Mr. David Medley, you taught me that it's not always the most gifted person that finds the finish line, but the toughest one; the one who just won't quit. To my best friend and true love, Bethy Annie, you stood by me throughout this journey and made it possible. Thank you to Marty, Ryan, Jean, and Ray for your constant support, and for opening up your hearts and home to me. To Mr. Lemont Gore (AKA Pops), I love you for always being there for me and believing in me.

Some very special thanks go out to my cohort members: Nathan, Angie, Jenny, Jimmy, Carmen, Neal, Mariette, Jason, Neva, and Craig, we went on this crazy ride together. I am blessed to call you colleagues and friends. I love and respect each of you more than you will ever know. Thank you most of all to the consumers and communities that have embraced me during my years as a practitioner; you have provided me with the greatest education of all. I want to thank David McLeod for his friendship, belief in me, and help with my final conceptual model. I was also fortunate to learn from those who came before me, and helped pave the way (thank you Jody, Jess, Justin, Jules, Keita, Monica, Mike, June). While the times are a changing, I feel hopeful for our future because we were all given the very best doctoral education possible. An education that was not concerned with preparing scholars to grab for the most money or publish the most research, but to think critically and analytically about how to improve social conditions and make the world a better place through practice, education, research, and scholarship. We weren't taught that one type of research or paradigm is better than any other, but what freedom of the mind means, and about real world social change. While I'm not sure where my journey will go from here, I am proud that I have done it my way, and leave with my values intact. I pledge to always remain grounded and to never forget where I have come from. The one area where I disagree with my beloved advisor over is the importance of being a radical. Most of my heroes were considered radicals in their time, and it is radical thought that is most needed in our current times. I promise to stand-up to protect the values that I was taught in the VCU doctoral program in order to protect the future of social work education, scholarship, and to create the most change possible. In the words of Rage Against the Machine, "Fuck you, I won't do what they tell me."

Table of Contents

List of Table.....	xi
List of Figures	xii
Abstract	xiii
Chapter One: Introduction	1
Personal Investment to Community Organizing.....	1
Problem Statement	1
Social Justice and Social Work.....	2
Background on Community Organizing	4
Settlement House Tradition	4
Union Organizing Tradition.....	5
Civil Rights Organizing Tradition	6
Understanding Consciousness Raising	7
Justification for Study	9
Study Aims.....	11
Research Overview	11
Overview of the Delphi Methodology	11
Sampling Plan	13
Data Collection	14
Data Analysis	15
Research Rigor.....	17
Justifying Findings.....	17
Implications for Social Work.....	18

Chapter Two: Understanding Community Organizing: A Review of the Literature.....	19
What is Community Organizing?	19
Defining Community Organizing	19
Community Types and Characteristics	20
Geographical Communities	20
Identity Based Communities.....	21
Issue Formed Communities	21
The Relationship between Community Organizing and Social Work.....	22
Understanding the Social Need for Community Organizing.....	23
Defining Important Terms	24
Defining Theory.....	24
Defining Practice Theories and Models.....	25
Defining Frameworks, Approaches, and Models	26
Defining Community Organizing Terms	27
The Relationship between Community Organizing and Social Justice	28
Defining Social Justice	28
Social Justice in Social Work Ethics	30
The Importance of Consciousness Raising in Community Organizing.....	31
The Development of Consciousness	31
The Origins of Consciousness Raising	32
The Importance of Critical Consciousness	33
Social Work Organizing Traditions	36
The Civil Rights Organizing Tradition.....	37
Origins of the Civil Rights Tradition of Organizing.....	37
Consciousness Raising in Civil Rights Organizing	39

Strategies and Approaches in Civil Rights Organizing	39
Union Organizing Tradition.....	41
Origins of Union Organizing	42
Consciousness Raising and Union Organizing	43
Strategies and Approaches in Union Organizing.....	43
Comparing and Contrasting the Civil Rights and Union Organizing Traditions.....	46
Challenging the Status Quo	46
Shared Goals	47
Disrupting Power	47
Interconnectedness	48
Empowerment	49
Differences between Traditions	49
Motivations and Social Identity	49
Role and Meaning of Education	50
Social Change	50
Criticisms of Union and Civil Rights Organizing Traditions	51
Criticisms of Union Organizing.....	51
Criticisms of Civil Rights Organizing	51
Critique of Community Organizing Research	52
Lack of Formal Evidence Based Practice	52
Lack of Clarity in Constructs	52
Lack of Formal Practice Theory	53
Next Steps in Research	54
Research Question	55
Background and Overview of the Delphi Methodology	55

History of the Delphi Methodology	55
The Delphi Methodology for Theory Building	56
Chapter Three: Research Design and Methodology	57
Research Question and Initial Protocol	57
Review of Research Rational	57
Defining Research Terms	58
Delphi Method Rational	60
Research Aims and Objectives	62
Timeline of Research Process	63
Methodology	64
Sampling	66
Participant Recruitment	66
Sample Description and Selection	67
Overview of Data Collection and Analysis Procedure	70
Wave One Data Collection	71
Wave Two Data Collection	73
Wave Three Data Collection	74
Data Analysis	74
Stage One Analysis	75
Organizing Data	76
Coding Data	76
Identifying Initial Concepts and Categories	76
Second Questionnaire Development	77
Stage Two Analysis	77
Finalizing Categories	78

Identifying Themes	78
Final Conceptual Model.....	79
Study Limitations and Rigor	79
Small Sample Size	80
Researcher Bias.....	80
Generalizability	81
Reliability of Study	81
Human Subject Protections.....	82
Confidentiality	82
Privacy	82
Data Handling	83
Addressing Risks to Participation	83
Limits to Protections	83
Chapter 4: Results	84
Introduction.....	84
Review of Research Design	84
Review of Sample	84
Review of Stage One Procedure	87
Results.....	87
Results of Stage One Analysis	87
Grounding Initial Concepts in the Literature	87
Wave Two Impact on Analysis	88
Beginning Concepts	88
Concepts Defined.....	90
Between Group Differences.....	103

Beginning Categorical Formation.....	105
Stage One Categories	106
Wave Three Questionnaire Development	110
Wave Three Analysis and Results	117
Forming Final Concepts, Categories, and Themes	135
Final Practice Model	145
Motivations	148
Community Building Stage.....	148
Plan Stage.....	149
Mobilize Stage	150
Organizing Outcomes	151
Chapter Five: Implications and Recommendations	152
Introduction.....	152
Research Design Synopsis	154
Discussion of Important Findings	158
Implications and Recommendations for Social Work	169
Implications for Social Work Organizing Practice	169
Implications for Motivations and Interconnectedness	170
Implications of the Community Building Stage	171
Implications of the Plan Stage	173
Implications of the Mobilize Stage	174
Recommendations for Social Work Organizing Practice	176
Implications and Recommendations for Policy Advocacy	178
Implications for Policy Advocacy	178
Recommendations for Policy Advocacy.....	179

Implications and Recommendations for Social Work Education	179
Implications for Social Work Education.....	179
Classroom Implications	180
Classroom Recommendations.....	182
Implications for Social Work Field Education	182
Recommendations for Social Work Field Education.....	183
Implications for CSWE Standards Adherence.....	184
Recommendations for CSWE Standards Adherence.....	185
Implications and Recommendations for Community Based Research.....	186
Implications for Community Based Research	187
Recommendations for Community Based Research.....	187
Implications for Cultural Sensitivity in Research.....	188
Recommendations for Improving Cultural Sensitivity in Research	189
Implications of Social Work Practice Models	189
Recommendations for Improving Social Work Practice Models	190
Implications for Theory in Social Work	191
Recommendations for Improving Theory in Social Work	192
Future Research Directions in Community Organizing.....	193
Implications for Research in Traditional Paradigm	196
Recommendations for Traditional Paradigm Research	197
Implications for Collaborative Paradigm Research	205
Recommendations for Collaborative Paradigm Research	206
Implications for Radical Practice Paradigm Research.....	207
Recommendations for Radical Practice Paradigm Research	208

Conclusion	210
References	211
Appendices.....	227

List of Tables

Table 1. Community Organizing Demographics	68
Table 2. Beginning Level Concepts, Definitions, and Associated Literature.....	72
Table 3. Ranked Order of Concepts by Number of Occurrences in Wave One Data Collection.....	89
Table 4. Wave One Categories and Boundaries	107
Table 5. Wave Three Data Collection Protocol and Question Justification	111
Table 6. Wave Three Concepts in Rank Order	119
Table 7. Community Organizing Strategies are Community Specific	126
Table 8. Community Organizing Strategies are made up of many Different Tactics.....	127
Table 9. Mobilization of People is Necessary in Community Organizing in order to Increase the Power of those Experiencing Injustice	128
Table 10. Social Change and Social Justice are Similar enough to you that Separation of the terms is not necessary	129
Table 11. Successful Community Organizing Involves the Use of a Planned Strategy	131
Table 12. Community Organizing Leads to Consciousness Raising and Consciousness Raising Leads to Community Organizing.....	132
Table 13. Consciousness Raising Leads to the Mobilization of People in the Community	133
Table 14. Injustice Leads to Organizing in Communities	134
Table 15. Final Concepts and Categories of Community Organizing Practice	138
Table 16. Overview of Community Action Based Research Theory Testing Example Protocol.....	198

List of Figures

Figure 1. Overview of Data Collection and Analysis Procedure.....	70
Figure 2. Overview of Analysis Procedure.....	75
Figure 3. Review of Stage One Data Collection and Analysis Procedure.....	86
Figure 4. A Dialectical Empowerment Model of Community Organizing Practice.....	147
Figure 5. Review of Data Collection and Analysis Procedure	155
Figure 6. Review of Analysis Procedure	156
Figure 7. Review of A Dialectical Empowerment Model of Community Organizing Practice.....	158
Figure 8. Multiparadigmatic Community Practice Framework	195

Abstract

DISCOVERING HOW COMMUNITY ORGANIZING LEADS TO SOCIAL CHANGE: DEVELOPING FORMAL PRACTICE THEORY FOR SOCIAL WORKERS ENGAGED IN EMPOWERING COMMUNITY ORGANIZING

By Shane R. Brady

A dissertation submitted in partial fulfillment of the requirements for the degree of Doctor of Philosophy at Virginia Commonwealth University.

Virginia Commonwealth University, 2012

Major Director: Dr. Mary Katherine O'Connor

Professor, School of Social Work

Community organizing as an area of social work practice has historic roots in challenging inequality, building capacity, and meeting the needs of local peoples through taking collective action. While the literature of community organizing is rich in conceptual frameworks, practice approaches, and case studies, it lacks the level of formal theory that exists in clinical social work. Formal practice theories provide social workers with evidence informed guidance about “what to do”, “how to do it”, and “what to expect”; however, social workers engaging in community organizing have little formal practice theory. The results of this study build the beginning foundation for a direct practice theory of community organizing that can be utilized by social workers engaged in community organizing to better inform practice.

In this study, I used Delphi methodology to build formal practice theory by exploring the perspectives of nine community-organizing experts with an average of nearly 30 years of experience from the union organizing and civil rights organizing traditions. Through three waves

of data collection, I learned that community organizing is a dialectical process that includes three distinct stages: community building, plan, and mobilize. These distinct stages do not operate solely in a linear or cyclical fashion, but work dynamically with the ever changing social environment to achieve social change.

My findings support the idea that community organizing is dependent upon the participation and inclusion of local peoples. While practitioners have distinct roles in organizing efforts, community members determine many aspects of what and how the organizing process unfolds. My findings provide the beginning foundation for a direct social work practice theory of community organizing that can be utilized to guide professional practice as well as provide a basis for further research. It is through further research that community organizing can be better understood and utilized to create evidence informed interventions that are both respectful and inclusive of community members as well as empirical and evidence informed.

Chapter One: Introduction

Personal Investment to Community Organizing

“Washing one's hands of the conflict between the powerful and the powerless means to side with the powerful, not to be neutral” (Freire, 1970, p. 12). According to Freire, maintaining the status quo is to promote the oppressive nature of society. I was born to lower socioeconomic status and lived most of my early life in poverty; social work was a logical professional choice. Within social work, community organizing provided me with the opportunity to help communities and persons address inequality, build capacity, and attain social change.

I have over 12 years of practice experience working with communities in Michigan, Mississippi, and Virginia to address issues of racial justice, homelessness, disability issues, and HIV/AIDS. During my time as an organizer I have conducted practice based on my own philosophies about social justice, equality, and citizen participation as well as lessons learned as a result of my professional experiences as an organizer. While these experiences and values were helpful, they were only marginally helpful in knowing how to do practice or how organizing leads to social justice and social change. I designed this research project to build formal practice theory, which I think is necessary in order to improve social work practice in community organizing.

Problem Statement

Social work is separated from other professions and disciplines by its commitment to promoting social justice (Allen-Meares & Garvin, 2000; Finn & Jacobson, 2003). While there is no one-size-fits-all definition of social justice, social workers have historically focused on advocating for vulnerable populations, promoting economic justice, and taking social actions

against unjust systems in order to attain equal rights for marginalized groups (Reisch, 2008). Although advocacy takes place across the micro-macro continuum of social work practice, it is community organizing that challenges unjust systems, builds community capacity, and advocates for better and more socially just public policies (Kahn, 2010; Rothman, 1979; Sen, 2003).

Over the years, social work has encountered its fair share of criticism from the scientific community in relation to its ability to utilize empirical research to guide professional practice (Payne, 2005; Turner, 1996). While social work has undoubtedly borrowed from other disciplines such as psychology, sociology, medicine, physics, economics, political science, and anthropology, it has also made strides towards developing its own practice methods to assist individuals, families, communities, and organizations (Rubin & Babbie, 2011).

While social work has improved professional practice and research in both micro and macro practice, it is micro practice that has benefited most from the development of formal theory and practice models (Payne, 2005). My goal through this research study was to improve social workers' ability to practice in communities through building formal practice theory that is grounded in the literature as well as the expertise of practitioners in the field. It is through the development of the community organizing specific practice theory presented in this study that future interventions, models, and empirical research can be developed to aid practitioners and educators alike.

Social justice and social work. Social work is separated from other professions and disciplines as a result of its professional obligation to promoting social justice (Finn & Jacobson, 2003). Under the ethical value of social justice, the National Association of Social Workers (NASW) Code of Ethics states:

Social workers pursue social change, particularly with and on behalf of vulnerable and oppressed individuals and groups of people. Social workers' social change efforts are focused primarily on issues of poverty, unemployment, discrimination, and other forms of social injustice. These activities seek to promote sensitivity to and knowledge about oppression and cultural and ethnic diversity. Social workers strive to ensure access to needed information, services, and resources; equality of opportunity; and meaningful participation in decision making for all people.

(2008)

Social justice is thus a required commitment for all social work practitioners. While the NASW provides some guidance as to the philosophical commitment of social workers to promote social justice, other scholars have also provided definitions for social justice. Finn and Jacobson (2003) view social justice as relating to values that promote human rights, fairness, and equity and oppose inequality, degradation, and violence against human kind. Nussbaum (2003) utilizes a feminist and ecological perspective to build further off of Sen's work (2003) of defining social justice through the presence of ten distinct capabilities that every just society should possess. These ten capabilities focus on human rights, liberties, and freedoms, and include such features as the right to participate in politics, freedom of speech, and the right to creativity (Nussbaum, 2003). Nussbaum's view of social justice considers basic human rights and dignity, as well as what a human being needs in order to thrive.

While Nussbaum's definition (2003) of social justice is much more detailed and complex than Finn and Jacobson's (2003), both call for equality of all persons in a society, the right to participate equally in a society, the right to live freely without threat of violence or harm, and the ability to contribute to society. It is these values that when threatened, constricted, or denied

constitute injustice. Social work as a profession works to address injustices through advocating for clients, whether the client is an individual, family, group, or community (Allen-Meares & Garvin, 2000). While social work promotes social justice as well as battling inequality throughout the micro-macro continuum, it is community organizing that has historical roots and purpose in addressing inequality experienced by marginalized groups in society (Morris, 1984; Lee, 2001; Solomon, 1976). Through utilizing specific strategies for raising consciousness, promoting empowerment, and taking social action against oppressive systems, community organizing strives to attain social change (Bobo, Kendall, & Max, 2001).

Background on Community Organizing

Community organizing as a method of professional social work practice has many traditions and values (Hardcastle, Powers, & Wenocur, 2004; Solomon, 1976). *Community organizing* is a term that has been utilized in the literature in various ways that can lead to confusion for the reader. Thomas and colleagues (2011) provide a conceptual lens for viewing community organizing through the heuristic of an objective-subjective continuum as well as a continuum of regulation-radical change. They discuss that community organizing can occur across different paradigms; however, organizing from within a traditional practice paradigm that values objectivity may be challenging without formal practice theory. These authors would thus seemingly support the development of formal practice theory for practitioners and researchers seeking to work from within a traditional practice paradigm.

Settlement house tradition. The term *tradition* is found within organizing literature and relates to people brought together as a result of similar values related to an issue or issues, and who share similar history, values, customs, and approaches to practice, which results in some level of bond with others, also identifying with that tradition (Payne, 1995; Tilly, 2005).

Community organizing traditions in social work stem back to the settlement house era (Garvin & Cox, 2001). Jane Addams, often considered the founder of social work, founded Hull House as a community resource dedicated to social welfare and reform for European immigrants, many of whom were poor, facing discrimination, homeless, and unable to read or write English (Addams, 1910, 1930). Hull House provided opportunities for immigrants to attain basic education, build social capital through connecting them with each other, and promote social reform through direct advocacy and social action (Garvin & Cox; Piven, 2006). The settlement house tradition is considered by many to be the beginnings of community organizing practice as a means of bringing people together to address inequality and achieve social justice gains (Addams, 1910; Garvin & Cox; Solomon, 1976). The settlement house tradition helped lead the way for organizing traditions, including union and civil rights.

Union organizing tradition. The union organizing tradition has Marxist roots and is steeped in advocacy and rights for working class and lower wage workers, many of whom receive low wages, working long hours in unsafe conditions (Alinsky, 1971; Tilly, 1978). Union organizing was a reaction to the treatment of a new largely immigrant work force, including women and children (Aronowitz, 1992). Mary (Mother) Jones and Eugene Debs are often considered the founders of the union organizing tradition in the United States, and emphasized working with marginalized workers of different cultures and races, including women and children to promote social justice and social change (Debs, 1970; Jones, 1996). Sal Alinsky, another important U.S. organizing pioneer, is responsible for many of the current strategies utilized in community organizing (Bobo, Kendall, & Max, 2001). Alinsky's values were heavily influenced by Marx's theory and work.

Alinsky worked with Chicago-area people in social action campaigns, protests, and union membership activities designed to achieve more equality in the work place for working-class persons. Alinsky's direct action approach provided community organizers with practice skills for how to address economic inequality through mobilizing workers and taking direct action through protests, sit-ins, and other active means of civil disobedience. Alinsky's direct action approach to community organizing was also influential to later civil rights organizers and social work professionals. Alinsky's approach to organizing has influenced social work practice, but lacks the empirical research and formal theory necessary to produce rigorous and useful practice models that could provide essential directions to practitioners seeking to challenge injustices in the work place.

Civil rights organizing tradition. Alinsky's strategies undoubtedly impacted social work practice; however, the civil rights organizing tradition provided additional tools for organizing around issues of discrimination, oppression, and other social justice concerns. The civil rights organizing tradition utilized strengths from African American communities, such as spirituality, collectivity, and a historical legacy of addressing injustices (Payne, 1995; Piven, 2006).

The civil rights organizing tradition utilized strategies and tactics that promoted collective action through bringing people together in town hall meetings that often coincided with church services or other social gatherings (Morris, 1984; Payne, 1995). Civil rights organizing makes good use of cultural values among African Americans in the south in order to promote intergenerational organizing (Payne, 1995). Intergenerational organizing promotes the transference of knowledge and skills between young people and adults through active

collaborations designed to address injustices and/or build community capacity (Southern Echo, 2008).

Both union and civil rights organizing traditions have historical legacies in active community organizing work, but the utilization of consciousness raising during the process of organizing as a catalyst for organizing is an important concept present in both traditions (Adams & Horton, 1975). Consciousness raising provides an important link between community organizing, social justice and social change; however, consciousness raising has been readily discussed in the literature, but not been adequately operationalized as formal practice theory.

Understanding consciousness raising. In order to understand consciousness raising, one must first understand what constitutes consciousness. My theoretical starting point for understanding consciousness begins with Gramsci (1971) and Freire (1973, 1998), further complemented by Kieffer (1984) and Gutierrez (1989). Each theorist starts from the Marxist premise that “consciousness is shaped by the social relations, which impacts how individuals are positioned socially and how they relate with the material and physical world” (Lange, 2004, p. 124). Thus, consciousness is most easily seen on a continuum, which includes differing degrees of awareness that are affected and shaped by history, social relations, and the interface between the individual and the physical and material world.

Freire discussed the concept of critical consciousness was discussed by Freire as being related to the realization of one’s own experienced oppression it is not in isolation from that of others, and that through a collective effort social change is possible (Freire, 1970; 1998). Freire’s conceptualization of critical consciousness points to a need to raise the awareness and agency of others in order to maximize the ability of marginalized persons to act in large numbers to challenge unjust societal structures.

While consciousness and critical consciousness are key concepts to understanding how individuals come to realize their own experiences with oppression and inherent power, consciousness raising provides an important link for how to raise awareness about oppressive conditions, inequality, and injustice. *Consciousness raising* was first coined during the feminist movements of the 1960s and relates to a group of individuals attempting to raise the awareness of a broader group of persons about a specific issue or experienced injustice (Piven, 2006). The term was later adopted by other social movements and organizers focused on attempting to address societal injustices through raising awareness and taking direct action (Adams & Horton, 1975; Bobo et al., 2001; Piven).

Consciousness raising is an integral part of community organizing and often mentioned within the literature; however, the relationship between consciousness raising and community organizing as well as how consciousness raising leads to gains in social justice is not clear. Many researchers refer to the importance of consciousness raising in organizing practice; however, no studies clearly outline how organizing relates to it.

It may be true that consciousness raising develops both directly and indirectly as a result of community organizing, but is not well known under what conditions community organizing results in consciousness raising or how consciousness raising impacts social and economic justice. Although the literature speaks to how organizers and participants feel change is created as well as what some changes are perceived to be, little has been written to better formalize our theoretical understanding of the process of how organizing leads to gains in social and economic justice.

Many studies in community organizing literature are case studies that provide excellent description of the process of community organizing as well as the gains; however, there are few

published studies that seek to understand the complex relationships in community organizing. My goal is to build formal theory that will begin to discover the nature of relationships associated with some of the main tenets of community organizing.

Study Justification

Community organizing literature is rich in case studies providing vivid illustrations of how community organizing relates to specific goals and desired outcomes (Thomas, Netting, & O'Connor, 2011; Weil, 1996). Brager and colleagues (1973; 1987) provided a conceptual framework for understanding community organizing goals as they related to whether or not consensus was achievable or whether conflict was assumed. Rothman's work (1979, 2001, 2008) has also influenced how community organizing is conceptualized in practice. Rothman provides a framework that categorized organizing into three distinct "modes" with the potential for intermixed modes of practice to emerge as needed. Rothman's organizing modes include: social planning (rational practice designed to maintain the social order), locality development (consensus and collaborative organizing operating within the social order), and social action (organizing that was geared towards disrupting power and challenging the status quo). He has re-conceptualized these organizational modes over the years to reflect changing trends and terminology in community practice. Rothman currently refers to his modes of community practice as *planning and policy* (based on objective data and social order), *local capacity development* (collaborative community based work with a goal of empowerment), and *social advocacy* (conflict is expected and pressure is applied) (Rothman, 2008).

Gamble and Weil (2010) provide another conceptual framework for understanding community practice that is based on eight practice approaches:

- 1) Neighborhood and community organizing,
- 2) Organizing functional communities,
- 3) Community social, economic and sustainable development,
- 4) Program development and community liaison,
- 5) Social planning,
- 6) Coalitions,
- 7) Political and social action, and
- 8) Movements for progressive change. (pp. 26-27)

Their approaches to community practice are founded in philosophical values related to the breadth of what is possible in community practice as opposed to what has been determined to be true through any degree of empirical research. Gamble and Weil's framework for community practice is based on the assumptions of goal, scope of work, outcome desired, degree of change expected, and other criteria they deem important.

While community organizing draws heavily on the work of Brager and colleagues (1973, 1987), Rothman (1979, 2001, 2008), and Gamble and Weil (2010) in relation to understanding what is possible in community organizing practice, these frameworks are based on philosophical values and informal theory. The frameworks of practice provided by these authors lack the empirical evidence necessary to further develop these frameworks into formal theory useful to social work practitioners.

Practitioners doing organizing work need more formal practice theory and models (Rothman, 2008). Through formal practice theory, practitioners can better understand what to expect in the context of organizing practice based on empirical research as opposed to

philosophical values or informal practice wisdom (Payne, 2005). It is also true that formal theory development will provide opportunities for social work organizers to further test and advance theory, develop practice models, and create better macro level interventions.

Study Aims

In this study, I build beginning level formal practice theory about the relationship between community organizing and consciousness raising for social justice and social change. It is through understanding the relationships between community organizing, consciousness raising, social justice, and social change that social workers can better use organizing strategies in more predictive ways in practice. In order to build formal practice theory about the relationship between community organizing and consciousness raising, I posed this question, *what is the relationship between community organizing and consciousness raising for the purpose of social justice and social change?*

Research Overview

I used the Delphi methodology to explore the intersections between community organizing, consciousness raising, social justice, and social change. Through the utilization of participant expertise the relationships and concepts identified in the literature were further explored among experts of community organizing. Through the expertise of organizers, what was known from the literature was validated, disconfirmed, or further explained in order to build the final conceptual model of community organizing practice theory.

Overview of the Delphi Methodology

The Delphi methodology is a practical way to address complex issues and/or to build knowledge in areas where little is known about something (Turoff, 1970). The Delphi methodology sets firmly in the traditional practice paradigm that is concerned with incremental change and maintaining objectivity (Guba, 1990). Helmer, Dalkey, and Rescher first used the Delphi method in the 1950s and 1960s (as cited in Linstone & Turoff, 1975). The methodology

was developed in response to a growing need for more pragmatic approaches to discovering new information and learning about phenomenon where little is known (Dalkey & Helmer, 1963).

The Delphi methodology has been used in an array of research including improving public policy. The use of the Delphi methodology in public policy has provided policy makers with a better understanding about how a specific policy should be developed or amended as well as a useful critique for determining the effectiveness and/or efficiency of a policy (Alder & Ziglio, 1996; Linstone & Turoff, 1975).

Previous studies have utilized the Delphi methodology to determine dimensionality and relationships between phenomena, which is the goal of this research study (Dietz, 1987; Alexander, 2004). One such study explored the relationship between information systems and technology changes in the armed forces for the purpose of increasing understanding about the relationship and role that technology plays in information systems in order to make improvements in trainings and protocol (Birdsall, 2004). The results helped professionals better understand the importance of technology literacy and the role proper infrastructure has in relation to how well new information systems were working in various segments of the military (Birdsall, 2004). These results were later utilized by military personnel to develop more targeted trainings for staff on working with information systems.

Delphi methodology can have an intervention focus, and have sought to bridge conflicts between opposing groups in order to discover consensus for agreement that could then be utilized as a catalyst for improving working relationships and making progress in-group discussions. One such study examined conflicts between managers and upper administration by exploring frustrations and tensions between the two groups (Hartman & Baldwin, 1998). Another

study examined various degrees of conflict, primarily within organizational settings, yielding results that provided insights into what works and does not work in effective organizations (Linstone & Turoff, 1975; Roberson, Collins, & Oreg, 2005; Skulmoski, Hartman, & Krahn, 2007).

The Delphi methodology utilizes participant expertise in the context of an ongoing iterative dialogue to form a type of hermeneutic circle. The concept of a hermeneutic circle was first explored by German philosopher, Martin Heidegger, as an individual process of coming to perceive a reality based upon various separate experiences that together produce the context for ones' consciousness as a whole (Heidegger, 1962). Gadamer later deviated from Heidegger's viewpoints and discussed hermeneutic circles as being related to the iterative process of interacting with others and reshaping prior consciousness about something (Gadamer, 1975). Glaser and Strauss combine elements of hermeneutics with post-positivist values for objectivity in an attempt to provide a more rigorous method for utilizing induction to produce theory, which came to be known as grounded theory (Glaser & Strauss, 1967).

Sampling Plan

I used purposive sampling to select a sample of 9 persons with experience and expertise in the area of community organizing. I selected them from two main organizing traditions: union and civil rights. I decided to focus on these two traditions as a result of their prominence in the literature, which guided the initial protocol for this study. I selected participants from two states, Michigan and Mississippi. I recruited participants two ways; first, I recruited people I already knew; I asked gatekeepers to assist with participant recruitment. Purposive sampling, along with

the sample size, is consistent and justified in the literature (Dalkey & Helmer, 1963; Skulmoski, Hartman, & Krahn, 2007; Turoff, 1970).

Data Collection

The Delphi methodology allows for quantitative and/or qualitative methods. In this study, I used semi-structured questionnaires to gather information about the relationships between consciousness raising and community organizing. I developed the initial questionnaire from existing literature, and disseminated it to participants as a Microsoft Word document via e-mail. Participants responded to the questionnaires and returned them via e-mail. I split participant responses into two groups, union organizing participants and civil rights organizing participants, in order to test for any potential differences between the two traditions.

The second wave of data collection combined the wave one responses of each distinct group, and disseminated the responses to members of each group. Civil rights organizers received all the responses specific to members of that group, and union organizers received responses specific to them. I instructed participants in each group to provide feedback, critique, or clarify responses. Although I sent out combined responses to each group for feedback, no participants provided feedback. Since no participants provided comments or dissenting viewpoints, I inferred agreement with wave one responses as is customary in Delphi designs (Linstone & Turoff, 1975).

I constructed the final wave of data collection after analyzing wave one and two data, and identified concepts that needed further clarification. Additionally, I constructed a series of yes and no questions designed to test relationships between concepts and to help guide the formation of categories and themes. I sent out wave three questionnaires via e-mail. Participants responded

to new questions, and returned them via e-mail. Once I collected all responses for the second questionnaire, I analyzed the data in order to identify additional concepts, determine the relevance of previously identified concepts, form categories for structuring multiple concepts, and identify overarching themes for explaining the relationships between categories and concepts.

After wave three data collection, I conducted additional analysis to understand how the categories developed previously best related to one another thematically to explain the theory of community organizing practice. I created a conceptual model and narrative illustrating the dialectal process of how community organizing operates in practice to attain outcomes related to social change. I sent the model out to all participants for final review and validation.

Data Analysis

The Delphi Methodology recommends thematic analysis techniques for analyzing qualitative data; however, there is little detailed assistance for thematic analysis. The lack of guidance on specific analysis protocol led me to identify more rigorous protocols for thematic analysis provided by Strauss and Corbin (1998) and Bazeley (2009), both of whom recommend starting with identifying the most basic unit of data that has meaning, concepts. According to Bazeley, concepts can come from the literature as well as from participant perspectives. Concepts must be related to one another or grouped with other similar concepts to form categories in order to move closer to explaining a phenomenon.

While categories describe groups of concepts, themes are essential for theory building as the component of analysis with the most explanatory ability. Themes are grounded in the data, but also influenced by the literature. Themes describe the relationships between categories as

well as provide the basis for the theory developed in this study. Themes should also be evident to other researchers and experts who are following the logic of the analysis as it moves from raw data to concepts, concepts to categories, and categories to themes. This is not to say that all researchers and experts will agree on the themes identified in a study, but should be able to understand how the researcher went from concepts to themes in order to build the final theoretical model.

The existing literature on community organizing determined the initial concepts used in this study. These concepts related to major tenets of community organizing, consciousness raising, social justice, and social change. Analysis was conducted after wave one and two data collection and after wave three to determine relevant concepts, categories, and themes. I considered textual responses in according to the following criteria: Any responses that did not align with identified concepts constituted new concepts if there was consensus among participant responses. If an original beginning concept is not deemed important by participants, it was discarded as irrelevant data in this study. The original concepts I used in this study are identified and defined as follows:

1. Oppression (inequality, discrimination, injustice, denied rights, liberties, or ability to meaningfully participate in society)
2. Strategies (utilizing purposeful plans of action designed to attain certain strategic gains in power, resources, and social justice gains)
3. Tactics (specific activities utilized by organizers within the context of a broader strategy of action)
4. Social justice values related to a perceived change in equality between all persons and include an equal distribution of resources, human rights, participation in social, political, and

community life as well as an increased sense of care and concern for the rights and liberties of other members of society.

5. Social Change - relates to gains attained in terms of rights, resources, structural changes, and opportunities for a group that was previously denied such gains.
6. Empowerment – relates to the agency or belief of people that change is achievable and that they can actively seek it.
7. Consciousness raising – Refers to raising the awareness of larger group of people about inequalities experienced by other members of the group or another group entirely.

Research Rigor

In order to attend to the systematic demands of theory building research, I included several protocols for promoting rigor in this study. I included participants from two major organizing traditions: union organizing and civil rights organizing. I selected a diverse sample of participants that differed in race, ethnicity, gender, age, and organizing experience. Participant expertise was another strength of this study as the mean years of organizing experience for participants of this study was nearly 30 years ($M=28.2$).

Justifying findings. Validity is critical to empirical research, including research using the Delphi methodology (Creswell, 1998; Skulmoski, Hartman, & Krahm, 2007). Validity is related to the how well the final results and findings correspond to accurately addressing the research question (Creswell, 1998). To satisfy validity in this study, I used several forms of rigor to help control for internal threats to validity. First, the researcher used a member check of the final model presented in this study in order to determine the accuracy of how well it captured participant viewpoints. I also kept a decision journal with all major decisions undertaken during

the study in order to ensure objectivity and transparency. The methods journal provides documentation of major decision rules made over the course of the study as well as a road map for how the research process unfolded. Finally, I used an ongoing iterative process for collecting data that allowed participants to amend and critique questions and responses of each other.

Implications of this Study to Social Work

These results have implications for social work practice, education, policy, and research. The results offer social workers improved understanding of how community organizing leads to social change. Through the beginning formal practice theory presented in this study, social work practitioners engaged in community organizing will have evidence-based guidance in their practice as well as empirically based information for the development of future practice models. Additionally, social workers engaged in policy advocacy also have implications and recommendations to help guide practice. Social work educators can utilize the results of this study to better inform curriculum and lessons related to direct practice in communities. The results of this study provide details of the organizing process, outcomes attained, and implications for cultural sensitivity in community practice. Finally, social work researchers studying community organizing will have a starting point for further developing direct practice theory as well as evidence informed practice culturally sensitive models from the results of this study. In partnership with practitioners engaged in community organizing, social work researchers have a framework that offers improved opportunities for building macro level interventions for targeting inequality, meeting needs, and creating change as a result of this study. This study helped identify the beginning elements of community organizing as well as the outcomes. It is through further research that these results will have even greater importance and meaning.

Chapter 2: Understanding Community Organizing: A Review of the Literature

What is Community Organizing?

Community organizing is a term broadly applied to activities and strategies that seek to promote the community empowerment, capacity, and well-being (Hardcastle, Powers, & Wenocur, 2004; Rothman, 2008). Many authors discuss community elements, both strengths and challenges, but provide few concrete definitions for what constitutes a community (Brown, 2006; Szakos & Szakos, 2007). Some authors discuss community more subjectively, defining it as feeling part of something or connected to others in some way (Brown, 2006; Lee, 2001). Other authors define community from a more objective perspective, discussing shared culture, customs, geography, history, and traditions (Harper & Leicht, 2006; Netting, Kettner, & McMurtry, 2008). I consider aspects of both perspectives on community, and view community as geographical and identity based, subjective in nature, and fostering a sense of interconnectedness with others as a working definition for community.

Defining community organizing. Community organizing has roots as a means of strengthening social ties among community members for many purposes. It provides opportunities for community members to connect with others, discuss important issues, and problem solve with one another on how best to address community issues (Addams, 1930; Hardcastle et al., 2004). Community organizing, however, is not just about promoting community cohesion, but also about promoting social justice. The U.S. civil rights and union organizing traditions illustrate this broader purpose of community organizing by bringing local people together in order to take action against racist and classist policies that threatened social justice (Adams & Horton, 1975; Kahn, 2010; Morris, 1984).

Community organizing is about promoting the interconnectedness inherent in a strong community, but also about maximizing people's power to address inequalities. Community organizing comes in many shapes and forms and as a result is difficult to define (Rothman et al., 2001; Szakos & Szakos, 2007). The working definition for community organizing I used in this study is as a form of social work macro practice concerned with promoting the interconnectedness of people for the purpose of creating more socially just communities through challenging power differentials, addressing social problems, and taking social action (Bobo, Kendall, & Max, 2001; Hardcastle et al., 2004; Netting, Kettner, & McMurtry, 2008).

Community Types and Characteristics

The term community for the purpose of this study will rely heavily on the work of Warren (1978), Tilly (2005), & Netting, Kettner, & McMurtry (2008), to define community in terms of three distinct types of communities: geographic, identity based, and issue focused (Netting, Kettner, & McMurtry, 2008). Additionally, community is defined in terms of what it provides to members of a given community (Warren, 1978). It has been stated in the literature that communities provide individuals with sense of belonging, shared values, connectedness to others, means of social capital, shared values, and understood boundaries (Tilly, 2005).

Geographic communities. There is anecdotal evidence in the literature that the physical place and climate of an area where one grows up may also influence the development of critical consciousness (Kagitcibasi, Goksen, & Golgoz, 2005; Price & Diehl, 2004). It seems that some regions of the country and around the world may have socio-cultural climates that promotes consciousness and social action (B. Checkoway, 1995; Sen, 2003). The climate and history of a

place may have lasting effects on individuals who grow up in the region (Checkoway, 1995; Perry & Katula, 2001).

Identity based communities. Although geographical area impacts consciousness development, active membership with identity-based communities may also impact community organizing. Some scholars in the literature of youth participation discuss the youth formed communities that have led to active organizing and outcomes such as youth counsels, participation on advisory boards, and more youth friendly spaces (Levine, 2007). Other communities used identity based membership during the civil rights movement to promote an atmosphere of social action through shared history, culture, and experienced injustices (Morris, 1984; Southern Echo, 2008). The Student Non-Violent Coordinating Committee (SNCC) was an identity based community of young African American college students who helped to expand organizing work from college campuses to rural towns and larger cities, thus utilizing the social identity to help further expand community organizing efforts.

Issue formed communities. Although identity based communities have been imperative for the success of civil rights organizing, communities formed around shared issues have been critical to the success of union organizing effort (Alinsky, 1971; Tilly, 2005). One of the biggest challenges facing union organizers is how to build worker solidarity between workers of different races, cultures, and ethnicities, who often do not view members of other groups as members of their community (Dobbie & Richards-Schuster, 2008). It is suggested in the literature that consciousness raising among workers of different social identities is key to helping them to understand their own experienced oppression at the hands of employers (Aronowitz, 1992). It is through consciousness raising that solidarity between workers develops around shared issues (Armbruster, 1995; Dobbie & Richards-Schuster).

The Relationship between Community Organizing and Social Work

Community organizing has historical roots that extend back as far as the profession of social work itself (Garvin & Cox, 2001). Social work began, at least in part, during the settlement house era of the late 19th and early 20th Centuries. It is widely held that the profession was a reaction to unmet and growing community needs as well as a need for greater community participation and inclusion (Addams, 1910; Hardcastle et al., 2004; Lee, 2001).

Although community organizing is a focus of social work practice, many community organizers are not social work practitioners with degrees, but people who grew up in a tradition or household of activism and/or came into organizing in response to injustice and raised consciousness (Kahn, 2010; Minkler, 2005; Szakos & Szakos, 2007). Community organizing possesses a rich diversity and composition between those organizers coming into organizing as a result of membership or passion for a specific social problem or community and those with social work degrees, who are organizers as a result of their education and professional creed (Lee, 2001; Solomon, 1976).

These two distinct groups have made substantial contributions to social work practice; however, differences in opinion may exist over the direction of community organizing (Sen, 2003). A critical issue stemming from the divide relates to evidence based practice in community organizing. Evidence-based practice (EBT) has been defined as practice driven by “knowledge that has been gathered and tested empirically in the most rigorous ways possible to provide evidence of the form of action that is most likely to achieve its objectives for the benefit of clients” (Payne, 2005, p. 55).

While EBT is an epistemological shift that has affected social work practice across the micro-macro continuum, it has encountered some of its greatest resistance in community organizing. Clinical practitioners have often been trained in empirical practice models, such as Cognitive Behavioral Therapy (CBT), but organizers have often relied on previous experiences and local knowledge to determine practice approaches. Practice approaches in community organizing have relevance and purpose, but lack the predictive qualities and empirical evidence necessary to guide professional organizers seeking proven intervention models to guide practice and predict outcomes. My position is that community organizing can benefit from developing empirically tested formal practice theory, but also should respect the non professional traditions of organizing by utilizing the perspectives of these organizers, along with professional organizers as a basis for building formal theory in organizing practice.

Understanding the social need for community organizing. Regardless of whether community organizing is considered a mechanism best utilized by local people with inside knowledge and stakes in the community or a form of professional social work practice, the need for community organizing continues as a means for addressing inequality, oppression, and institutional discrimination (Aronowitz, 1992; Finn & Jacobson, 2003; Tilly, 1978). While community organizing provides essential strategies for addressing injustice, much of the related literature is conceptual and descriptive (Lee, 2001; Payne, 2005; Rothman et al., 2001). Searching through the large databases of scholarly resources, journal archives, and other literature for community organizing information, you would likely find text books, descriptive case studies, conceptual frameworks, and historical accounts. Scholarly empirical articles (qualitative or quantitatively based) that can provide practitioners with guidance about what strategies and tactics work best are more difficult to find.

The literature on community organizing is rich in conceptual frameworks, but lacks formal predictive theory that is necessary to better formulate and test social work interventions designed to solicit community level changes (Minkler, 2005; Rothman, 2008). This lack of theory should be expected as social work is a profession built upon tacit practice-based knowledge (Lee, 2001; Sen, 2003). This focus on practice formed knowledge as opposed to more formal research derived knowledge, usually by academics in university settings, is a tense issue within the field (Rothman et al., 2001).

Organizers differ in whether they favor the flexibility of catering each organizing effort to the community or favor more rigorous approaches to researching the processes and outcomes associated with organizing (Minkler, 2005). My stance is that the lack of formal empirical research studies in the literature is problematic for organizers and educators seeking to improve community organizing practice.

Defining Important Terms

Before beginning any substantive or formal discussions about the nature of community organizing or the questions and design of this research project, it is important to define ambiguous terms such as *theory*, *approach*, *framework*, and *perspective* as each relates to an understanding of community organizing from a social work perspective .

Defining theory. Theory has been given many different definitions in the social sciences, some more restrictive than others (Fawcett & Downs, 1992). *Theory* has been defined previously as a “statement that purports to account for or characterize some phenomenon” (Barnum, 1990, p. 1). Another definition provided by Payne, and the definition I favor, states that “a theory is an

organized statement of ideas about the world” (2005, p. 5). Theories in the social sciences often vary in intention and scope.

Defining practice theories and models. Theories can be formal or informal. Informal theories are derived from philosophical and personal values, culture, experiences, and ideology; however, formal theory stems from empirical research and testing, and can be validated through additional testing (Payne, 2005). Formal theory can be further categorized in three ways: descriptive theories that describe phenomenon dimensions or characteristics, explanatory theories that provide explanations of relationships and correlations between phenomenon, and predictive theory that is used to predict outcomes given certain conditions and characteristics (Fawcett & Downs, 1992). Formal practice theories, this study’s focus, provide practitioners with an understanding of how professional practice activities lead to a desired outcome. Practice models provide social workers with prescriptive directions for what to do under certain conditions in order to attain a certain outcome (Payne, 2005).

Theories also differ in terms of the scope of phenomenon explained as well as the purpose behind developing theory. Many sociological, political, and economic theories attempt to explain broad occurrences of phenomenon. These grand theories, as they are often described, are useful for those trying to understand phenomenon, but often lack the precision to be useful to social work practitioners (Fawcett & Downs, 1995). Mid-level theories attempt to strike a balance between the scope of phenomenon they attempt to explain and precision, but generally do not provide explicit explanations for how to do practice (Payne, 2005). Social work practice theories provide a how-to guide for doing practice that is grounded in empirical research and rigorously tested (Payne, 2005), and provide directions for what to do under specific conditions in order to achieve a desired outcome. Within community organizing, formal practice theories

for how to achieve gains in social justice, empowerment, and citizen participation under oppressive conditions is lacking in the current literature, and therefore puts practitioners doing organizing work at a disadvantage from their clinical counterparts, who often have a plethora of empirical practice theories to help drive practice.

Defining frameworks, approaches, and models. The use of the terms *frameworks*, *approaches*, and *models* can also be a bit ambiguous throughout the literature. Scholars often utilize terms synonymously, creating confusion. The use of the term *approach* has been utilized to describe a way of doing practice that is based on certain values, philosophy, and practice experience. Practice approaches provide practitioners with a general way for doing practice, but lack empirical evidence needed to demonstrate effectiveness and make predictions (Lee, 2001; Turner, 1996). *Conceptual frameworks* and *conceptual models* are other useful tools in community organizing texts and professional literature. Conceptual frameworks describe the different types of organizing practice based on different outcomes related to desired change. Conceptual models convey ideas, concepts, prepositions, and relationships that provide a reference point for inquiry, and may or may not have been empirically tested to determine the validity of the model. (Fawcett & Downs, 1992; Rothman et al., 2001).

While conceptual frameworks, practice approaches, and non empirical conceptual models are useful for understanding the types of community organizing and goals of organizing practice, they do not provide empirically tested relationships nor do they provide practitioners with prescriptive directions. Formal practice theory relates to how aspects of practice coincide to desired change (Payne, 2005; Walsh, 2006). Formal practice theory is developed through empirical testing designed to understand unknown relationships between various concepts important to practice (Payne, 2005). Formal practice theory is needed in order to develop

practice models that provide practitioners with prescriptive guides to utilize for social work interventions (Payne, 2005).

The development of formal theory in community organizing will provide a deeper understanding of how organizing strategies and tactics relate to consciousness raising, as well social justice related outcomes. In order to predict how practice will yield certain outcomes, it is imperative to first understand all elements of the process of how community organizing leads to social change. It is through rigorous development of practice theory that practice models can be developed to offer organizers prescriptive guidelines for how to use organizing to raise consciousness and achieve positive gains in relation to social change.

Defining community organizing terms. Before moving into a discussion about the roots and origins of community organizing, it is important to discuss commonly used community organizing terms. *Tradition* is found within organizing literature, and relates to people who share similar history, values, customs, and approaches to practice that result in some level of bond with others also identifying with that tradition (Payne, 1995; Tilly, 2005).

The term *strategy* is common throughout community organizing literature, and implies some pre-determined course of action that is thought to influence something in the context of the community and is done purposely by the organizer to solicit a desired result (Brown, 2006; Hardcastle et al., 2004). *Tactics* are typically activities deliberately conducted by organizers to solicit a certain result, and are often utilized together as part of a larger organizing strategy (Bobo et al., 2001; Rothman et al., 2001). Strategies and tactics are ways to solicit change; however, without formal theory to describe how the strategies and tactics can lead to organizing goals being realized, additional empirical practice models cannot be developed. These practice

models would provide the ability to understand how to use strategies and tactics in more deterministic ways to achieve desired outcomes.

The Relationship between Community Organizing and Social Justice

Social work is a profession with an ethical obligation to promote social justice through fighting injustice (National Association of Social Workers, 2008). Although social work has a commitment to promoting social justice, it is important to discuss the nature and various definitions of social justice. Social justice has been previously discussed in terms of different levels of justice occurring along a micro-macro continuum (Finn & Jacobson, 2003; Rothman, et al., 2001).

Oftentimes, social justice is not explicitly defined in the theories and literatures that social work professionals utilize to build practice skills and understanding (Turner, 1996; Walsh, 2006). Terms such as *justice*, *equality*, *advocacy*, and *social change* that are often found in social work literature, however, point to a Rawlian context for understanding the meaning of social justice (Fay, 1995). Rawls drew heavily on the traditions of Rousseau, Hobbes, and Kant and thought that social justice begins with an acceptance of the moral equality of all people in a society. Rawls goes on to discuss social justice as being related to the basic rights in a society as well as the equal access to societal resources and opportunities (Ritzer, 2004).

Defining social justice. One well-accepted definition for *social justice* within social work defines social justice as referring to “notions of equality, tolerance, and human rights as well as the absence of injustice, degradation, and violence” (Finn & Jacobson, 2003, p. 3). More global perspectives view social justice as relating to challenging injustice and discrimination, promoting equality in resource distribution, and developing more just policies (Healy, 2001).

This researcher prefers the more global definition for social justice, and further define *just* as relating to actions and policies that reflect and respect diversity, while challenging discrimination of culture, religion, age, ability level, sex, gender, race, creed, sexual orientation, and other positionalities.

I define social justice as both an ideal societal state where equality in resources, opportunity, and participation exists for all people regardless of social identities as well as the absence of violence, discrimination, inequality, and oppression for all people in a society, and an ongoing process of challenging inequality through individual and collective actions. I think social justice is an ideal societal state that may seldom or never be attainable due to power differentials, differences in ideology, and other characteristics related to human nature; however, social justice can be promoted in societies and communities through different actions, such as community organizing. It is through community organizing work that individuals are able to better understand their own experienced injustice, raise consciousness about injustice, and become empowered by taking action to challenge unjust systems and people.

Community organizing has a commitment to promoting social justice, and strategies that are specifically geared towards challenging the status quo, raising consciousness, and building power amongst marginalized groups. Community organizing provides a means to promoting social justice; however, how many of these strategies lead to gains in social justice is not well developed in the literature. Through more rigorous inquiry of community organizing, practitioners can be better equipped to promote social justice through professional practice, especially organizing related to social action.

Social justice in social work ethics. Social work differentiates itself from other professions by its commitment to promoting social justice. More than any other area of social work, community organizing is probably most equipped to pursue direct social action targeting unjust systems through building local capacity, raising consciousness, and challenging the status quo (Bobo et al., 2001; Finn & Jacobson, 2003). Community organizing has been utilized throughout the history of social work to secure rights for vulnerable groups, resources for those in positions of less power, and strengthen the ability of local citizens to better address their own social justice needs (Shaw, 1996; Solomon, 1976). Assertions about the relationship between community organizing and social justice are found mainly in descriptive case studies, narratives, and non-academic texts.

One way to understand the relationship between social justice and community organizing is through viewing community organizing as providing strategies for addressing social inequality or threats to social justice. The literature is rich in descriptive illustrations of how community members have taken action to challenge social injustices, of the overarching themes of organizers helping to connect people to one another, organizers helping to facilitate dialogue, and finally people taking action to challenge injustices (Kieffer, 1984; Price & Diehl, 2004; Rappaport & Hess, 1984).

The ways that individuals seek to challenge injustice vary across communities and time, but often include: social protests, boycotting services, contacting political allies, and using media to leverage people in positions of power to change oppressive systems (Bobo et al., 2001; Brown, 2006; Morris, 1984). The strategies and substantive theory of community organizing related to promoting social justice are founded on the main tenets of consciousness raising, social action, and empowerment. It is these tenets of community organizing that I explored in this

research project through building formal theory from widely held substantive theory, which will lead into more rigorous testing of community organizing in the future. It is through better understanding the process of how community organizing leads to more socially just communities that practitioners can be better equipped with proven strategies and knowledge to apply to situations where social justice is threatened by discrimination, unequal power differentials, oppression, and even violence. Although there is little known about how community organizing leads to more socially just communities, the process of consciousness raising is cited in case studies and narratives as being a critical and essential component necessary for social justice to be achieved.

The Importance of Consciousness Raising in Community Organizing

The development of consciousness. Consciousness development has been argued by many psychologists and developmental experts. Early developmental researcher Jean Piaget (1965) discussed children's inability to understand abstract thinking or moral reasoning until sometime after the age of 11, when they enter the formal operational stage of development.

Later research conducted by Kohlberg (1984) concluded that children did not possess the capability to understand ideas about social responsibility as a result of the way that morality is developed among individuals. Kohlberg thought that individuals begin moral development from the standpoint of avoiding punishment, later this develops into motivations of self-interest, then as a way to comply with social norms. It is not until much later in adolescence or early adulthood that individuals are capable of understanding complex ideas about what the greater good is all about or fully comprehend values such as social justice. The later stage of Kohlberg's theory, known as the *post-conventional level*, is seldom fully achieved.

Other developmental experts such as Gilligan (1988), Bandura (1991), and Berman (1997) see moral development as a combination of Piaget's and Kohlberg's models of moral development, which Berman calls an interactional model of moral development. The interactional model states that "moral development is not an internal process but one coordinated with social contexts" (Berman, p. 16). Researchers now take the stance that individual moral development is less restricted by internal processes and more influenced by socio-cultural factors, such as parental values, education, and experience. If consciousness develops over time and is impacted by social and internal processes, then critical consciousness is also likely to be impacted to some degree by internal social characteristics and experiences (Freire, 1970; Boal, 1979).

Critical consciousness is essential for self-awareness and understanding of how one's self can be affected by privilege, oppression, social identities, history, and experiences (Freire, 1970). It is consciousness raising that provides answers for how to transform the consciousness of groups, take collective action, and challenge oppressive systems (Bobo et al., 2001; Freire, 1970; Horton, 1998).

The origins of consciousness raising. The work of Freire (1979, 1998), Kieffer (1984), and Gutierrez (1990) provide the conceptual links between the internal and external components of critical consciousness, which includes elements of experienced oppression, empowerment, and collective social action.

The term *consciousness raising* is integral to community organizing and directly relates to social and economic justice (Bobo et al., 2001; Kieffer, 1984; Zullo & Pratt, 2009). The construct of consciousness has been previously defined in the literature of community psychology, community organizing, and adult education. My theoretical starting point for

understanding consciousness begins with the writings of Gramsci (1971) and Freire (1973, 1990), complemented by the work of Kieffer (1984) and Gutierrez (1990). Each researcher starts from the Marxist premise that “consciousness is shaped by the social relations and that in turn shapes how individuals are positioned socially and how they relate with the material and physical world” (Lange, 2004, p.124). Thus, consciousness is most easily seen on a continuum, which includes differing degrees of awareness that is both affected and shaped by history, social relations, and the interface between the individual and the physical and material world.

The importance of critical consciousness. One of the first scholars to define critical consciousness was Brazilian educator and activist Paulo Freire, who stated that critical consciousness, “refers to the process by which humans, as knowing subjects, achieve a deepened awareness of the socio-cultural reality that shapes their lives and of their capacity to transform that reality.” (Freire, 1998, p. 27). Human critical consciousness does not only exist among people having an experience with some form of oppression but instead is a process experienced by all humans and affected by both past and present experiences.

While it may be true that consciousness raising may develop both directly and indirectly as a result of community organizing, it is not well known under what conditions community organizing results in consciousness raising or how consciousness raising directly impacts or leads to gains in social and economic justice. Although the literature speaks to how organizers and participants think change is created as well as what some changes are perceived to be, little has been to better formalize our theoretical understanding of the process of how organizing leads to gains in social and economic justice (Jeffries, 1996; Rothman, 2001). Many community organizing studies provide excellent descriptions of of community organizing as well as organizing gains (Armbruster, 1995; Harding & Simmons, 2009; Nissen & Russo, 2006;

O'Sullivan, Waugh, & Espeland, 1984; Szakos & Szakos, 2007); however, few studies have been completed that take these rich descriptions and build more formal theory that can test the effectiveness of community organizing approaches.

Consciousness alone is not enough to create social change, according to community organizing scholars, but must be purposely raised through direct methods of critical adult learning that in turn leads to direct social action and social change (Bobo et al., 2001). The practice of consciousness raising is often attributed to Freire, but was previously utilized by Alinsky (1969, 1971), who is considered the founder of U.S. based community organizing and through his direct organizing model, labor unions, worker rights movements, and civil rights movements adapted and utilized direct organizing tactics to attain resources and rights (Armbruster, 1995; Miller, 2010). The labor movement was established to promote and seek economic justice for working class and lower wage workers (Aronowitz, 1992; Tilly, 1978).

Other scholars such as Gramsci (1971) and Boal (1979) see consciousness raising as being much more of an internal and personal process that can lead to structural changes, but the importance is on the individual's changes in perception and understanding of the social world. The influence and contributions of scholars from a post-modern or critical philosophical school have also provided community organizers with tools for better understanding concepts such as power, discourse, and social change (Foucault, 1979; Habermas, 1984; Rorty, 1992).

Scholars such as Foucault help us understand how power differentials are created and order is maintained within a society through purposeful mechanisms designed to maximize the power of the status quo and minimize that of social minorities. Foucault discusses the relationship between power and knowledge in a society as those few in positions of power make conscious decisions about what constitutes knowledge, and use their knowledge construction to

maintain social control (1979). According to Foucault, citizens' ability to examine society critically leads to understanding their reality as well as the potential to use this knowledge to change society (Chambon, et al., 1999). Other scholars provide understanding of how language and communication effects power differentials and help to maintain or alter power differentials. According to Habermas, communicative discourse and linguistics are utilized as tools by social structures and the public sphere to maintain social order. Members of marginalized groups are socialized over time to understand the language of the public sphere. If marginalized groups are able to also speak as equals to other dominant social groups, social change can be reached through a deeper respect and understanding for one another (Habermas, 1984).

Although community organizing has often utilized consciousness raising strategies to affect social change, recent literature has not reflected this message as an intended outcome or practice of community organizing (Harding & Simmons, 2009; Nissen & Russo, 2006; Worthen & Haynes, 2009). The literature indicates that socially active members of society have arrived via many paths (Szakos & Szakos, 2007). One of the common themes that emerged in the literature of community organizing was that many socially conscious and active people were first influenced by cultural and/or family values (Szakos & Szakos). Many individuals stated a common theme of coming from households where current issues and events were regularly discussed (Chincilla, Hamilton, & Loucky, 2009; Follingstad, Robinson, & Pugh, 1977). Other organizers recalled growing up in households with very radical or Marxist values, this seemed especially true among those coming from immigrant households (Bobo et al., 2001; Szakos & Szakos, 2007).

Other authors including Kieffer (1984) and Gutierrez (1990) have discussed consciousness raising as relating to the empowerment process, essential to becoming empowered

as well as an outcome of becoming empowered. The literature of community organizing states that many socially active individuals did not come into social action as a result of their own experienced oppression but as a result of coming to be aware that others faced injustices and oppression (Bobo et al., 2001; Horton, 1998; Jones, 1996; Szakos & Szakos, 2007).

Social Work Organizing Traditions

The settlement house tradition of organizing arose as a result of new and changing demographics, which included increased immigration patterns, migration to large urban cities in the midwest, and a shift from agriculture to manufacturing and industry (Addams, 1910; Garvin & Cox, 2001). These trends challenged communities by way of increases in social problems such as poverty, homelessness, starvation, and low wages. These issues went largely unaddressed by communities as social welfare was mostly left up to families and faith-based entities.

Jane Addams founded The Hull House of Chicago in the late nineteenth century to address the growing needs of immigrants, women, children, and other vulnerable groups (Addams, 1910). The Hull House philosophy emphasized empowerment, self-determination, and the belief that social problems are systemic in nature and could only be addressed through the entire effort of the community, especially those most oppressed (Addams, 1910; 1930). This philosophical approach later became imperative for social work ethics and values (Allen-Meaers & Garvin, 2000).

The Hull House tradition's approach and philosophy for helping marginalized community members attain resources and challenge social injustices remainse relavant to community organizing practice. Hull House strategies such as educating immigrants, women, and other groups with basic literacy skills; helping teach vulnerable groups about rights; and helping to

build the collective efficacy of residents provided the basis for much of the philosophical foundation of community organizing, which later organizers and organizing traditions advanced and developed. The Hull House tradition was heavily influenced by philosophical pragmatism popularized by the Chicago School of Sociology and John Dewey (Bulmer, 1984). The Chicago School influence led to increased attention to community social research to address community-based problems (Bulmer; Ritzer, 2008). Hull House undoubtedly paid attention to social problems through conducting practice based research, it was not evident upon investigation that Hull House developed practice theory or models for addressing social problems.

The Civil Rights Organizing Tradition

The civil rights organizing tradition is anchored in values of citizen participation, leadership, and localized action. These actions stem from another historical legacy, that of experienced oppression. The civil rights tradition helped foster the development and refinement of community organizing strategies, tactics, and approaches targeted at promoting consciousness raising as well as social change (Garvin & Cox, 2001; Sen, 2003). It is through understanding the civil rights tradition of organizing that it is possible to build upon our empirical understanding of how community organizing leads to change as well as the role that consciousness raising plays in the process.

Origins of the civil rights tradition. The role of social work in civil rights efforts may be directly related to professional ethics; however, it is not certain that social work as a profession was directly engaged in early civil rights work. Although many eurocentric scholars and activists often point to Alinsky as being primarily responsible for the tactics and skills utilized in the civil rights movement, critical race scholars, civil rights historians, and minority activists disagree about the Alinsky level of influence (Adams & Horton, 1975; Morris, 1984).

The civil rights organizing and activism tradition stems more out of necessity and culture than as a result of the influence of Alinsky or others (Aronowitz, 1992; Morris; Payne, 1995). Many early advocates and allies assisting in civil rights organizing were local citizens of color, young people from historically black colleges and universities (HBCUs) and prominent and successful African-American leaders from the faith based, education, and business sectors (Morris). Wealthy and middle class Jewish people from the north were also very active in the civil rights movement and worked side by side with African-American community members (Payne, 1995).

The contributions of young college students during the civil rights movement, both from the south and north, were critical to the movement's success. More recent civil rights efforts were also joined by youth activists, some of whom came from schools of social work, helping to bridge the civil rights movement and the profession of social work (Garvin & Cox, 2001). The modern civil rights movement is not just about racial justice, but also about economic justice, immigrant rights, and human rights (Price & Diehl, 2004; Southern Echo, 2008). Some social scientists and historians do not see modern civil rights efforts as part of a movement, as most current efforts relate more to specific issues, such as living wage laws, clean energy, and immigration rights (Aronowitz, 1992).

Scholars argue over the existence of modern day social movements, but most agree that the civil rights organizing tradition has changed over time. The changes may be viewed differently by various generations. Older generations may believe that in order to ensure keeping rights and moving forward, organizing efforts must continue to make race the central focus of the movement (Payne, 1995). Others believe that focusing exclusively on race limits the ability to maintain the numbers and solidarity that helped to propel the civil rights movement to prominence (Aronowitz, 1992; Payne, 1995).

Consciousness raising in civil rights organizing. The phenomenon of consciousness raising is often discussed as critical to the success of organizing strategies in the south (Shaw, 1996; Southern Echo, 2008).

Consciousness raising during the civil rights movement speaks to both the process of organizing as well as the outcomes (Payne, 1995). It was about promoting the value of equality and unity to lacks throughout the south, many of whom did not feel the same urgency to act in response to experienced oppression (Payne, 1995; Piven, 2006). Consciousness raising was also about raising awareness and social responsibility among whites and blacks outside the south in order to gain much needed social and economic support for the movement (Adams & Horton, 1975). Consciousness raising was thus about raising awareness about the issue of inequality, promoting people to act together in response to inequality, and to attain social justice gains.

Strategies and approaches to civil rights organizing. Civil rights traditions are deeply rooted in group culture dynamics and spirituality, which are strengths for organizing practices (Lee, 2001; Price & Diehl, 2004). The African American faith-based communities of the south have historically presented as more communicative, independent, and collaborative than their eurocentric counterparts, which benefited community organizing efforts (Kahn, 2010). The reasons that African American communities demonstrate more collaboration, communication, and independence are deeply interwoven in the fabric of African American culture, which historically has placed greater emphasis on community life than many other groups. This emphasis on community for African American communities often forms around religious institutions such as churches and faith based events and gatherings. Through these informal faith-based networks, African American communities found ways to discuss common concerns and

issues, ways to organize large numbers of people, and productive methods for getting out a message to community members (Morris, 1984).

The educational aspect of the civil rights movement was critical to consciousness raising efforts (Payne, 1995; Price & Diehl, 2004). Leaders within the civil rights movement, both past and present, W.E.B. Dubois, Martin Luther King Jr., and Cornell West have all strongly advocated for improved education for African Americans (Dubois, 1915; King Jr., 1988; West, 2004). Education not only encompassed basic literacy skills, but also how to think critically about society as well as how to change social structures (Adams & Horton, 1975). The leaders and thinkers within civil rights organizing groups believed that education was the true key to increased capacity and greater levels of equality for people of color (Payne, 1995). One critical key to promoting literacy, education, and organizing capacity to local leaders during the civil rights movement was through freedom schools (Adams & Horton; Price & Diehl).

Freedom schools were scattered all around rural areas of the south and were often times operated underground, so not to draw attention from racist whites and other antagonists of the movement (Southern Echo, 2008). The freedom schools had many uses, from teaching local Blacks to read and write, to helping raise the awareness and consciousness of local people, and as a mechanism for developing leaders for the civil rights movement. The freedom schools were an essential mechanism for building capacity and promoting social action, which greatly contributed to civil rights organizing practices (Morris, 1984). Civil rights leaders such as Charles McClaurin and Bob Moses of Student Non-Violence Coordinating Committee (SNCC), along with voting rights organizer Fannie Lou Hamer were products of freedom schools (Payne, 1995).

Although consciousness raising is discussed throughout the literature related to civil rights and community organizing (Horton, 1998; Morris, 1984; Payne, 1995; Price & Diehl, 2004; Solomon, 1976), many questions about consciousness raising remain unanswered. The evidence cited about consciousness raising in the civil rights movement is often anecdotal, and/or lacks the rigor to generalize results or to propose formal theory. These studies fail to address how consciousness is raised within the context of community organizing, what factors influence or hinder consciousness raising, and how organizers can use consciousness raising to achieve social justice related goals.

The literature surrounding civil rights organizing may lack empirical strength and formal theory; however, it provides a wealth of descriptive case studies, in-depth stories, and personal perspectives. These studies, along with those from other historical traditions such as the union organizing tradition, provide a starting point for what questions should be asked and who can best answer.

Union Organizing Tradition

Social work has roots consciousness raising back to the settlement house movement. One of the primary focus areas of early settlement house advocacy was around fighting for workers rights and improved conditions for the new, highly immigrant based, poor work force (Rothman et al., 2001). This focus of early social work places it directly in the path of union organizing efforts that would quickly emerge around the turn of the century.

While the settlement house tradition provided us with the beginning building blocks for professional practice, and the civil rights tradition provided us with vivid descriptions of consciousness raising and community organizing practice, it is the union organizing tradition that

some consider essential to our conceptual understanding of community organizing (Armbruster, 1995; Piven, 2006).

Origins of union organizing. The union organizing tradition is steeped in working class values and issues, and is heavily entrenched in classical Marxist theories and approaches (Aronowitz, 1992; Dobbie & Richards-Schuster, 2008). Marxist theory's predominant tenet is that the working class of a society will always have far less in terms of means and resources than the upper elite, whom own the land and means of production (Marx & Ingels, 1967; Ritzer, 2004; Wood, 2004). This disparity is considered intentional and by keeping the working class with barely enough to survive, the upper elite are able to maintain social control over the worker (Ritzer; Wood). Marx discusses consciousness in terms of false consciousness, or that condition by which the proletariat is unaware of his own state of oppression and experienced domination by the hands of the owners of production (Marx & Ingels).

The U.S. labor movement and union organizing tradition came about during the industrial revolution. This era was marked by mass immigration from European and Asian nations to large cities such as New York, Chicago, and Detroit (Garvin & Cox, 2001; Tilly, 1978). This new immigrant population meant an influx of cheap labor to locations such as canneries, railways, coal mines, steel mills, and other growing industries (Jones, 1996). The large immigrant work force was joined by a people who had previously worked in farming and agriculture, but had migrated to larger cities as a result of shrinking prices for crops and fewer opportunities in agriculture jobs (Harding & Simmons, 2009). This new workforce provided industry owners with a steady supply of cheap labor, including women and children with even less voice and power than male immigrants. Immigrants were unlikely to complain about working conditions,

hours, or wages due to language challenges, concern over losing their jobs, and unfamiliarity with the culture and surroundings (Addams, 1930; Harding & Simmons).

Economic justice issues grew over time, leading to growing discontent among workers and increased tensions between workers and production owners (Alinsky, 1971; Harper & Leicht, 2006). These issues that marked the beginnings of union organizing in the United States are similar to the themes in today's union organizing environment (Harding & Simmons, 2009). Many of these same issues are relevant today as a result of the current economic turmoil, immigration reform debate, and anti-union laws being passed throughout many states (Chincilla, Hamilton, & Loucky, 2009; Harding & Simmons). These workplace and work-force related issues and tensions provide the foundation of union organizing in the United States.

Consciousness raising and union organizing. The state of false consciousness is what lends the working class to barely maintaining an existence and never questioning or seriously challenging the power of the upper elite (Gramsci, 1971; Marx & Engels, 1967; Wood, 2004). It is this false consciousness of workers that Marx saw as a necessary target for change, if power differentials were to be altered and the status quo challenged (Tilly, 1978). Marx theorized that if the lower classes could be shocked from their false consciousness that they would be better equipped and able to join forces and create direct opposition to the upper elite's rule (Aronowitz, 1992; Marx & Engels). It is this changing of false consciousness that provides the building blocks for future scholarship and has been essential to understanding the strategies and approaches popularized in the labor movement (Aronowitz; Marx & Engels).

Strategies and approaches in union organizing. U.S. union movements relying on Marxism for theoretical guidance, began working towards approaches and methods that would disrupt the status quo (Armbruster, 1995). Union organizing often would focus on raising the

consciousness of workers about the oppression and inequality that existed in society and create an environment for social action (Kahn, 2010). Another force behind union organizing relates to mobilizing many workers in order to counter the power differential between working class and upper elite. Mobilizing tactics were necessary for workers to join together and support one another fully in order to change economic disparities and improve working conditions (Bobo et al., 2001; Brown, 2006).

Although the working class generally outnumbers the elite, the difference in power and resources ultimately puts the elite in a better position to institute social control and maintain social dominance (Alinsky, 1969, 1971; Freire, 1970). One of the tenets of early union organizing movements is that the working class using their one advantage, sheer numbers, over the elite, if they were to have any chance of truly challenging the status quo (Alinsky, 1971; Jones, 1996; Dobbie & Richards-Schuster, 2008).

One of the first pioneers of union organizing efforts in the United States was Mary (Mother) Jones, an Irish immigrant and community organizer, who is considered very progressive for her involvement of people of color, women, and children in organizing efforts. Mother Jones helped marginalized groups of miners, including African-Americans, women, and children, to organize protests in order to improve mine conditions, shorten work days, and take children from the mines and move them into schools (Jones, 1996).

Another pioneer of U.S. labor organizing efforts is Saul Alinsky, considered by some to be the founder of community organizing. Alinsky worked his way through the University of Chicago and became very active in the labor movement. Alinsky's writings on community organizing have had far reaching effects on immigrant rights movements and modern day community organizing practice. The direct action approach is credited to Alinsky and has been

amended by groups such as the Midwest Academy out of Chicago and The Association of Community Organizers for Reform Now (ACORN; Bobo et al., 2001). The direct organizing approach focuses on bringing together local citizens around common issues of concern for the purpose of taking unified social action towards one or more political structures (Alinsky, 1971; Bobo et al., 2001).

The direct organizing approach is heavily influenced by union organizing values, and seeks to raise consciousness for the purpose of taking direct action to challenge the dominant societal structures (Bobo et al., 2001; Brown, 2006). It is also for this reason that the direct organizing approach is criticized by many African American and feminist scholars as leaving out the issues of minorities and keeping women and minorities from leadership positions (Aronowitz, 1992; Kahn, 2010).

The direct organizing approach has been utilized in diverse communities in the Midwest to help bring together communities, formally separated by culture, language, race, gender, and other identities (Alinsky, 1971; Miller, 2010). The direct organizing approach utilized within a multicultural framework that first focuses on building rapport between groups, before identifying common issues, has resulted in greater civic participation, and led to the development of a citizen led organization (Zullo & Pratt, 2009).

Union organizing approaches have relied heavily on organizing strategies designed to raise the consciousness and mobilize members of the work place (Alinsky, 1971; Dobbie & Richards-Schuster, 2008; Shaw, 1996). Through helping marginalized workers understand their own experienced oppression as well as how to address it through taking direct action, unjust conditions in the work place greatly improved over time (Jones, 1996). In order for union organizing to be successful, however, local organizers and leadership were often developed

through the work of outside concerned citizens with a sense of social responsibility (Alinsky, 1971; Adams & Horton, 1975; Shaw, 1996).

Community organizing as undoubtedly benefited from both civil rights and union organizing traditions. Both organizing traditions have made substantial contributions to historically marginalized communities across the U.S. as well as directly benefited social work practice. For the purpose of this study, it is also important to know the similarities and differences of these two organizing traditions as stated in the literature in order to better understand the participants of this study.

Comparing and Contrasting the Civil Rights and Union Organizing Traditions

The union and civil rights organizing traditions have made strong contributions to community organizing practice as previously discussed. While both traditions have made contributions to social work practice, there are similarities and differences between each tradition.

Challenging the status quo. Union organizing and civil rights organizing share a history of impacting social change and reform in the United States as well as contributing to the community organizing literature. One of the most obvious similarities is the focus on challenging the status quo (Adams & Horton, 1975; Morris, 1984).

Union organizing seeks to upset the status quo by promoting greater worker solidarity for the purpose of attaining greater wages, working conditions, and more equitable policies in the work place (Alinsky, 1971; Jones, 1996). Civil rights organizing traditions sought equality for people of color, with a predominant focus on attaining rights for African-Americans (Payne, 1995). Both traditions sought to change power differentials, but focused on different issues and populations (Garvin & Cox, 2001). Union organizing has a historical focus on attaining

workplace equality for the working class; however, civil rights organizing was concerned most with equality within public institutions such as schools, government, and housing (Aronowitz, 1992).

Shared goals. The two traditions also shared some goals, including raising consciousness, developing skills, and disrupting power. Union organizers sought to raise consciousness through working class organizers helping other workers understand inequalities they have experienced and offering alternative perspectives. Civil rights organizers trained local citizens and relied heavily on young people to recruit and organize local communities. Union organizing focused on education that directly related to tangible organizing efforts in the workplace, but civil rights organizing began building the local capacity of communities in relation to business development, food resources, and literacy.

Disrupting power. While organizers were building local community capacity, they were meeting with community members, often secretly, to plan strategies and actions for disrupting government (Morris, 1984; Payne, 1995). Power disruption was a central strategy and goal for both traditions. Capacity building is especially evident in civil rights organizing as an incremental change focused strategy (Rothman, 2001). Capacity building was critical for building the necessary infrastructure for communities to become more self sufficient, if people were to begin becoming active in protests and demonstrations against white status quo (Rothman, 2001). The use of direct social action strategies such as protests, demonstrations, and even violence were strategies that promoted more radical change (Brager et.al, 1987). The differing strategies varied in relation to the focus of change and together helped to promote the overall agenda for both union and civil rights organizing traditions.

Interconnectedness. Another similarity between union and civil rights organizing is that both traditions include several different approaches within the larger movements (Morris, 1984; Payne, 1995). For instance, the civil rights tradition cannot be discussed without understanding the contributions of the black power movement, the youth movement, and the mainstream civil rights movement (Morris; Tilly, 1978, 2005). Even within what most scholars call the *mainstream civil rights movement*, slightly different traditions within communities, states, and regions existed (Payne, 1995). These smaller organizing sects within the larger organizing tradition undoubtedly impacted the interconnectedness of people and groups (Aronowitz, 1992; Tilly, 1978). It is true that people generally develop feelings of interconnectedness towards more localized or closer efforts, but it was also important for various smaller organizing groups to promote the connectedness of people to the larger struggle for civil rights in order to keep apathy from developing over time (Morris, 1984; Payne, 1995).

The union tradition also relied heavily on promoting the interconnectedness of the working class; however, interconnectedness varied in some ways from urban to rural areas (Harding & Simmons, 2009). The tradition of urban organizing in larger midwest cities, pioneered by Alinsky and others, often attempted to promote the interconnectedness of primarily white working class groups out of difficulty in addressing differences between white workers and other minorities, such as African Americans, women, and children (Dobbie & Richards-Schuster, 2008; Zullo & Pratt, 2009).

Organizing efforts in the more rural south and southeast, were often more inclusive, possibly due to the influence of alternative institutions of adult learning, such as the Highlander Folk School, as well organizers such as Mother Jones and Eugene Debs, who embraced multicultural inclusion and participation in organizing efforts (Adams & Horton, 1975; Debs,

1970; Jones, 1996). Later union organizing efforts value Alinsky's substantive contributions to tactics and strategy, but focus more on addressing difference among working class groups in order to promote interconnectedness and solidarity among larger groups of workers (Aronowitz, 1992; Mullaly, 2007).

Empowerment. Empowerment was a critical component to both union and civil rights organizing traditions. Union organizers had to deal with many low-income workers, who had a great deal to lose, if they were to take actions against their employer; however, it was through consciousness raising that workers were empowered and came together to challenge inequality. During the civil rights movement, many African Americans in the south feared retaliation for talking about or participating in organizing efforts; however, local efforts by community members in tandem with larger organizing bodies such as SNCC and the NAACP helped to raise the consciousness of citizens, built community capacity, and led to demonstrations and social actions that eventually resulted in large social justice gains.

Differences between Traditions

Both union and civil rights organizing traditions share a great deal in common as it relates to disrupting power, building capacity, raising consciousness, and building interconnectedness amongst marginalized members of society, there are also several key differences between the two.

Social identity motivations. One major difference between civil rights organizing and union organizing comes from the focus of the effort. Union organizing efforts were centered upon the work sector of community life and focused on attaining more resources and equity for workers. The civil rights movement focused on gaining equal rights and protections for African Americans, building community capacity among African American communities, and pushing for the end of institutional discrimination (Morris, 1984; Payne, 1995). The civil rights

movement was also more focused on attaining social justice, while union efforts were entrenched in fighting to achieve economic justice for workers (Morris, 1984). Both traditions sought to challenge inequality, but each viewed inequality through a different lens, union organizers focusing on social class differences and civil rights organizers focusing primarily on changing power differentials between blacks and whites. Union organizing efforts often strategized around specific groups of workers or targeted certain companies responsible for worker oppression, while civil rights strategies often were focused more at a policy level, both through advocating for more just policies as well as for fair implementation of federal policies within states and localities (Aronowitz, 1995; Tilly, 1978).

Role and meaning of education. Union organizing efforts seldom focused on education beyond basic literacy, but on obtaining resources in the workplace; however, civil rights organizing emphasized promoting education and higher education among African Americans (Payne, 1995). The emphasis on traditional modes of education differed, but there was mutual belief in popular education or critical adult learning (Adams & Horton, 1975; Morris, 1984). Through the development of non-traditional learning institutions, union organizers and civil rights organizers learned about consciousness raising and organizing (Adams & Horton, 1975; Payne, 1995).

Social change. While both union and civil rights organizing traditions shared in their desire to attain social change outcomes, each group conceptualized a slightly different process for achieving social change goals. Union organizers have historically viewed social change through primarily a lens of systemic change (Alinsky, 1971; Aronowitz, 2003). Union organizers developed strategies with change goals related to policy changes, leadership changes, or the development of labor organizations (Garvin & Cox, 2001; Tilly, 2005). Civil rights organizers on

the other hand viewed individual change as important as systemic change (Solomon, 1976; Payne, C., 1995). African-American communities involved in organizing focused as much on the process of organizing as the outcomes (Solomon, 1976). The process emphasis of civil rights organizers helped people get to know one another, promoted individual empowerment, and created a stronger group bond, which was deemed important if systemic change goals were to be realized by community members (Payne, C., 1995).

Criticisms of Organizing Traditions

Although traditional union and civil rights organizing approaches are embraced in the literatures of social work, community psychology, community organizing, and adult education, there are also criticisms of both movements.

Criticisms of union organizing. Many critical scholars have discussed the lack of minority representation and focus in traditional organizing practices (Kahn, 2010; Sen, 2003; West, 2004). Although Alinsky and others may have worked some with African American and Latino workers, for the most part they focused efforts in working class white neighborhoods and work places (Kahn). Another of the labor movement relates to not spending enough time developing local leadership that is essential for the continued success of the labor movement (Aronowitz, 1992; Harding & Simmons, 2009).

Many womanist and feminist scholars have cited a lack of involvement, credit, and focus on the issues involving women in the workplace, even though historically women have experienced oppression, harassment, and inequality (Hill-Collins, 1993; Piven, 2006; Sen, 2003). These scholars think it is essential for organizing efforts to be aware of the history of union organizing and its lack of inclusion of women, especially women of color (Hill-Collins, 1993; Kahn, 2010; Sen, 2003; West, 2004).

Criticisms of civil rights organizing. Union organizing has faced criticism in the literature however, civil rights organizing has its own share of critical discussion. Many of the same criticisms of union organizing, especially in relation to the inclusion and treatment of women, are offered about the civil rights movement and organizing practices (e.g., Hill-Collins, 1993; Morris, 1984; Piven, 2006; Sen, 2003; Snarr, 2009; Solomon, 1976; Tilly, 2005). While women played important roles in organizing during the civil rights movement, few had formal leadership positions or were kept working behind the scenes (Kahn; Morris; Payne 1995). Others have written that women were kept out of formal leadership positions due to patriarchal values and in order to gain white sympathizers, who may not have been ready to embrace women's issues in combination with civil rights (Sen, 2003; Talen, 2008).

Critique of Community Organizing Research

Lack of formal evidence based practice. While many contributions to community organizing, such as descriptive case studies, historical accounts, and conceptual frameworks are found in the literature, there is little empirical research useful for developing evidence based practice (Payne, M., 2005; Turner, 1996). Formal empirical research is necessary for evidence based practice in order to objectively measure the effectiveness of practice based interventions (Turner, 1996). Through objective formal inquiry, practice interventions can be tested, validated, and repeated in order to build effective social work interventions in community organizing (Payne, M., 2005).

Lack of clarity in constructs. Another major critique of community organizing research regards constructs and processes such as critical consciousness or consciousness raising that have yet to be operationally defined in the context of community organizing in the United States (Turner, 1996). The sparse formal empirical pieces found in community organizing literature are

often not grounded in formal practice theory, making it difficult to determine the validity of results as well as how to best make use of results in practice (Payne, M., 2005). Most of the empirical articles I examined describe the influence of grand theories or program specific theories that have not been empirically tested for practice. Further clarity about constructs through empirical research can provide more complete definitions and operationalized definitions of many of the constructs discussed in organizing practice.

Lack of formal practice theory. Descriptive case studies provide a starting point for understanding situations and phenomenon when little is known, but are limited in usefulness for theory development, testing of community organizing strategies, and measuring outcomes related to community organizing. Additionally, conceptual frameworks provide some illustration for how organizing is thought to relate to various levels of change or how organizing leads to change, until the related processes and constructs associated with such frameworks are better defined and tested in the context of community organizing, the frameworks are not theoretically or empirically useful.

Further focused and rigorous inquiry is needed in the area of community organizing. When combined with the knowledge and practice wisdom of organizing experts, the literature strengths, deep descriptions, historical accounts, and testimonials, make it possible to begin pulling together the major tenets of community organizing to build the foundation of formal theory. Formal theory development in community organizing has the potential to provide a starting point for future empirical research, refinement of theory, and development of community organizing interventions.

Next Steps in Research

The current community organizing literature lacks scholarship dedicated to building formal practice theory that better explains the relationships between organizing practice and concepts such as consciousness raising, empowerment, and social justice. Through improving our understanding of the intersection between community organizing and consciousness raising through formal theory development, it is possible to target organizing strategies in ways that promote consciousness raising and long-term social change. After understanding how organizing relates to consciousness raising and also to social change, it is possible to begin developing community organizing specific practice models that are evidence-informed, which can aid practitioners in how to do practice. In order to begin developing community organizing specific models, it is first necessary to understand the process, relationships, and outcomes associated with consciousness raising and community organizing.

My goal is to explore the intersection between community organizing and consciousness raising within both the union and civil rights organizing traditions. By addressing how organizing relates to consciousness raising as well as other concepts (e.g., empowerment, critical consciousness, power, and social justice), we can move forward formal theory development related to community organizing – theory grounded in the knowledge and expertise of those members of both civil rights and union organizing traditions, who are equipped to speak on how consciousness is raised and the conditions that may impact organizing strategies designed to promote consciousness raising.

Research Question

The research question I explore in this study is: *What is the relationship between community organizing and consciousness raising for the purpose of social justice and social change?* In order to address the research question, it is necessary to understand the nature of the relationships between community organizing and consciousness raising as well as how each relates individually and collectively to social justice and social change. While several methodologies could be utilized to address this question, I am concerned with understanding the nature of these complex relationships for the purpose of building social work practice theory that can be empirically tested. The Delphi methodology provides a pragmatic and rigorous means for building formal theory (Alexander, 2004; Dalkey & Helmer, 1963). The Delphi method lends itself to this project because it relies on participant expertise about community organizing, which I accessed through civil rights and union organizers membership networks. The methodology is appropriate for this study because of its previous use in developing formal theory (Alder & Ziglio, 1996; Dalkey & Helmer; Linstone & Turoff, 1975). Finally, the Delphi methodology can empirically discover and test complex relationships between concepts in a timely manner (Dalkey & Helmer; Linstone & Murray) .

Background and Description of the Delphi Methodology

“A Delphi methodology is characterized as a way of structuring a group communication process, so that the process is effective in allowing a group of individuals as a whole, to deal with a complex problem” (Linstone & Turoff, 1975, p. 3).

History of the Delphi methodology. The Delphi methodology was first used by Olaf Helmer, Norman Dalkey, and Nicholas Rescher in the 1950s and 1960s (Linstone & Turoff,

1975). It was developed in response to a growing need for more pragmatic approaches to discovering new information, testing relationships, and creating predictive models for practical applications (Dalkey & Helmer, 1963). The Delphi methodology is therefore objective in nature, and can be utilized in diverse ways in research, including for the purpose of theory building, which is the aim of this study..

Delphi methodology use in public policy is not focused on decision making, but relates more to analyzing policies for effectiveness and efficiency for the purpose of changing policies (Alder & Ziglio, 1996; Linstone & Turoff, 1975). Other Delphi studies have had an intervention focus, and sought to bridge conflicts between opposing groups in order to discover consensus for agreement that could then be utilized as a catalyst for improving working relationships and making progress in-group discussions. The research generated by Delphi methods thus provides new expertise from various stakeholders in the education system that was useful for promoting active political discourse and debate around education spending.

The Delphi methodology for theory building. The Delphi methodology is useful for gaining insights about policies, procedures, and conflicts about what is thought to be known; however, the Delphi methodology can also be useful for uncovering what is not yet known about a phenomenon (Skulmoski, Hartman, & Krahn, 2007). Delphi designs are traditionally separated into studies that seek to verify existing evidence about what is thought to be known about something and those studies that seek to learn more about what is not known about a subject or phenomenon. It is for this reason that Delphi designs provide the researcher with flexibility in relation to data collection choices, framing of the research question, and whether to utilize quantitative, qualitative, or mixed methods.

Katherine Cabaniss (2005) used the Delphi methodology to learn more about how technology was changing the field of counseling and how computer related technology was being utilized by professional counselors. Another Delphi study that falls under exploring what is not known was conducted to explore the theory utilized in occupational health practice for the purpose of developing testable theory (Holmes, 2005). Delphi designs therefore have an important usefulness and proven record for building formal theory, which is the focus of this Delphi design to be discussed in detail in the next chapter.

Chapter 3: Research Design and Methodology

Research Question

In order to identify the relationships between community organizing, consciousness raising, and social justice/change, I asked this research question: *What is the relationship between consciousness raising and community organizing for the purpose of social justice and social change?*

Review of Research Rational

Social work is guided by values related to the promotion of social justice (National Association of Social Workers, 2008). Social work and adult education literature discuss social justice as equality for all without oppression, discrimination, and cultural hegemony (Finn & Jacobson, 2003; Reisch, 2008). While all areas of social work practice are ethically bound to promoting social justice, community organizing has historical roots as well as practice strategies designed to bring together local people for the purpose of attaining social justice and social change (Allen-Meares & Garvin, 2000; Garvin & Cox, 2001).

The literature targeting social work practitioners also contains a wealth of conceptual frameworks, providing practitioners with a philosophical understanding of how organizing strategies can be useful (Brager et al., 1987; Hardcastle et al., 2004; Rothman, 1979, 2008; Rothman et al., 2001; Weil, 1996). The literature is rich in descriptive case studies and anecdotal evidence of how organizing leads to social justice gains, but lacks the practice theories and models needed to help social work practitioners understand the detailed relationship between organizing practice and social change (Payne, 2005).

It is through conducting empirical inductive research, grounded in community organizers' knowledge and experiences that formal practice theory can be formed (Fawcett & Downs, 1992). It is via empirical research methods and rigor that researchers can better describe and explain the process and outcomes of community organizing in order to move professional social work practice forward through developing targeted macro level interventions useful to community organizers in the field. While I seek to lay the beginning foundation for a formal practice theory of community organizing, subsequent research is needed to push forward from describing community organizing to explaining more about the process and outcomes. It is through further research that prediction and generalizability may be possible as researchers seek to validate the theory and move towards creating formal intervention models of organizing practice.

Defining Research Terms

The term *concept* is used in this study to describe the most basic idea that comes from textual data, relevant literature, or participant responses, and is shared by multiple people or sources (Strauss & Corbin, 1998). Concepts are the building blocks of formal theory, providing

basic meaning to participant words or textual data (Bazeley, 2009). Concepts are considered the building blocks of theory, but explain little about relationship complexity (Strauss & Corbin).

Categories represent elements I use to describe relationships between multiple concepts. Categories provide structure and a means for organizing multiple larger amounts of data in order to describe data with greater complexity and meaning. While categories provide greater description of complex relationships between concepts, they are identified at a more abstract level than concepts (Bazeley, 2009). Concepts differ slightly, if at all, from the textual components of data they stem from; however, categories require expertise, data, relevant literature, and analytic thinking to develop (Strauss & Corbin, 1998). Finally, categories are more abstract than concepts, but should still be easily identifiable and justified (Bazeley).

I use the term *themes* in this study to describe underlying meanings associated with the relationships between categories (Bazeley, 2009). While themes are generally the most abstract components associated with qualitative analysis, they should also be identifiable and justified (Bazeley, 2009). Themes in this study provide insights and description about the process of community organizing that is provided by concepts and categories alone.

I have used the term *model* in two ways in this study: first, model was used in relation to conceptual models to describe both formal and informal ways of describing and/or explaining community organizing. The final product of this study is a formal conceptual model that describes the process that organizers undertake in order to achieve various outcomes related to social change. Secondly, the term model describes next steps in research, stemming from the study results.

Finally, I use the term *consensus* frequently throughout this study; it comes from literature describing the Delphi methodology. Consensus is therefore defined as being a level of agreement or expression about an idea shared by the numerical majority of participants, either within a group (e.g., Union organizers) or among the larger sample of this study (Dalkey & Helmer, 1963). Consensus may also be reached by what is not provided in textual data or participant responses; if there is no data contradicting or differing from what is stated by several participants, then consensus about a concept or idea may be accepted based on lack of objection. If participants do not respond at all when prompted or asked to provide feedback or critique, I coded these as agreement responses when analyzing whether or not measurable consensus has been reached.

Delphi Method Rationale

Theory building is essential to social; science research (Creswell, 1998). Theory may be both formal and informal, but formal theory is needed most to guide professional practice (Fawcett & Downs, 1992). Informal theory is composed of philosophical values guided by practice experience as well as conceptual frameworks rooted in subjective understanding of community organizing; however, formal theory is grounded in empirical evidence, and can be tested and verified in subsequent studies (Walsh, 2006). Social work practice needs formal theory to illustrate the relationships between concepts, the dimensions of concepts, and to develop practice models to predict outcomes as well as give practitioners a guide for how to conduct practice (Payne, 2005). Regardless of paradigmatic perspective, theory building is conducted through inductive means that generally stems from some form of grounded theory (Creswell, 1998). Grounded theory allows the researcher to determine the nature of relationships between concepts, the dimensions of concepts, and how outcomes are achieved through rigorous

scientific inquiry (Creswell; Glaser and Strauss, 1967). The process of conducting a grounded theory inquiry has roots in the historical research and Glaser and Strauss's methods as well as later contributions by Strauss and Corbin, and through the more interpretive approach of Charmaz (Charmaz, 2006; Creswell, 1998). While grounded theory is a precise inductive methodology, other inductively grounding methodologies, such as the Delphi method, also have the rigor necessary for formal practice theory (Alder & Ziglio, 1996; Turoff, 1970).

The Delphi methodology was an appropriate choice for this study as my goal was to build formal practice theory in relation to how community organizing strategies and consciousness raising lead to expected outcomes related to social change. The Delphi methodology works to understand concepts, relationships, and how phenomenon work in practice by grounding this knowledge in the expertise of participants who possess insights and knowledge about the topic under inquiry (Dalkey & Helmer, 1963). The Delphi methodology provides tools to understand interactions and/or relationships between concepts through experts in community organizing practice, so that the grounding is in expertise, rather than context or lived experiences as seen in the other approaches.

Formal theory is necessary to build a predictive practice model for social work practitioners attempting to achieve social justice and social change. Rigorous inductive inquiry is needed in order to build research findings that can be further explored in subsequent studies, thus developing a formal theory. Conversations with experts in community organizing allow collaboration, creating a hermeneutic circle with the potential to build upon and verify responses reported by each participant (Dalkey & Helmer, 1963; Turoff, 1970). A *hermeneutic circle* is a process for understanding the whole textual story of something through building upon various individuals' perspectives, each of whom has a unique lens for understanding a portion of the

story; but through ongoing dialogue, the full truth of the story can be identified and validated through (Husserl & Welton, 1999). Consensus provided the theoretical basis for predicting how community organizing and consciousness raising interact in order to achieve social justice and social change. Subsequent studies can expand upon this practice theory to develop a predictive practice model that can provide practitioner guidance.

Research Aims and Objectives

My aim was to build formal practice theory about how strategies and tactics in community organizing practice are used to achieve social change. I built theory by exploring the experts' knowledge in two historical traditions of community organizing practice--union and civil rights organizing. Through the Delphi methodology, it was possible to begin with what was already known about community organizing from the literature, and use organizers' expertise to discover how community organizing strategies and tactics relate to achieving social change. After discovering the relationships, dimensions, and process of community organizing and social change, it was possible to develop the beginnings of a practice theory of community organizing that can lead to further research and development of empirical models for professional social work practice in community organizing.

Timeline of Research Process

The initial research for this study began with sample recruitment and selection on October 3, 2011. Sample selection was finished on November 15, 2011. The first wave of data collection began with the sending of the initial questionnaire to participants on November 12, 2011. All participants returned questionnaires by January 17, 2012. The second wave of data collection began on January 18, 2012 and ended on February 1, 2012. Participants were given

two weeks to provide feedback. After wave two data collection ended on February 1, 2012, the first stage of analysis began, and ended on March 22, 2012 with the beginning level concepts and categories identified as well as the second questionnaire developed. The third wave of data collection began on April 11, 2012 as participants were sent the second questionnaire via e-mail, and given two weeks to respond to questions. All questionnaires were received by May 26, 2012. The second and final stage of analysis began on May 28, 2012 and ended with the development of the main tenets of the conceptual model on September 18, 2012, along with model validation by participants on September 25, 2012.

Methodology

I use the Delphi methodology to build the foundation of formalized theory through seeking resolution to conflict, gaining a more intimate understanding of phenomenon, and by establishing the essential item pool for the initial questionnaire (see appendix A utilized in wave one; Linstone & Turoff, 1975). After I collected, analyzed, and confirmed wave one data, I confirmed it in wave two (see appendix B); participants provided the data for building the second questionnaire (see appendix C), which I used in wave three data collection.

This project began by utilizing the Delphi methodology to uncover the conditions and/or circumstances where community organizing relates to consciousness raising as well as how both relate to social justice and social change. These relationships were deemed important based on the literature; I followed an emergent design that was predicted to change entirely or partially due to the data collected. Using an emergent design in studies with an aim of building formal generalizable theory is consistent with the Delphi methodology (Linstone & Turoff, 1975).

The following relationships identified in the literature provided the beginning source for inquiry as follows:

1. The relationship between community organizing and consciousness raising.
2. The relationship between community organizing and social justice
3. The relationship between consciousness raising and social justice
4. The relationship between social justice and social change
5. The relationship between consciousness raising and social change
6. The relationship between community organizing and social change

While the Delphi methodology begins with an overarching research question, important concepts, and initial questions to ask participants all grounded in the literature, participant expertise determined subsequent questions and concepts. Experts' responses verified what is in the existing literature, identified what is not known from the literature, and grounded the final description of the newly identified practice theory.

Sampling

The Delphi methodology is concerned with furthering theoretical and conceptual understanding about processes, interactions, or phenomenon. It relies on panels of experts to provide knowledge and guidance related to the topic. Purposive sampling is ideal in Delphi projects, so participants have sufficient knowledge about the subject area of the inquiry (Dalkey & Helmer, 1963; Linstone & Turoff, 1975). The number of participants needed for any particular Delphi study takes careful consideration. The range of sample sizes in previous studies is quite broad—anywhere from 6 to nearly 200 participants (Skulmoski et al., 2007). The wide difference in sample sizes is related to access, time, aim, sample homogeneity, and what is already known about the topic of inquiry.

Participant recruitment. I recruited participants for this study through gatekeepers in Michigan and Mississippi who had access to people with expertise in community organizing. Two individuals with current experience in union and/or civil rights organizing were identified in each geographical location. The gatekeepers were chosen because each one has over 10 years of organizing experience in their respective tradition and has current access to networks of organizing experts in their area. I provided a script (see appendix D) for each gatekeeper to use when asking people to participate in the study. They asked participants for permission via a signed consent form to provide me with their contact information. I contacted each potential participant to discuss the study in more detail and to address questions. Additionally, I chose participants based on whether they have expertise in union or civil right organizing traditions, the time to participate in this study, and access to a computer and e-mail account.

Sample description and selection. I used purposive sampling to select a diverse participant group with expertise in community organizing. Purposive sampling is justified as the best technique appropriate for use with the Delphi methodology as it provides the best option for ensuring that a diverse sample of individuals can be included in the study, but also controlling for criteria inclusion (Dalkey & Helmer, 1963). In this study, the following criteria were essential for inclusion in the sample:

1. Participants had at least ten or more years of practice experience in community organizing.
2. Participants collected some of their experience from either a civil rights or union organizing tradition and recognize the tradition as important to their understanding of organizing.
3. Participants were able to participate fully in the study from both a time and ability standpoint.

Table 1

Community Organizer Demographics

	Organizing tradition	Age	Race/Ethnicity	Gender	Years of organizing experience
	Union	34	German/White	Female	10
	Union	68	Chicano	Male	44
	Union	40	White	Male	10
	Union	55	Chicano	Female	30
	Union	46	Chicano	Male	20
	Civil Rights	61	African-American	Female	40
	Civil Rights	74	White	Male	45
	Civil Rights	77	White	Female	45
	Civil Rights	42	White	Male	10
Totals	5 Union 4 Civil Rights	M = 55.2	5 White 3 Chicano 1 African American	5 Male 4 Female	M = 28.2

The demographic table indicates that five participants in this study were union organizers and four participants identified with the civil rights tradition of organizing. It is important to point out that many study participants had experience that crossed over both traditions of organizing as well as many other areas of community organizing, but for the purposes of this study the groups were formed based on predominant organizing tradition that participants identified with as reported to the researcher. The mean age of participants in this study was $M = 55.2$ years old, and $M = 28.2$ years of organizing experience. The extensive and lengthy experience of organizers in this study is necessary and purposeful, given that expertise was a criteria for inclusion in this study.

I included five men and four women in the study. I asked participants to report their race/ethnicity as they see themselves: three reported “white”, one reported German, one participant reported African-American, and three participants reported Xicano or Chicano for this question. It is important to point out that Xicano and Chicano are considered synonomus terms; however, it would not be appropriate to label these participants as Hispanic or Latino as, according to participants, these hold completely different meaning and context.

The scope of the community organizing work undertaken by study participants is diverse in type of organizing work, size of participant organizations, and roles organizers held over time. Two participants were active in the freedom rider and bus boycotts that were pivotal to the 1960s civil rights movement in the U.S. south. Other participants worked on worker rights, immigration issues, racial profiling, Lesbian, Gay, Bisexual, Transgendered, and Questions or Queer (LGBTQ concerns, and forming labor unions. Participants have worked with organizations such as AFL-CIO, Student Non-Violence Coordinating Committee (SNCC), Grey Panthers, La Raza, and many other well known organizing and activist groups. They worked at and helped start

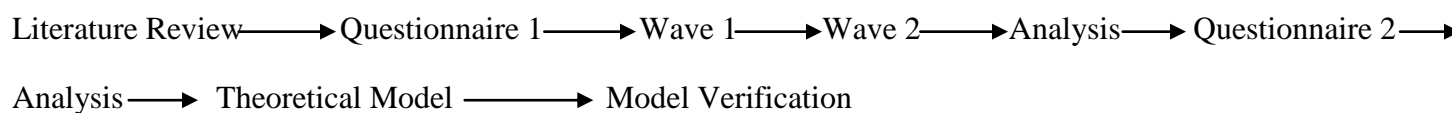
grass roots community organizations as well as worked for mid- and large-size community organizations. Many participants became involved in organizing work as children or young adults and learned about community organizing from their mentors and role models. Some participants have social work degrees with professional training in community organizing or community practice; however, most participants do not have formal degrees specific to community organizing or social work.

Overview of Data Collection and Analysis Procedure

I conducted data collection and analysis at different stages of the research process however, it is important to illustrate the relationship between the two in order to understand the sequence as well as how one aspect informed the other. The figure below illustrates the three full waves of data collection and two distinct stages of analysis, occurring after wave two and wave three.

Figure 1

Overview of Data Collection and Analysis Procedure



I developed the final community organizing practice model after three waves of data collection and two stages of analysis. The final model was validated by 44% of the total sample; however, only this percentage of participants chose to participate in the model verification stage, so it is important to note that no participants indicated disagreement with the final model.

The data collection and analysis stages depend on each other in studies seeking to build formal theory (Creswell, 1998). In this study, the first wave of data collection informed the initial questionnaire used in wave one. I developed the second questionnaire from participant data analysis collected in waves one and two. I used the total data collected through three waves and that which I collected originally from the literature to build the final conceptual model for describing and explaining community organizing practice, which the participants in the final stage of this study validated.

Wave one data collection. Table 2 indicates that I started data collection during the literature review process, where I developed initial questions from the literature. This is consistent with how other protocols were developed using the Delphi methodology (Alder & Ziglio, 1996; Dalkey & Helmer, 1963).

Table 2

Beginning Level Concepts, Definitions, and Associated Literature

Concept	Definition	Sources
Oppression	This concept relates to inequality, discrimination, injustice, denied rights, liberties, or ability to meaningfully participate in society, and is often referred to the literature as a contributing factor to community organizing.	Alinsky, 1971; Adams & Horton, 1975; Freire, 1970; Lee, 2001; Payne, 1995; Piven, 2006; Kahn, 2010
Strategy	This concept relates to action plans designed to meet certain community needs, secure resources, and achieve social justice gains; it is an essential part of community organizing practice.	Brager, Specht, & Torezyner, 1987; Bobo, Kendall, & Max, 2001; Rothman, Erlich, & Tropman, 2001; Hardcastle, Powers, & Wenocur, 2004; Brown, 2006; Netting, Kettner, & McMurtry, 2008
Tactics	Specific activities organizers used within the context of a broader action strategy.	Brager, Specht, & Torezyner, 1987; Brown, 2006; Bobo, Kendall, & Max, 2001; Hardcastle, Powers, & Wenocur, 2004; Netting, Kettner, & McMurtry, 2008; Rothman, Erlich, & Tropman, 2001
Consciousness raising	Refers to raising more people's awareness about inequalities other people experience.	Adams & Horton, 1975; Freire, 1970; Lee, 2001; Morris, 1984; Piven, 2006; Rappaport & Hess, 1984; Reisch, 2008; Sen, 2003; Solomon, 1976
Social justice	Values that relate to a perceived change in societal equality among all people.	Adams & Horton, 1975; Finn & Jacobson, 2003; Freire, 1970; Lee, 2001; Morris, 1984; Nussbaum, 2003; Reisch, 2008; Solomon, 1976

Concept	Definition	Sources
Social change	The concept of social change relates to gains attained in terms of rights, resources, structural changes, and opportunities for a group that was previously denied such gains.	Brown, 2006; Hardcastle, Powers, & Wenocur, 2004; Kahn, 2010; Morris, 1984; Payne, 1995; Piven, 2006; Solomon, 1976; Weil, 1996
Empowerment	The concept of empowerment relates to the belief of people that change is achievable and that they possess the capabilities to actively seek it and realize it.	Addams, 1910, 1930; Allen-Meares & Garvin, 2000; Freire, 1970; Gamble & Weil, 2010; Gutierrez, 1990; Gutierrez, Parsons, & Cox, 2003; Kieffer, 1984; Lee, 2001; Morris, 1984; Rappaport & Hess, 1984

I identified the beginning concepts as a result of them having basic meaning across the literature. I developed the concept definitions by examining the way these terms were used throughout the literature, and constructing definitions that agreed with the consensus provided in the literature. I used these concepts to form the first questionnaire for wave one data collection, and I referred back to them during subsequent analysis, including forming the categories and themes identified in this study. While participant data drove the analysis and findings, the literature provided a reference point and context for analysis and interpreting results.

I sent the initial questionnaire (appendix A) via e-mail to all participants from both organizing traditions. After all participants responded to the initial questionnaire and returned them via email, I concluded the first wave of data collection. All nine participants responded to wave one data collection.

Wave two data collection. During wave two, I separated participant responses into two groups, one for union organizer responses and another for civil rights organizer responses. I

separated them in order to enhance the comparative analysis planned for the project. I sent all union organizer responses to each union organizing participant for commentary, including the participant's own response, providing a way for participants to critique the responses within their group as well as clarify their own responses. I did the same for wave two. Participants unanimously confirmed the responses given in wave one as indicated by no responses provided for wave two. According to the Delphi methodology data can be confirmed through giving affirmative responses or by providing no response, which together indicate consensus agreement among participants (Dietz, 1987).

Wave three data collection. I completed wave three data collection in order to develop the second questionnaire, which I sent to all participants. The questionnaire (Appendix C) developed for wave three utilized participant responses to test previous relationships between concepts identified by participants and the literature. The questionnaire developed for wave three also sought to better understand concepts discussed by participants in previous waves in order to more accurately understand and define them. Every participant responded to the questionnaire in wave three.

Data Analysis

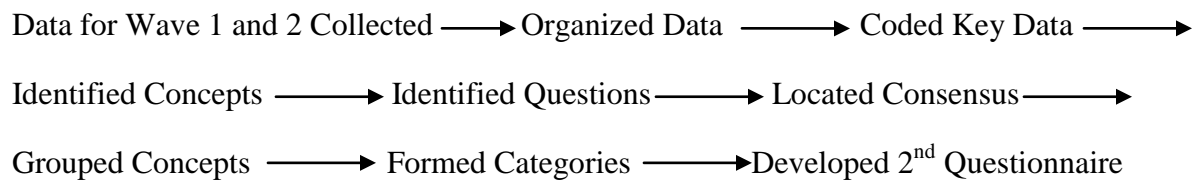
The Delphi methodology relies on discovering consensus among experts participating in the study about a given topic, so thematic analysis techniques are the best technique for uncovering participant consensus (Creswell, 1998; Dietz, 1987). I describe my analysis procedure in Figure 2, outlining each wave's process. The analysis procedure moved participants' textual data into more useful elements labeled concepts, categories, and themes. The analysis procedure followed, allowed data to be reduced down in order to be further built up

again to form a beginning level conceptual model of community organizing practice, which provides the beginnings for future intervention research in macro social work.

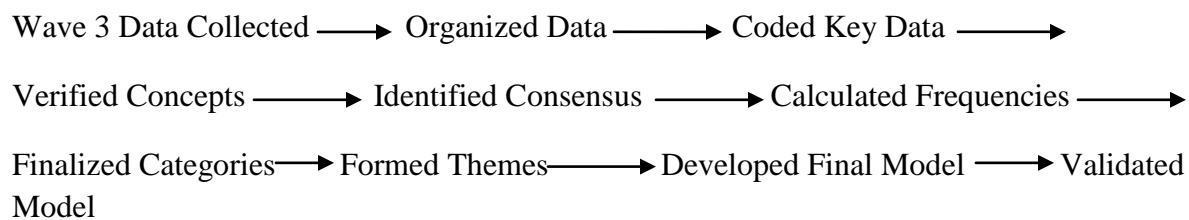
Figure 2

Overview of Analysis Procedure

Stage 1 Analysis



Stage 2 Analysis



Stage One Analysis

During stage one analysis I stripped away the context of questions in order to examine the data as a whole. Through the process of organizing and coding data, I was able to better understand if the original concepts identified in the literature held importance to participants as well as to identify other important concepts. Concepts were counted and ranked in order of importance. After concepts were identified and rank ordered, I created beginning level categories based on sets of concepts that related to one another. After concepts and categories were identified, questions were developed for the second questionnaire that sought to further understand newly identified concepts, test the validity of categories, and seek to better explain the relationships between categories. Stage one analysis occurred after wave one and two data

was collected, but wave two data yielded no additional data, so wave one responses represent the basis for stage one analysis.

Organizing data. During stage one analysis, I organized data and separated responses by group in order to assess similarities and differences across organizing traditions. The data organization process consisted of taking the responses of each organizing tradition from the putting them into one document for each group.

Coding data. During data coding, I examined data for concepts related to those previously identified in the literature, and coded data accordingly. Data that did not fit the concepts identified from the literature was set aside and placed with similar data emerging from participant responses.

Identifying initial concepts and categories. I identified concepts during stage one analysis by examining data to for the existence of those concepts found in the literature, and by exploring data for new concepts. Concepts were counted and rank ordered from highest number of occurrences to lowest. Consensus for stage one analysis was set at three occurrences for concepts to be included in subsequent rounds. Consensus was set at three occurrences in order to allow for increased data to emerge, which is consistent in Delphi designs that are exploratory in nature (Linstone & Turoff, 1975). After concepts were counted and rank ordered, beginning level categories were formed using the logic of concepts, researcher tacit knowledge, and corresponding literature. The categories were built from putting concepts together that shared similar characteristics related to community organizing. The literature and researcher's knowledge of community organizing was used to help understand what concepts went together, and how the fit.

Second Questionnaire Development

After I organized and identified important data and concepts from waves one and two, I developed questions for the second questionnaire to be used in wave three data collection. During the first stage of data analysis, I color coded data that represented emerging concepts identified by participants, and used it to justify including questions related to these new concepts. I developed additional questions in order to identify relationships between categories (themes) as prompted by first and second wave data, and to verify the construction of previous categories during first stage analysis. I developed questions to describe new emerging concepts from wave one and two that were open-ended; whereas questions testing category construction and relationships between categories were dichotomous, which asked participants if they agreed or disagreed with a specific statement describing a relationship between two aspects or categories of community organizing. Space was also provided for participants to give commentary justifying their response, which became an additional source of clarification and data extension.

Stage Two Analysis

During stage two data analysis, open-ended questions were analyzed without regard to the context of the questions themselves, but in relation to the data as a whole. Similarly, to stage one analysis open-ended questions were examined for the occurrence of those concepts identified in stage one as well as for evidence of emerging concepts. Additionally, participant responses to open-ended questions were examined side by side with wave one data to help finalize the construction of categories. Propositional or relationship testing dichotomous questions were analyzed using frequency counts of number of occurrences in order to determine if consensus was attained or not. The consensus level set for stage two analysis was at least 50% agreement

among participants in regards to dichotomous questions, and five or more occurrences of a given concept in open-ended questions to be considered as relevant to the final practice theory.

Finalizing categories. Beginning categories were formed in stage one analysis, but changed in stage two analysis. I scrutinized categories and concepts repeatedly in order to ensure that final categories allowed for all concepts without redundancy, could be defined with boundaries that were understandable and logical based on the data, and provided a greater level of description and/or explanation than concepts had on their own.

The main difference in forming categories during stage one and finalizing categories during stage two is the new data from wave three that reinforced or disputed previous data used to form beginning level categories. I considered new data in wave three along with previously collected data; however, I created a decision rule that if data collected in wave one and two contradicted with data collected in wave three, preference would be given to stage three data as a result of group consensus being set higher (numerical majority of responding participants) in wave three than the level of consensus set during stage one.

Identifying Themes. While identifying concepts and categories are essential steps in rigorous qualitative thematic analysis, themes provide the greatest degree of explanatory power in qualitative analysis seeking to explain phenomenon (Bageley, 2009). After I identified final concepts and categories, themes were formed during the second stage of analysis. Themes represent the underlying meaning associated with the relationships between categories (Creswell, 1998). In this study, themes formed by looking across categories and associated concepts in order to determine how each fit together in order to describe the process of community organizing practice. Themes occur at the highest level of abstraction in this study and are the

furthest away from raw data (Strauss & Corbin, 1998). While themes may occur at the greatest level of abstraction, they must also be identifiable and justified in the raw data. In this study the logic of the final themes are justifiable in the responses of participants, and able to be seen by those with a basic understanding of community organizing and methods utilized in this study. They reflected the underlying message provided by participants of the study. I attempted to ground themes in the participant responses, as well as participants' language.

Final conceptual model. After conducting three waves of data collection as well as conducting two stages of analysis, I developed the final conceptual model of community organizing practice and sent it to participants for validation. Four out of nine participants, or 44%, responded and indicated agreement that the conceptual model was an accurate representation of the practice theory of community organizing; thus providing the validation that the overall rigor and content of this study was successful in developing the beginnings of a practice theory of community organizing

Study Limitations and Rigor

The research design utilized in this study has many inherent advantages; however, there are also several limitations to the research design. I will discuss the limitations of this design as well as how I attended to limitations through the use of several forms of rigor. Rigor in studies utilizing Delphi Methodologies is critical regardless of whether quantitative or qualitative methods are utilized (Creswell, 1998). Rigor expectations in qualitative and quantitative methods may differ as a result of different processes and aims (Miles & Huberman, 1994). In quantitative and qualitative research with aims of maintaining objectivity however, *validity* and *reliability* are still major rigor dimensions.

The limitations of this study impact or threaten validity and reliability. Validity will be discussed in terms of internal and external validity with reliability discussed separately. Internal validity refers to the research process and how well the process or design is able to ensure accuracy of the final results and findings in relation to supporting the original research question (Drake & Johnson - Reid, 2008). Threats to internal validity come in numerous forms and negatively impact the accuracy of findings (Miles & Huberman, 1994). External validity refers to the likelihood that findings can be generalized beyond the scope of this study (Drake & Johnson - Reid, 2008).

Small sample size. The sample size of nine was deemed appropriate by Delphi standards, but the smaller sample size may not yield enough diversity in perspective or amount of data, which may impact the comprehensiveness and validity of the final practice theory. I addressed the small sample size by ensuring that participants were diverse in age, gender, race/ethnicity, and in types of organizing experiences. The use of multiple data collection waves also improves the likelihood of enough data being generated to build the beginning foundation of practice theory.

Researcher bias. Another potential threat to the validity of the final results of this study lies in the potential of researcher bias. Since this research design was dependent on my ability to select a proper purposive sample, develop valid data collection protocols, and interpret results relying on not only the data, but my own tacit practice experience, and knowledge of the literature, there was an increased likelihood of my own bias about organizing to negatively influence the final results. I attended to the threat of researcher bias by documenting major decision rules via a methodological journal as they were created as well as outlined the research process as it unfolded, including amendments to data collection protocols, coding, and final

findings. Another way that researcher bias is held in check in this study is through participants having the opportunity to respond to the accuracy of the final practice theory.

Generalizability. While the aim of this study was to build formal practice theory that was generalizable to organizers and communities outside this study, there are several threats to external validity that may influence the ability to generalize findings. The limited focus of this study on only union and civil rights organizers from two regions of the country, Mississippi and Michigan, may limit my ability to generalize results to organizers in other traditions or geographic areas. I attempted to address these threats to external validity by doing comparison analysis between two distinct groups of organizers to determine if organizing traditions greatly differ in how they organize. Additionally, the two locations chosen for this study are in very different parts of the United States that differ in geography, culture, socio/political boundaries, and way of life, increasing the likelihood that the results will generalize to other regions of the country.

Reliability of study. Since this study is exploratory in nature and yet to be replicated, reliability is discussed in terms of the likelihood that future studies will yield similar results. I attended to reliability by using a methodological journal that outlined every step in the research process, which promotes consistency in future research studies seeking to replicate the findings of this study. In the future researchers can utilize the framework outlined in the methodological journal to undergo this research process, including; sample selection, data collection, protocol development, and analysis. The researcher could compare findings found in this study with new findings to determine if the findings here are reliable. Additionally, further research with other groups of organizers in various contexts and geographic places can determine the extent of reliability beyond the scope of this study.

Human Subjects Protections

All participants were notified of their selection to participate in the study, along with explanations the research process, time involved, , and study aims. Every participant consented via e-mail (see appendix 6), and was informed about their rights and protections under the Virginia Commonwealth University Institutional Review Board for human subjects protection. Every participant had the right to withdraw from the study at any given time and for any reason. Participants were informed about risks involved in participating in this study. Participants did not experience any harm or discomfort, but it was possible that they could have developed uneasy feelings, anxiety, or agitation as a result of being subjected to critique. I explained to participants that critiques are to be made about responses to questions only, and to avoid making personal comments about other participants.

Confidentiality. I instructed participants to keep information learned throughout the study private. I explained the limits of confidentiality as well as the limits of my ability to ensure the participant confidentiality. I sent questionnaires to each participant through a secured e-mail program. I did not share participant names with other participants, and asked participants not to use their names in any responses or critiques. Participants only saw the responses of other participants, but not who said what.

Privacy. I protected participant privacy by conducting this study via e-mail, which is much less invasive than in-person or telephone interviews. I allowed enough time for participants to complete questionnaires and respond to other participant questionnaires. During the recruitment process, gatekeepers who know participants approached each person about participating, which is less of a privacy invasion than if I had contacted participants directly.

Data handling. I maintained and stored all data related to this project on a password protected USB drive and/or on a password protected computer. No participant names or identifying information were in any primary documents. I destroyed all e-mails and other raw materials after my final dissertation defense. Participants had the right to request any materials related to them at any point in time and/or to withdraw from the study.

Addressing risks to participation. Although there was a very low likelihood that any harm would come about by participating in this study, there is some risk associated with any study that involves human participants. It was possible that as a result of discussing aspects of consciousness raising within union and civil rights traditions that some participants would recall painful experiences stemming from past exposure to racism, classism, and other forms of oppression.

Every participant could withdraw from the study at any point and for any reason. Participants would have been given referrals to local, accessible, and appropriate community resources in cases where counseling supports would have been needed to address emotions that resulted from study.

Limitations to protections. Although I established many precautions to help ensure participant confidentiality, it was impossible to guarantee that all participants would uphold confidentiality and/or that participants would not talk about the project outside the study parameters. Participant confidentiality limits and my own limitations with upholding it were explained in detail to the participants and the Institutional Review Board at Virginia Commonwealth University that approved this research protocol.

Chapter Four: Results

Introduction

In this chapter I present the results of research conducted to understand the relationship between community organizing and consciousness raising for social justice and social change. The aim of this research was to build formal practice theory through the expertise provided by community organizing experts from union and civil rights organizing traditions. The final practice theory of community organizing includes both a conceptual model as well as a rationale explaining each major model component.

Review of Research Design

I built this study around the relationship between community organizing and consciousness raising in terms of social justice and social change. In order to address this question empirically, I chose Delphi methodology to investigate community organizing practice because of its underlying assumptions about the nature of reality and history of pragmatic use in social science (Dalkey & Helmer, 1963). I collected three waves of data, analyzing after the second and third waves of data collection, while using results to inform the final conceptual practice model that I tested with participants for convergent validation. The final results illustrate this format.

Review of Sample

I used purposive sampling to select a diverse group of participants with expertise in community organizing. Delphi methodology provides the best option for ensuring that a range of

individuals and ideas can be included in the study, while controlling for the inclusion of specific criteria (Dalkey & Helmer, 1963). In this study, I used the following criteria sample inclusion:

1. Participants had ten or more years of practice experience in community organizing.
2. Participants had some of their experience in either a civil rights or union organizing tradition and recognized the tradition as important to their understanding of organizing.
3. Participants were able to participate fully in the emergent study design in terms of ability and available time.

The sample for this study, as discussed in chapter three, was selected through purposive sampling and provided a diverse sample of nine community organizers, five from the union organizing tradition and four from the civil rights tradition. The sample included five men and four women with a mean age of 55.2 years and 28.2 mean years of experience in community organizing. Participants represented white, German, African-American, and Xicano racial and ethnic groups as self identified by participants. Participants worked in social movements, started organizations, and worked in both large and grass roots organizing efforts.

Review of Stage One Procedure

The emergent design follows the logic of Linestone and Murray (1975), and Strauss and Corbin (1998) who discuss the mutual dependency of data collection and analysis during an emergent design. I started stage one analysis with concepts identified in the literature, and ended stage one analysis with beginning categories and concepts, the final categories and concepts changed from first- to second-stage analysis as a result of the emergent design used and additional data collected. The figure below provides a review of the first stage of analysis.

Figure 3

Review of Stage One Data Collection and Analysis Procedure

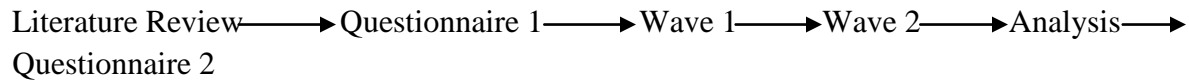


Figure 3 reviews the first two waves of data collection and initial stage of analysis. As discussed in chapter three, the first stage of data analysis was completed after two distinct waves of data collection occurred. The first wave consisted of a questionnaire developed from what existed in the literature to explain the process of community organizing. During the first wave of data collection, responses from union and civil rights organizers were separated in order to identify possible between-group differences that may exist. During the second wave of data collection, I combined responses for each group and sent it to participants for feedback, commentary, and critique. The second questionnaire used in wave three data collection was based off of wave one and two responses. Data from analyzed in two distinct stages, stage one, which occurred after wave one and two were collected, and stage two, which was conducted after wave three data collection. Both stages of data analysis utilized rigorous thematic analysis guided by Bageley (2009) and Strauss & Corbin (1998), as discussed in more detail in chapter three. Textual data was examined for concepts, relationships between concepts led to the formation of categories, and the relationships between categories were identified lastly as themes. The combination of concepts, categories, and themes led to the final practice theory of community organizing.

Results

I have outlined the results in order of the analysis process, beginning with stage one that interrogated data to validate or refute concepts and categories of community organizing I found in the literature. Additionally, I consulted the literature for differences between participants of civil rights and union organizing traditions. In this discussion, I share findings related to wave three data collection as well as integrated findings from all three waves of data collection. The emphasis of stage two analysis is the final construction of concepts and categories, which along with theme identification compose the final conceptual model outlining the community organizing process from beginning to end.

Results of Stage One Analysis

Stage one analysis includes data organization of wave one and two data, identification of initial concepts, and the formation of initial categories. The last task undertaken in stage one analysis was identifying missing or needed data related to concepts and categories, which formed the basis of the second questionnaire used for wave three.

Grounding initial concepts in the literature. I began with a list of important concepts based on the community organizing literature. The beginning concepts were: oppression, strategy, tactics, social justice, social change, consciousness raising, and empowerment; they were identified in the conceptual literature as playing integral roles in the theory of how community organizing leads to social change. While these concepts provided the starting point for the first wave of data collection and were the basis for the first questionnaire construction (see Appendix A), subsequent concepts used in data collection emerged from participant responses.

Wave two data impact on analysis. The second wave of data collection provided all participants with the opportunity to provide feedback on the responses provided by everyone, including themselves, to the original questionnaire. Wave two was undertaken before stage one analysis began in order to make sure that all relevant data from participants related to beginning concepts and first wave responses was included in the first stage analysis.

I copied each group's responses to wave one questions directly from the original questionnaire and placed them into a new document that included all responses for that group. Participants were asked to provide commentary, if they so chose, to the responses in order to explain further, raise questions, or critique others' statements for the purpose of validating, extending, or refuting the data collected. Participants had two weeks to provide feedback and I sent several reminders; however, no participants provided further comments or data during this wave, and therefore agreement among participants in relation to wave one data was inferred as is customary with the Delphi methodology (Dietz, 1987).

Beginning concepts. I collected, coded and analyzed the first wave responses to find what supported the beginning concepts as well as for new concepts. I analyzed participant responses by interrogating responses for each group to the questions posed, and counting the occurrences by each group for each concept. Additional data not fitting beginning concepts were coded and labeled as emerging concepts. Table 3 serves two purposes; first, it provides the basis for discussing concepts from most important to least important according to rank, and second, it will be used to discuss between group differences among union and civil rights organizers

Table 3

Ranked Order of Concepts by Number of Occurances in Wave One Data Collection

Concept	# Occurrences in Civil Rights Group	# Occurrences in Union Group	Total Occurrences
Organizing plan	16	17	33
Oppression awareness	14	16	30
Systemic social change	12	15	27
Mobilization	9	12	21
Building power	8	9	17
Raise awareness	5	8	13
Means for achieving social change	5	6	11
Community building	5	6	11
Overcoming oppression	5	5	10
Individual social change	5	4	9
tactics	4	4	8
Personal power	5	2	7
Awareness not raised	4	2	6
Greater good values	3	3	6

Concept	# Occurrences in Civil Rights Group	# Occurrences in Union Group	Total Occurrences
Social change part of organizing plan	2	3	5
Collective power	2	3	5
Opportunity to reform injustice	3	2	5
Knowing community	2	3	5
Lack power	1	4	5
Interconnectedness	2	2	4
Problem with plan	2	1	3
Total	105	125	230

Concepts defined. Table 3 provides a rank-ordered list of concepts identified in the first wave of data collection. The concepts above were identified in participant responses to questions related to community organizing and defined based on how they discussed concepts. The concepts above were defined as follows:

- Organizing plan – Activities associated with and part of the overall planning process of community organizing;
- Oppression awareness – Internal motivating factor leading some individuals to engage in community organizing;
- Systemic social change – Outcomes related to successful community organizing that include changes to policies, leadership, and organizations;

- Mobilization – Part of the overall process of community organizing that relates to people acting together to achieve social change outcomes;
- Building power – Part of the organizing process that includes people working together purposely in order to maximize their ability to affect change;
- Means for achieving social change – The motivating factor for why some individuals decide to become involved in community organizing as a way to make a difference;
- Community building – Part of the organizing process that emphasizes people building positive relationships with one another for the purpose of bettering the overall community;
- Overcoming oppression – A result occurring among individuals and community groups as they take collective action to enact change;
- Individual social change – Dimension of outcomes occurring at a personal level that is associated with successful community organizing;
- Tactics – Refers to the ways that individuals chose to take action to meet the goals of the organizing plan;
- Personal power – Refers to individuals' potentia to take personal action for change;
- Awareness not raised – Related to negative outcomes of community organizing and reasons that organizing is unsuccessful;

- Greater good values – Motivating values related to promoting the best interests, equity, and fairness of community members, which leads individuals to become involved in community organizing;
- Social change part of the organizing plan – Change goals determined during the planning stage of community organizing;
- Collective power – Related to mobilization and individual power, and what is needed to effectively take action to create change;
- Organizing to reform injustice – Relates to motivating factors for why individuals chose to become involved in community organizing;
- Knowing community – Is part of community building and marked by people learning about community from others;
- Lack power – Related to unsuccessful mobilization and unsuccessful organizing processes that fail to achieve positive outcomes;
- Interconnectedness – Related to positive outcomes of successful organizing, illustrated by community members feeling closer bonds to one another than before organizing process;
- Problem with the plan – Refers to negative organizing outcome and relates to one reason organizing is unsuccessful;

Stage one concepts validated and identified. The concept with the highest frequency (33) reported by participants was labeled “organizing plan.” Examples of data coded as “organizer plan” are as follows: *Community organizing is successful when members of the community are*

able to...develop a strategy for reforming it, execute that strategy and have the strategy bring about the desired reform. Another example of data illustrating the concept of “organizing plan” is as follows: *I think community organizing is a combination of elements or components that need to be executed in a sequential order based on a community needs assessment. Any organizing intervention requires information, education...strategy.*

The concept of “organizing plan” relates to the beginning concept of “strategy”, which was identified in the literature. The beginning concept of “strategy” was validated by participants, but the framing of the term and definition changed slightly from the literature to participants, due to participants speaking more generally about the planning process, which includes the original components of the concept; however, the original “strategy” concept identified in the literature was too specific to encompass the multitude of participant perspectives about planning in community organizing that was both specific and general in context.

The concept of “organizing plan” was followed up in the second questionnaire by asking participants whether or not organizing strategies were community specific and whether or not organizing strategies are comprised of many different tactics. These two questions used the original concept of “strategy” as opposed to the reframed concept of “organizing plan” in order to ensure that strategy was not a broad enough term to encompass participant perspectives that were coded as “organizing plan” in first stage analysis as a result of the use of the term “strategy” in the literature.

The concept occurring with the second highest degree of frequency (30) in participant responses was labeled “oppression awareness.” An example of data coded as oppression awareness can be found in the following response by a participant: *The bottom line was that*

women made the connection between the proposal and their own lives... including invitro fertilization; loss of birth control methods; ectopic pregnancy; and the fact that abortion would not be allowed for rape or incest. Another response from another participant stated: *Talking in depth about issues...with the goal of having the individual understand the issue more fully.* The concept of “oppression awareness” partially validates the beginning-level concept of consciousness raising in that it relates to individuals’ realization of their own experienced oppression, but as with other beginning concepts, the framing and choice of language varies from what was found in the literature compared to participant responses.

The difference between the reframed concept of “oppression awareness” and that of the beginning concept of “consciousness raising” relates to feelings expressed by some participants that consciousness raising is either misunderstood, misrepresented in the literature, or derogatory, and therefore I chose the more neutral term “oppression awareness” as the preferred concept for this study. I again examined the concept of “consciousness raising” during the second questionnaire in order to verify the decision to reframe the “consciousness raising” to “oppression awareness” as well as to better explain the relationship between “oppression awareness” and community organizing.

The concept of “social change” was originally identified in the literature as an important concept in community organizing. During the initial analysis stage of this study, social change as a concept was validated, but with a greater degree of specificity than previously thought from the literature. The concept labeled “systemic social change” occurred with the third highest degree of frequency among participants (27) was labeled “systemic social change.” Participant data coded as systemic “social change” includes the following: *From the '60s in Mississippi until now, we*

have been getting people together to address social and political issues that affect their lives.

Another participant stated:

In this country community organizing is seen and practiced primarily as a venue to social reform. The short answer I think is that community organizing is the development of structures within a group of people with declared commonalities to enhance their ability to engage the dominant power structure in a redress of grievances.

The concept of “systemic social change” relates to social and political issues that I interpreted as related to changes to policy, leadership, and structures promoting community participation. The concept of social change appeared with enough clarity and evidence during the first wave of data collection that additional data was not needed, so no follow-up about systemic social change was required in the third wave of data collection. The concept with the fourth highest reported frequency (21) was an emerging concept labeled “mobilization.” An example of mobilization-coded responses is provided as follows:

Our latest experience in Mississippi is the victory of defeating a referendum for a Personhood constitutional amendment. Over 40 days advocates made 412,699 phone calls, filled 79 volunteer shifts for getting out the vote, knocked on over 20,000 doors, and built a strong Facebook community of over 5,500 that in the last week of the campaign had over half a million views of the posts.

Additional data illustrating examples of data coded for the concept of “mobilization” is as follows:

Mobilization of the people happens through political organizing around a clearly articulated cause. This happens when the insurgent or in the case of Xicanos

chooses a cause that they “must, of course be able to identify himself totally with or more precisely, with the entire majority of the population theoretically attracted by it.” (David Galula, French counter insurgent specialist in his Classic/Foundational Military text “Counterinsurgency.”)

The concept of “mobilization” was not previously identified in the literature, and represents the highest occurring emerging concept discussed by participants in this study. Since mobilization was an emerging concept it was further tested in the second questionnaire. I developed two questions to understand better how “mobilization” occurs in community organizing and to understand the relationship between “mobilization” and power as a result of participant data collected in wave one, similar to that provided above, that needed to be validated and extended in order to better explain the role of “mobilization” in community organizing. Another emerging concept discussed by participants, but not previously identified in the literature was the concept of “community building” (11). One example of data coded as “community building” included the following response: *So, community organizing is bringing residents together to work in their common class interests, building their social power to be able to act effectively.* Further data coded as “community building” is as follows: *CO has a mechanism for bringing people together for purpose of community building or for social reform.* The concept of “community building” was an emerging concept that was not specifically asked about in the second questionnaire as a result of the clarity of data provided in the initial questionnaire, similar to that provided above, which provided evidence that “community building” relates to both the process of community organizing as well as a possible outcome of successful organizing.

The next highest occurring concept was labeled “overcoming oppression” (10), evidenced by participant statements such as, *In order to reform an injustice, individuals must first be aware that the injustice exists, that it can be changed, that they have the power to change it, and that they deserve that change.* “Overcoming oppression” was an emerging concept identified in the first wave of data collection. “Overcoming oppression” was followed up in the second questionnaire in multiple questions. Third wave questions that encompassed “overcoming oppression” included those related to the role of power in community organizing, the role of oppression in community organizing, and about critical consciousness. While this concept was not directly asked about in the third wave questionnaire, questions such as those identified above were asked with the intention of soliciting more data related to how the concept “overcoming oppression, ” relates to other concepts and stages of the organizing process.

“Individual social change” (9) was coded for data such as the following: *People used to say, life is something that happens to me. When they get organized, they say ‘Life is something we make happen.’* The concept of “individual social change” partially relates to the beginning concept of social change identified in the literature, but increases in complexity when discussed by participants. The concept of “individual social change,” along with the previously discussed concept of “systemic social change,” validates the importance of the original concept of “social change” identified in the literature. I addressed the concept of “individual social change” in the second questionnaire developed for wave three data collection indirectly by asking participants whether or not social justice and social change were the same, with the intention of soliciting more details about social change as an outcome of organizing.

The concept of “tactics” was identified eight times in wave one participant responses. Responses coded as tactics included the following: *Then he gets 30 people to picket and 75*

people to sign on to a letter to the newspaper and other tactics and change occurs. Another response coded as tactics is as follows: *Often what makes it successful is, in fact, learning from failures and applying what has been learned to new tactics and new relationships.* The data above supports the notion that organizing uses many different means for achieving the goals of an organizing plan. I examined this finding in the second questionnaire as I wanted to validate the idea that “tactics” relates to the organizing plan, and therefore asked participants directly whether or not organizing strategies consist of many tactics. The use of “strategy” in the framing of this question was taken as a result of the strong support in the literature that strategies and tactics are related (Bobo, Kendall, & Max, 2001; Brown, 2006).

Some participants discussed the importance of people understanding or realizing that they possess the power to create change. Data labeled “personal power” ($F = 7$) was coded as an emerging concept as indicated by the following: *Community organizing is related to social justice in that people ‘gain’ power they may not have realized they already had before getting involved with others.* The concept of “personal power” relates to the beginning concept of empowerment that was grounded in the literature of community organizing; however, “personal power” as a term is more consistent with the language and description provided by study participants. “Personal power” was followed up on in the second questionnaire in a question that asked participants to discuss the role of power in community organizing.

The concept of “awareness not raised” occurred six times among participant responses in wave one data collection. “Awareness not raised” was an emergent concept; however, it illustrated some properties similar to the beginning level concept of consciousness raising identified in the literature. The concept of “awareness not raised” was determined to be related to causes of unsuccessful organizing efforts; similarly, the initial concept of consciousness raising

also provides evidence in the literature that speaks to the importance of consciousness raising in community organizing and the negative effects if not successful (Sen, 2003). The concept of “awareness not raised” is evident in data such as the following: *I think that community organizing efforts don't work when... the community at large doesn't believe in the issue.* The concept of “awareness not raised” was an emergent concept among participants that was further tested in wave three in questions related to the original beginning level concept of consciousness raising that was used in wave three as a result of strong evidence in the literature supporting consciousness raising as an integral part of organizing efforts

The concept labeled “greater good values” was coded six times in the first wave of data collection. This concept most related to the beginning concept of “social justice,” but differs in language and definition from “social justice” in that social justice was identified by some participants as being overused by media and academics, and that many definitions for social justice are narrow; thus, I coined the term “greater good values” as a means of taking into account participant views on social justice, but still attending to the underlying values and context discussed by participants, which emphasized promoting the betterment of people as a whole. Data supporting the concept of “greater good values” includes the following:

I'm not sure that it does. Community organizing is about reform within the system. Reform is not necessarily a matter of justice, which is not to say reform always stands outside the concept of justice. I think this is part of the problem in terms of community organizing. We have confused the ideas of reform and justice.

Another participant states: *When groups of people from a community get together it is often because they are motivated to create a better world/make their community safer.* Both of

these objectives fall into the categories of social justice. These participant statements provide examples of data that was used to justify changing the beginning concept of “social justice” to the emerging concept of “greater good values”, which encompasses previous literature ideals and values of social justice, but also encompasses the values of participants, whom social justice may not resonate with or may offend. I explored the concept of “social justice” again in wave three data collection as an additional check for concept clarity and language, justified by the extensive use of the term “social justice” in social work literature (Gutierrez, Parsons, & Cox, 2003; Adams, Bell, & Griffin, 2007).

Another concept emerging from the first wave of data collection was labeled, “social change as part of the organizing plan”, and is evident in data similar to the following: *Hopefully, social change is built into the community organizing strategy.* Another participant states: *Social change is the goal of community organization as the means towards achieving social justice.* The concept of social change as part of the organizing plan relates to the beginning level concept of “strategy” as well as the beginning concept of “social change”, and occurred five times in wave one data. The emerging concept “social change as part of the organizing plan” therefore relates to change goals being developed as part of the overall organizing plan. The concept of “social change as part of the organizing plan” was not directly followed up with in wave three data collection due to clarity of data in wave one.

“Collective power” as a concept that occurred five times in participant data collected in wave one. One example of data speaking to collective power is as follows: *When community people move together to bring about change and experience the power of working together, there is success.* Another participant response coded as “collective power” is as follows:

The struggle of our indigenous people is not and cannot be summed up by the lives of a few men and women held up by this system as examples of individualistic attainment but only by the collective actions and accomplishments of us all.

The concept “collective power” was an emerging concept that was followed up with in the second questionnaire in questions that asked participants to discuss the role of power in community organizing as well as in a question that asked participants to discuss the relationship of mobilization to community organizing.

The concept labeled “opportunity to reform injustice” emerged from first wave data and occurred five times in wave one data collection. An example of data speaking to the concept of “organizing to reform injustice” is as follows: *organizing seeks to enhance their ability to engage the dominant power structure in a redress of grievances.* The above concept illustrates one reason that individuals become involved in community organizing. This concept was followed up with in the second questionnaire in questions that asked participants to describe the reasons why people from inside and outside the community become involved in organizing. The emerging concept of “opportunity to reform injustice, along with others, were coded as motivating factors that lead people to organize and/or become involved in organizing efforts.

“Knowing community” was an emerging concept discussed by participants five times during first wave data collection. The concept of “knowing community” was identified in data such as the following: *Talking with fellow community members one-on-one or in small groups helps to know the community.* The concept of “knowing community” was not followed up on in wave three data collection as it was not emphasized enough in wave one data collection, and was

clearly discussed in participant responses that emphasized the need of organizers to get to know communities from community members as well as community members getting to know about the community from the perspectives of other members.

I labeled an additional concept emerging from wave one data collection “lack power”, which was coded five times in wave one data collection. The concept of “lack power” is evidenced in data as follows: *Racial, ethnic, sex divisions—privileges and prejudices—have been created and nurtured to keep working class people divided and weak.* The concept of “lack power” was further followed up on in the second questionnaire in a question that combined this concept and other identified concepts that related to power, to ask organizers about the overall relationship of power to community organizing.

The concept of “interconnectedness” occurred four times in participant responses to wave one questionnaires. Interconnectedness was coded for data such as the following: *A class conscious individual sees herself as sharing interests in common with other sectors of her class.* The above example of data coded as “interconnectedness”, an emerging concept, indicates interconnectedness as most related to a successful organizing outcome experienced as a result of engaging in the process of organizing. The concept of “interconnectedness” was not further researched directly in wave three as a result of data that provided enough clarity about the concept. It was also true that the concept of “interconnectedness” occurred less often than many other wave one concepts (4 times), which may indicate redundancy or irrelevance of the concept; however, due to the original consensus decision rule that declared three occurrences needed to keep concepts in the study, “interconnectedness” was left in the study after stage one analysis.

The final concept identified in wave one data collection occurred three times in participant responses. The concept labeled “problem with plan” was an emerging concept in wave one data collection. The concept labeled problem with plan is illustrated in data as follows: I believe the most common reason is that members do not develop a coherent strategy for reform with measurable short-term steps leading to the ultimate objective. While the concept of “problem with plan” was not directly addressed in the second questionnaire used for wave three, it was indirectly addressed in a question that asked participants to agree or disagree with the statement that “successful community organizing involves the use of a planned strategy”, which indirectly speaks to the concept of “problem with plan” that participants in wave one stated was one reason that community organizing is unsuccessful.

Between-group differences. During wave one data collection, I separated study participants into two distinct groups, union organizers and civil rights organizers. Table 3 illustrates between group differences that were analyzed by counting occurrences among each concept reported by organizers to determine if organizers from one group or another talked about certain concepts more than those from the other group. For the purpose of this study, significance was established if there was a difference between groups of three or more occurrences of a specific concept, and justified by the implementation of a decision rule justified by qualitative literature on recognizing differences between groups (Dietz, 1987; Strauss & Corbin, 1998). The between-group analysis yielded four concepts meeting criteria for significant differences between groups including; systemic social change, mobilization, personal power, and lack of power. Since all four concepts illustrating significant difference occurred at the same rate, differences are discussed in rank order as they appear on Table 3.

One significant difference between groups related to the concept of “systemic social change,” which was coded 15 times for union organizers and 12 times for civil rights organizers. Union organizers therefore emphasized the importance of “systemic social change” to a greater extent than participants of the civil rights group. This between group difference was identified in wave one data; however, further analysis of differences between groups did not occur in wave three data collection, due to the chosen Delphi methodology, which instead focuses on similarities, and the researcher’s focus on building theory across organizer groups. The concept of “systemic social change” occurred more often with union organizers than civil rights organizers; however, why this difference exists is unknown and I did not test further in wave three.

Another concept with significant difference between union organizers and civil rights organizers was “mobilization.” Union organizers referred to “mobilization” twelve times in coded responses whereas civil rights organizers mentioned it nine times. While union organizers favored mobilization, civil rights organizers discussed personal power significantly more than union organizers (5:2). The difference between groups related to the concepts of mobilization and personal power, indicate possible difference among each group in relation to how they think about power in community organizing as both “mobilization” and “personal power” relate to or emphasize power at different levels. Power was further investigated in the second questionnaire, but no further analysis between these groups was undertaken, due to the decision to focus on the larger sample as a whole as well as the similarities among participants in order to produce practice theory (Dalkey & Helmer, 1963).

The concept labeled “lack of power” was coded four times among union organizers, and only once for the civil rights group. Union organizers discussed a lack of power as reason for

organizing being unsuccessful, but civil rights participants indicated “lack of power” as a reason for unsuccessful organizing less often. The difference between groups regarding “lack of power” further illustrates difference among groups in how they conceptualize power in relation to the community organizing process. Three out of the four concepts with significant related more broadly to power in the community organizing process. As in the concept above, I investigate “power” more in wave three, but this did not include comparative differences.

While civil rights organizers and union organizers differed significantly in the frequency of responses across four identified concepts in wave one data collection: “systemic social change”, “mobilization”, “personal power”, and “lack power”, it is important to point out that there were no significant differences among groups in their discussion of the other 18 identified concepts reported and coded in wave one data collection. The lack of difference between organizing groups among the majority of concepts reported in wave one suggests that similarities among organizing groups exists at greater rates than differences.

Beginning categorical formation. After identifying and defining all key concepts, I brought similar concepts together to form overarching categories in order to understand how various concepts relate to one another. Categorical placement is a second step of rigorous thematic analysis, where the researcher moves beyond the basic descriptions provided by concepts in order to increase the complexity of description between concepts as well as explanatory power (Strauss & Corbin, 1998; Bazeley, 2009). I formed categories in the analysis of this research by taking similar concepts and placing them into columns alongside one another, until all concepts were in one or more categories. Eventually, all concepts must be categorized in order to remain relevant to the research, and concepts can only belong to one category after final analysis concludes; however, it is permissible to have concepts in multiple categories at the

beginning (Bazeley; Dalkey & Helmer, 1963). Following analytic expectations, I defined the categories with the intention of establishing boundaries clear enough for others to understand in regards to what is and is not included within a specific category.

Stage one categories. The table below illustrates the beginning categories formed during stage one analysis. I brought concepts identified in wave one data collection together into overarching categories that helped link concepts together in a logical way based on concept definitions created from participant responses in wave one data collection. Categories were defined based on the concepts that composed them. Categories described and/or explained the relationships between concepts within that category in a more complex way than was defined by concepts on their own (Bazeley, 2009).

Table 4

Wave One Categories and Boundaries

Category	Concepts	Definition and boundaries
Organizer motivators	<ul style="list-style-type: none"> • Oppression awareness • Means for creating social change • Greater good values • Opportunity to reform injustice 	Values and circumstances that lead organizers and community members to become involved in organizing efforts.
Organizer tasks	<ul style="list-style-type: none"> • Organizing plan • Mobilization • Building power • Raising awareness • Community building • Tactics • Social change part of organizing plan • Knowing community 	Activities and considerations that community organizers engage in and consider during organizing efforts.
Outcomes of successful efforts	<ul style="list-style-type: none"> • Systemic social change • Overcoming oppression • Individual social change • Personal power • Collective power • Interconnectedness 	Positive gains achieved as a result of community organizing for individuals and communities.
Unsuccessful efforts	<ul style="list-style-type: none"> • Awareness not raised • Lack power • Problem with plan 	Causes explaining why organizing is unsuccessful.

Table 4 illustrates the concepts meeting consensus (3 or more occurrences) during wave one data collection. The concepts listed for each category are ranked from highest occurring to least occurring. The categories are discussed as they logically occur in the organizing process, based on participant data as well as the researcher's tacit knowledge of the process of community organizing and further justified in the literature (Bobo, Kendall, & Max, 2001; Brager, Specht, & Torezyner, 1987; Weil, 1996).

The first category formed from concepts identified from participant responses in wave one and two data collection was labeled "organizer motivators." The category of organizer motivators refers to the concepts of "oppression awareness", "means for achieving social change", "greater good values", and "opportunity to reform injustice". This category was defined as values and circumstances that lead organizers and community members to become involved in organizing efforts. Participant responses discussing motivations for why individuals become involved in community organizing appeared throughout the data related to concepts within this category.

The concepts within this category represent the reasons people organize or become involved in organizing efforts. According to this category, people chose to organize or become involved in organizing as a result of being aware of oppression, as a means for achieving social change, as a result of values associated with the greater good or well being of society, and as way to reform or address injustice. The concepts within the organizer motivators category were further researched in wave three data collection in questions designed to understand the motivations for organizers from within the community as well as those from outside the community in order to create greater specificity in regards to the various reasons that people are motivated to engage in organizing efforts.

The second category in this study, “organizer tasks”, related to concepts discussed by participants that related to various activities that organizers engage in during community organizing efforts. The participant data speaks to the concepts of “organizing plan”, “mobilization”, building power”, “raising awareness”, “community building”, “tactics”, “social change as part of the organizing plan”, and “knowing community.” The concepts placed into the category of organizer tasks, each relate to the organizing process, and tasks that the organizer either initiates with community or promotes among community members in order to achieve success in the organizing effort.

The second category of organizer tasks includes the most concepts of any category formed, due to it being the category most related to the active organizing process, and the work that organizers engage in. The second questionnaire developed for wave three data collection asked questions specific to the relationships between many concepts organizer tasks as well as open-ended questions that were intended to solicit additional information associated with organizer tasks.

The third category developed in this study was labeled “outcomes of successful efforts”, and included concepts about what participants hoped to achieve through engaging in community organizing. The concepts placed into this category include; “systemic social change”, “individual social change”, “personal power”, “collective power”, and “interconnectedness”. All of the concepts relate to what individuals and the overall community or society can experience as a result of successful organizing efforts. During wave three data collection, questions were constructed to further explore the overall process of organizing, including outcomes. The last category formed in this study, “unsuccessful efforts”, helps connect previously identified participant concepts about why community organizing may not be successful in meeting goals

and creating change. The concepts related to unsuccessful efforts include; “awareness not raised”, “lack of power”, and “problem with the plan”. Wave three data collection asked questions about the process and outcomes of community organizing, to gather additional data about community organizing failures.

The initial categories of “organizing motivators”, “organizer tasks”, “outcomes of successful efforts, and “unsuccessful efforts” were formed based on wave one and two data. I assumed that change was likely based on the results of the second questionnaire utilized in wave three. The third wave questionnaire served four main purposes, including: strengthening understanding of emerging concepts from stage one analysis; validating wave one categories; identifying relationships between categories, and identifying underlying themes. By asking questions related to the findings of the first two waves of data collection, I hoped the second questionnaire would validate the appropriateness of these categories, further validate concepts, and identify the study themes that could contribute to the final practice theory.

Wave three questionnaire development. While I developed the first questionnaire from what was thought to be known about community organizing based on the current literature, I developed the third wave questionnaire (Appendix C) from participant responses to waves one and two. Table 5 provides an overview of each question posed to participants in wave three as well as the concepts or categories targeted and/or tested in order to justify the logic of the protocol.

Table 5

Wave Three Data Collection Protocol and Question Justification

Question posed	Question type	Relevant concepts and categories involved	Rationale
1. How does mobilization occur in community organizing?	Open-Ended	Categories: organizer tasks Concept: mobilization	Mobilization was an emerging concept in wave one that occurred in a high frequency of responses, which may justify it as its own separate category apart from organizer tasks.
2. What role does power play in community organizing?	Open-Ended	Category: Organizer motivators, organizer tasks, outcomes of successful efforts, unsuccessful efforts Concepts: oppression awareness, mobilization, building power, overcoming oppression, personal power, collective power, and lack power.	Power was related or discussed in many different concepts during wave one data collection, and is being asked about to determine its relevance in concepts, categories and as an underlying theme based on participant responses.

Question posed	Question type	Relevant concepts and categories involved	Rationale
3. Describe the reasons why people in a community become involved in community organizing.	Open-Ended	<p>Category: Organizer motivators</p> <p>Concepts: oppression awareness, means for achieving social change, greater good values, and opportunity to reform injustice.</p>	Wave one data led to the identification of concepts related to the category of organizer motivators, which is being further examined in wave three to determine if motivation differs between community members and those allies from outside the community who are involved in the effort.
4. Describe the reasons why people from outside a community decide to join in organizing activities in a certain community.	Open-Ended	<p>Category: Organizer motivator</p> <p>Concepts: Oppression awareness, means for achieving social change, greater good values, and opportunity to reform injustice.</p>	Wave one data led to the identification of concepts related to the category of organizer motivators, which is being further examined in wave three to determine if motivation differs between community members and those allies from outside the community who are involved in the effort.

Question posed	Question type	Relevant concepts and categories involved	Rationale
5. Describe the role oppression plays in community organizing?	Open-Ended	<p>Categories: Organizer motivators, organizer tasks, outcomes of successful efforts, unsuccessful outcomes</p> <p>Concepts: Oppression awareness, raising awareness, overcoming oppression, awareness not raised, and organizing to reform injustice.</p>	Wave one data indicated that oppression was a dimension or aspect of multiple categories including; organizer motivators, organizing tasks, outcomes of successful organizing, and unsuccessful organizing leading to the need to further understand how oppression relates to all categories or as an underlying theme associated with organizing.
6. Does critical consciousness mean anything in community organizing?	Open-Ended	<p>Categories: Organizer motivators, organizer tasks, outcomes of successful efforts, unsuccessful efforts</p> <p>Concepts: Personal power, overcoming oppression, individual social change, lack power, raising awareness, and oppression awareness</p>	Critical consciousness has implications in the literature of organizing and adult education, and may relate to concepts related to individual gains and deficits as well as the potential for critical consciousness to be present as an underlying theme.

Question posed	Question type	Relevant concepts and categories involved	Rationale
7. Community organizing leads to consciousness raising and consciousness raising leads to community organizing.	Agree or Disagree	Categories: Organizer motivators, organizer tasks, outcomes of successful efforts Concepts: Oppression awareness, raising awareness, organizing plan	Initial literature review supports consciousness raising as an important aspect of community organizing, while participant data strongly suggests that a similar concept of raising awareness is an essential organizing task.
8. Successful community organizing involves the use of a planned strategy.	Agree or Disagree	Categories: Organizer tasks, outcomes of successful efforts, unsuccessful efforts Concepts: Organizing plan, systemic social change, individual social change, personal power, collective power, interconnectedness	Organizing plan as a concept occurred with the highest frequency in participant responses and may be integral to determining whether organizing will be successful or unsuccessful.
9. Social change and social justice are similar enough to you that separation of the terms is not necessary.	Agree or Disagree	Categories: Organizer Motivators, and outcomes of successful efforts Concepts: Systemic social change, means for achieving social change, individual social change, greater good values, social change as part of the organizing plan, and interconnectedness.	Participant data in wave one suggested a synonymous relationship between social change and social justice. This question was also used to elicit further information needed to clarify the role of social change and social justice related concepts to the overall process of community organizing.

Question posed	Question type	Relevant concepts and categories involved	Rationale
10. Community organizing strategies are community specific.	Agree or Disagree	<p>Category: Organizing tasks, unsuccessful efforts</p> <p>Concepts: Organizing plan, community building, tactics, problem with plan, social change as part of plan, social change as goal</p>	Verifying data collected in wave one that indicates that organizing plans are driven by the community based on their strengths, needs, and desires, which has implications to category construction and possible themes.
11. Community organizing strategies are made up of many different tactics.	Agree or Disagree	<p>Category: Organizer tasks</p> <p>Concepts: Organizing plan, and tactics.</p>	Testing relationship between organizing plan and tactics, verifying that they belong in same category of organizer tasks.
12. Consciousness raising leads to the mobilization of people in the community.	Agree or Disagree	<p>Category: Organizer tasks, outcomes of successful organizing, and unsuccessful efforts</p> <p>Concepts: mobilization, raising awareness, oppression awareness, individual social change, and awareness not raised.</p>	Testing for association between concepts of raising awareness and mobilization. Testing to determine if raising awareness and mobilization are separate categories from organizer tasks to provide greater explanatory power.

Question posed	Question type	Relevant concepts and categories involved	Rationale
13. Mobilization of people is necessary in community organizing in order to increase the power of those experiencing injustice.	Agree or Disagree	Categories: Organizer tasks, outcomes of successful organizing, and unsuccessful efforts Concepts: Mobilization, individual power, collective power, lack power, organizing to reform injustice, means for achieving social change	Testing data from wave one that supports mobilization as a necessary component of community organizing that may be a separate category from organizer tasks, and related to concepts associated with power gains.
14. Injustice leads to organizing in communities.	Agree or Disagree	Categories: Organizer motivators, organizer tasks, outcomes of successful organizing, unsuccessful efforts Concepts: Organizing tasks; oppression awareness, opportunity to reform injustice, greater good values, overcoming oppression.	Testing the category of organizer motivators to determine if it precludes the category of organizer tasks in the process of organizing. Also, to identify other contributing factors to community organizing.
15. Is there anything else related to the process of doing community organizing for the purposes of social change that should be included and/or discussed?	Open-Ended	All	Testing for additional data needed to finalize concepts, categories, and themes as they relate to the overall process of community organizing.

Table 5 provides an overview of the logic in the development of the questionnaire for wave three data collection. I developed each question with intentional focus on specific categories and concepts. The table illustrates the questions in the order that they appear in the questionnaire, the categories and concepts that each corresponding question is associated with, and a brief justification explaining the rationale for each question. While some questions focused on specific concepts or categories, I designed many questions to elicit data relating to multiple categories and concepts.

The yes or no questions were designed to test relationships between categories and concepts. I provided additional space within the question for participants to provide data justifying or explaining a response. This was done to create an additional source for data collection and triangulation. I reframed many of the beginning concepts identified in the literature as new concepts, but in the second questionnaire I used the language associated with the literature in order to be consistent in the framing of questions from wave one to wave three as well as to verify that concepts framed guided by the literature did not resonate with participants.

Wave Three Analysis and Results

Results of wave three data collection are presented in two ways. First, I presented the thematic analysis results of the open-ended questions in ranked order to provide an overview of the number how many times each identified concept in wave three, along with discussion of the findings; second, I presented the tables in order to illustrate the level of agreement among participants for each yes or no questions used in wave three to test relationships between proposed categories or wave one concepts that may have categorical explanation properties. Consensus of wave one findings was set at three occurrences for a concept to move into the third

wave of data collection, but during wave three analysis, I established a higher consensus cut-off point. Concept was established at five or more times, approximating the group majority decision below, to be considered a consensus agreement among participants. For yes or no agreement level questions, consensus was set at group majority, so five or more participants must have agreed with a proposed statement. Consensus was based on level of participant agreement as opposed to number of occurrences of a concept as in the qualitative analysis. I made this decision with guidance from the literature that indicates a need to increase consensus in later rounds of qualitative analysis as findings get further away from participant textual data (Dietz, 1987; Strauss & Corbin, 1998). Wave three's combined findings of wave three were the basis for forming final categories and concepts as well as for justifying underlying themes in the final product.

The results of the analysis of open-ended questions revealed (in Table 6 below) the following concepts occurring at a consensus level among participants.

Table 6

Wave Three Concepts in Rank Order

Concept	Number of wave 3 occurrences
Collective power	11
Organizing plan	9
Mobilization	8
Interconnectedness	8
Greater good values	8
Oppression awareness	8
Overcoming oppression	8
Community building	7
Systemic social change	7
Individual social change	6
Lack power	6
*Setting goals	6
*Issue identification	5

*Emerging Concept Identified in Wave Three 5 or More Times

Table 6 illustrates that the concept of “collective power” occurred 11 times in wave three data, and was the highest occurring concept in this wave. An example of data coded as “collective power” is provided in the following response:

One of the hardest parts of community organizing is trying to keep that power spread throughout as many members of the group as possible. I have actually reminded groups of this need by showing them a picture of Martin Luther King speaking at the Washington Monument (photo attached), and asking what they see. People usually say they see Martin Luther King. I then tell them to look at the thousands of people around Dr. King, and to recognize how those thousands were the ones who were marching in the communities where they had to live.

The finding further validates the importance of the previously identified concept of “collective power”, which was an emerging concept in wave one data, and further validated here in wave three. The second highest occurring concept was “organizing plan”, which occurred nine times. Data illustrating the concept of “organizing plan” is evidenced in the following: *People in regular communication with each other come to an understanding that they have a common goal, they develop a strategy for achieving it that requires the participation of others in the same situation, with the same problem.* This response directly discusses the need for purposeful strategy, which corresponds with the wave one definition constructed for the concept of “organizing plan” and was validated in wave three as relevant to understanding the process of community organizing practice.

The concepts of “mobilization”, “interconnectedness”, “greater good values”, “oppression awareness”, and “overcoming oppression” were each coded eight times in wave

three data collection. An example of “mobilization” occurs in the following participant response:

Mobilization occurs over a period of time through persistent effort. It is the result of

organization and planning. “Mobilization” as an emerging concept identified in wave one was

further validated in wave three results. “Interconnectedness” was originally identified in wave

one data and was further validated in wave three data as evidenced by participants stating the

following: *They identify with others, members, recognize common needs and common enemies.*

While “interconnectedness” was validated as a concept in wave three data, additional

information provided suggests new insights that interconnectedness not only relates to outcomes

of participating in successful community organizing, but is also a characteristic built or fostered

at the beginning of the organizing process. The concept of “greater good values” coded in wave

one data was validated in wave three by group consensus with data similar to the following:

There MUST be some sense of HOPE, before there can be any movement.

Unhappiness with life (or circumstances) is not enough. Hope can spring from

anywhere. Some get it from a “religious” feeling; others from some small crack

in the established order.

The previous statement was coded as “greater good values” due to the participant focus on motivation for organizing that comes from values and beliefs in something greater than one’s self, which fits the original definition for this concept discussed in, wave one that was modified from social justice. The concept of “oppression awareness” and “overcoming oppression” were often mutually discussed in data by participants, and therefore many textual data were coded for both concepts, such as the following:

The identification of oppression is a key factor in a campaign or intervention. However oppression like power could come from any direction. Baldemar Velasquez, president of FLOC, the Ohio based farmworkers union claims that growers must not always be seen as enemies but also as victims of their own oppression, the same could be argues in a domestic abuse situation where the abuser may need as much help as the abused. This perspective suggests that a more effective path to social change is to target social systems or conditions that negatively affect us all.

This participant response indicates that many organizers discuss “oppression awareness” as coming before “overcoming oppression”, and I decided to code the larger textual elements as both concepts in this wave, which provided more meaning and insights useful in final category formation and theme identification.

The concepts occurring the fourth most in wave three data were “community building” and “systematic social change”, each occurred seven times in wave three. The concept of “community building” was an emerging concept identified in wave one that was further validated by consensus in wave three. An example of data coded as “community building” in wave three is as follows: *People become mobilized after they have been prepped to by a conversations with people about why an issue is important. Once a person identifies an issue is a priority, they take action.* The participant response speaks to up-front conversations with others in the community that provide a means for building trust and rapport with one another, which is consistent with the wave one definition established for community building.

The concept of “systematic social change” occurred in organizer responses such as the following: *There are instances when the show of strength in numbers become necessary as part*

of a strategy in a campaign, particularly around policy issues. One example would be the need for people to show up at Legislative Day on a particular issue. This relates to the outcomes of organizing including objective changes such as changes in policy.

The concepts of “individual social change” and “lack power” each occurred six times in wave three. The concept of “individual social change” was identified in wave one as a dimension of the beginning level concept of “social change” taken from the literature. An example of data coded as “individual social change” includes the following: *For some, one must help them create some “victory” in some small matter, so that they can feel that there is the possibility for larger victories.* The concept contained individual level social change outcomes, such as this response.

The concept of “lack power” occurred six times in wave three data as evidenced by organizer statements such as the following:

There’s a saying, “He came to do good, then stayed to do well. It means that someone, maybe a community organizer, may involve himself for the best purposes, trying to effect some good. But within the institutionalized world of social justice, there are deeply entrenched organizations whose employees work for paychecks and, more neurotically, personal ego-fulfillment. Social justice is a cottage industry in Mississippi, for example. Their funding depends on community organizing campaigns. Communities may be mobilized and organized with the non-profit organization in the lead—thus disempowering the communities. When funding dries up, those same communities are often entirely abandoned.

The above response indicates a potential reason why organizing may be unsuccessful, but also changes the original definition of the concept “lack power”, by adding that an effort may not

fail only due to a lack of power in the community or solidarity, but also as a result of organizers or entities taking power away from the community, leading to the same unsuccessful result as if community members themselves lack power.

The concept of “lack power” was validated by consensus in wave three, but the definition of the concept changes slightly from wave one to wave three. While the original wave one definition for “lack power” speaks to the impact that lacking power has on unsuccessful organizing efforts, wave three data expands this definition to include the community power that is minimized as a result of organizers or leaders that oppress or marginalize community members during the process; thus leading to a “lack of power” in unsuccessful efforts.

I identified two emerging concepts were identified in wave three analysis; “setting goals” and “issue identification.” The concept of “setting goals” was an emergent concept in this wave of data collection, and defined as activity that is part of the planning process, where organizers and community members determine mutual goals. *As I noted, power needs to be spread among the group. When, instead, one or a few persons become the leaders, that person’s objectives define the organizing goals and means.* The previous participant response indicates that goal setting is an important concept in the organizing process, but should be undertaken by many community members as opposed to only a few.

The final concept meeting consensus agreement in this wave was “identifying issues”, occurring five times in wave three data. “Identifying issues” was a new emerging concept defined as: A task occurring prior to planning and mobilization that involves community members having purposeful conversations about common issues of concern. An example of data coded as “identifying issues” is as follows: *Mobilization occurs after other phases of organizing*

(individual conversations and committee building/leadership meetings). This is where you have identified common issues, have specific asks for supporters. The above response demonstrates a common organizing task that occurs prior to mobilization or action.

Open-ended questions provided concept validation, and the basis for final category formation however, the results of closed ended yes or no questions provide findings related to relationships testing between potential categories as well as the basis for underlying themes. Closed-ended questions tested underlying tenets found in wave one data that justify the existence of various stages of organizing, verify the process of community organizing, and provide some of the basis, along with other data and the literature, for underlying themes.

I present the tables in rank order from highest level of agreement or disagreement to lowest. Disagreement is as important as consensus in theory building studies as it provides evidence that previous ideas from the literature or analysis are not perceived as valid, which is as helpful as notions of consensus agreement (Creswell, 1998). Following each table is a discussion of how the finding impacts the final category formation, themes, and/or conceptual practice model with more synthesis and detailed discussion occurring in subsequent sections.

During wave one data collection, participants discussed organizing strategies as being developed specific to communities in order to utilize the strengths and resources present, while addressing the specific needs of that community. This insight differs from some literature that suggested strategies being utilized across communities with more focus on teaching community members how to get involved than identifying their needs and strengths (Alinsky, 1971; Bobo et al., 2001), which is why I included a question in the second questionnaire, the results of which are presented in Table 7.

Table 7

Community Organizing Strategies Are Community Specific

		% No	
% Agree	% Disagree	Response	Total
88.9%	11.1%	0	100%

Table 7 illustrates that 88.9% of participants agree that community organizing strategies are specific to individual communities. This consensus reinforces data collected previously addressing the importance of organizers to fashion organizing plans to the needs, history, strengths, and people of a given community, and avoid using a one size fits all plan for organizing.

During wave one data collection participants identified the concepts of “organizing plan” and “tactics”, both of which were placed into the category of “organizer tasks.” Another question, the results of which are illustrated in the table below, sought to test whether or not there is a relationship between the concepts of “organizer plan” and “tactics” in order to understand if they belong in the same category.

Table 8

Community Organizing Strategies are Made up of Many Different Tactics

% No			
% Agree	% Disagree	Response	Total
88.9%	11.1%	0	100%

Table 8 indicates that 88.9% of participants agreed that community organizing strategies include many different tactics. This consensus further validates previous data regarding the importance of including many different tactics in community organizing plans in order to have optimal opportunity for success. This consensus verifies that the concept of “tactics” is related to the concept of “organizing plan.” Additionally, this consensus was utilized to inform my decision to add the new category of “plan”, which incorporates the concepts of organizing plan and tactics; however, after considering that the planning process precedes the action stage of the organizing process, I later moved the concept of “tactics” to the “mobilization” category, as tactics in this study relate more to the actions taken by community members.

Since “mobilization” as a concept was identified by participants as a critical component of the organizing process in wave one data collection, I developed to determine the relationship between mobilization and power as well as to verify that mobilization is essential to successful organizing, and to determine, along with other wave three data, if mobilization is important enough to community organizing that it justifies its own category formation in the process of theory construction.

Table 9

Mobilization of people is necessary in community organizing in order to increase the power of those experiencing injustice.

% No			
% Agree	% Disagree	Response	Total
88.9%	11.1%	0	100%

Table 9 indicates that 88.9% of participants agree that mobilization of people is an essential step of community organizing in order to increase the power of those experiencing injustice. The consensus reached on this statement provides further validation that mobilization is important in community organizing plans. This question validates the importance of several emerging concepts from wave one data, “collective power”, “personal power” (which were combined in this question and stated simply as “power” in order to further validate these two concepts as opposed to one), and “mobilization.” This question, along with other wave three data provides additional support for taking mobilization as a concept out of the “organizer tasks” category in order to form a new separate category “mobilization” This will provide greater specificity and explanatory power in the overall practice model.

In order to assess the potential to further reduce wave one concepts or to justify keeping multiple concepts separate for social change and social justice, I constructed a question to understand an underlying theme that suggested participants in wave one believed that “social justice” and “social change” were the same concept.

Table 10

Social Change and Social Justice are Similar Enough to you that Separation of the Terms is not Necessary

		% No		
% Agree	% Disagree	Response	Total	Comments
11.1%	88.9%	0	100%	“Social change is the process that takes on many different looks that is used by some organizers to achieve social justice, which is a greater idealistic goal of betterment for all.”

Table 10 illustrates that consensus among participants was not reached in regards to the sameness of the concepts social change and social justice as evidenced by only a 11.1% agreement and 88.9% disagreement among participants about this question. Participants seemed to struggle with discussing the difference between social change and social justice during previous waves of data collection however, they do not believe the two are similar enough to consider the terms synonymous with one another. Participants provided the following comments as a justification for disagreeing with the idea that social change and social justice are the same and states:

Social change is the process that takes on many different looks that is used by some organizers to achieve social justice, which is a greater idealistic goal of betterment for all. Social change comes with the understanding that society is biased on the bases of race, ethnicity, gender, sexual preference, etc. I am sure there are people that have a good and comfortable place in society that would not agree that social change is necessary. Social change is the goal of community organization as the means towards achieving social justice.

The findings here best represent that disagreement is as valuable as agreement in theory building studies. This finding impacted my decision to include the concept most related to social justice, “greater good values” as a motivating force impacting organizers involvement in community organizing efforts, and “individual and systemic social change” as concepts most related to desired organizing outcomes, which contributed to the validation of previously formed categories of “organizing motivators” and “outcomes of successful efforts”.

The table below represents the results of a question designed to understand if the planning process of community organizing is essential to successful organizing. This question for consistency purposes used the term “strategy,” which was originally identified in the literature and as an additional means to further test the language of the concept that was reframed as “organizer plan” in wave one. This question was also constructed to test whether the concept of “organizer plan” could stand as a category rather than as a concept.

Table 11

Successful Community Organizing Involves the Use of a Planned Strategy

		% No	
% Agree	% Disagree	Response	Total
77.8%	22.2%	0	100%

Table 11 indicates that 77.8% of participants agree that in order for community organizing to be successful it must involve the use of a planned strategy. This agreement demonstrated consensus among participants in this study, though slightly less than earlier responses, but this does provide further indication that planning is an important aspect of an organizer's tasks in an organizing effort. The findings support the importance of the "organizer plan" concept as well as providing additional support for its belonging as a category and not a concept.

Table 12 illustrates the results of a question posed to participants about the mutuality of the relationship between consciousness raising (renamed "raising awareness" in wave one) and community organizing in order to better understand where the concept of "raising awareness" best fits in the overall process of community organizing as well as to further test how it best serves as a concept or a larger category in the model of the organizing process.

Table 12

Community Organizing Leads to Consciousness Raising and Consciousness Raising Leads to Community Organizing.

		% No	
% Agree	% Disagree	Response	Total
66.7%	33.3%	0	100%

Table 12 indicates that 66.7% of participants agreed that consciousness raising leads to community organizing as well as community organizing leads to consciousness raising, indicating that this concept, later renamed raising awareness in order to be truer to participant choice of words, operates in a cyclical fashion as opposed to a linear one. With a lower level of consensus than other elements of the questionnaire, the findings suggest that consciousness raising has a reciprocal relationship with community organizing as a task that can lead people to become invested in organizing efforts as well as an outcome of organizing efforts. This finding indicated that both should be considered in the development of the final conceptual practice model.

The results in Table 13 below were from a question that sought to test whether or not two concepts identified in this study, “consciousness raising” and “mobilization are related to one another. “Consciousness raising” was a beginning level concept grounded in the literature, and later reframed as “raising awareness by the researcher in order to be true to the language provided by participants in wave one. “Mobilization” was an emerging concept discussed by

participants during wave one. The question served two purposes: first, to understand if “raising awareness” leads to “mobilization”, which would imply order in the organizing process; second, to determine if both concepts are better served as categories in this study as a result of playing larger roles in explaining the process of organizing practice than in their current state as concepts.

Table 13

Consciousness Raising Leads to the Mobilization of People in the Community

% Agree	% Disagree	% No Response	Total	Comments
44.4%	55.6%	0	100%	CR can lead to more informed or educated people if successful, but does not necessarily mean people will chose to take action as a result.

Table 13 indicates that 44.4% of participants agreed that consciousness raising leads to mobilization in the community, while 55.6% of participants disagreed with this statement. The lack of consensus that consciousness raising leads to mobilization is further explained by one participant as follows: *CR can lead to more informed or educated people if successful, but does not necessarily mean people will chose to take action as a result.* This insight suggests that other conditions or activities must occur or have the power to influence whether or not increased awareness leads to a mobilized effort towards change. These results do not support the notion

that raising awareness leads to mobilization alone, but does support that there are multiple stages in the organizing process.

Table 14 below provides results related to the question posed to organizers if injustice leads to organizing. This question seeks to further understand the motivating forces leading people to become involved in community organizing. This question relates to the concepts of “opportunity to reform injustice”, “oppression awareness” and whether these “organizing motivators” provide an entry point into community organizing.

Table 14

Injustice Leads to Organizing in Communities

		% No		
% Agree	% Disagree	Response	Total	Comments
44.4%	55.6%	0	100%	Injustice can lead to organizing, but not always, and not all organizing stems from injustice.

Table 14 reflects that most participants, 55.6%, do not agree that injustice leads to community organizing. One participant remarked, *Injustice can lead to organizing, but not always, and not all organizing stems from injustice*. Another participant remarks, *When groups of people from a community get together it is often because they are motivated to create a better*

world/make their community safer. Both of these objectives fall into the categories of social justice. The lack of consensus around injustice leading to community organizing indicates that participants think that injustice may lead to community organizing, but do not think it is the only motivating force that leads to community organizing. This finding further justifies wave one data supporting multiple motivating factors that lead individuals to become involved in community organizing.

Wave three results that helped to provide additional consensus validation for the importance of the concepts of “collective power”, “organizing plan”, “mobilization”, “interconnectedness”, “greater good values”, “oppression awareness”, “overcoming oppression”, “community building”, “systemic social change”, “individual social change”, “setting goals”, and “issue identification”. Further results from wave three data provided by yes and no questions and supported by wave three textual data indicate that the original category of “organizer tasks” is not specific enough to properly explain the process of community organizing. The results of the third wave justify the original categories of “organizer outcomes”, “outcomes of successful organizing efforts”, and “unsuccessful efforts; however, data suggests the need to break up the category of “organizer tasks” into three distinct categories labeled “engage”, “plan”, and “mobilize”, which are discussed further and justified below.

Forming final concepts, categories, and themes. The formation of final categories and associated concepts is based upon three waves of data collection and two stages of analysis. The themes identified in this study were constructed after all data were collected and analyzed so that themes represented the underlying associations between all final categories and concepts as they relate to the overall process of organizing practice.

To further explain the construction strategy: if a concept that was discussed in wave one was not discussed again in wave three, two criteria needed to be met to include it in the final model. First, the original concept must have occurred at the consensus level of five occurrences set for wave three in order to adhere to the highest level of consensus established for open-ended textual data; second, original concepts needed to meet criteria for logic, based on my tacit knowledge of community organizing as well as participant perspectives in wave three. So, even though some concepts that appeared in wave one did not appear in wave three, if the concept in wave one occurred five times or more and followed my logic for the model as well as that of participants, meaning they simply did not provide any data related to a concept as opposed to data that disconfirmed the importance of a concept, then the concept was included in the final conceptual model for this study.

Table 15 below illustrates the concepts, categories, and themes as they were constructed after analysis of all data was complete. I used wave three data to construct final checks of original concepts and categories with a goal of validating the importance of original concepts in the final conceptual model of organizing practice. The intent was also to validate or amend original categories in order to provide the greatest degree of specificity and explanation possible, given the data provided, to the final conceptual model of organizing practice. Asterisks in the table indicate that a concept or category changed from stage one to stage two analysis. These will be discussed and justified in the subsequent discussion of the table. The themes presented in this table were determined by assessing all data provided over three waves of data collection. During the assessment of all three waves of data collection I identified the underlying goals and processes that impacted each stage of the organizing process, which the themes related to this study. The themes represent the underlying tension that occurs at each stage of the organizing

process, and are presented as various continuums between two potential outcomes, one most desirable and one least desirable. The themes for this study follow the overall logic of the analysis, meaning that themes were identified from categories, categories from concepts, and concepts from raw data, which is consistent with systematic rigor in qualitative analysis (Bageley, 2009; Strauss & Corbin, 1998). The themes are thus consistent with the logic of the data collected in this study, the literature of community organizing, and my own professional organizing experience.

Table 15

Final Categories and Concepts of Community Organizing Practice

Concepts	Categories	Category definitions	Relevant themes
Oppression awareness Means for creating social change Greater good values Opportunity to reform injustice	Motivations	Relates to concepts that influence individuals to participate in community organizing efforts, either as organizers or community members, and also keeps individual engaged in the organizing process over time.	Interconnectedness Vs. Detachment
Raise awareness Issue identification Knowing community	Community building	Encompasses stage one of the organizing process and relates to concepts that represent organizer tasks and goals related to the first stage of an organizing effort, where community members interact with one another in interrelated processes meant to	Trust Vs. Mistrust
Organizing plan Social change as part of the organizing plan Set Goals	Plan	Represents the second stage of the organizing process and encompasses concepts relates to organizer tasks and considerations associated with the second stage of community organizing.	Inclusive Vs. Exclusive

Concepts	Categories	Category definitions	Relevant themes
Overcome oppression Build power Tactics	Mobilize	Represents the third stage of the organizing process and encompasses concepts related to community member goals and processes associated with the third stage of community organizing, marked by community members taking action together to meet previously determined organizing goals related to social change.	Collective Power Vs. Lack of Power
Systemic social change Individual social change Awareness not raised	Outcomes	Represents the outcomes that occur after organizing efforts are complete and encompasses concepts related to successful and unsuccessful community organizing.	Empowered vs Disempowered

The first theme I identified in this study was “interconnectedness vs. detachment”, which represents a continuum between the optimum state of feeling connected to others involved in the organizing process and the least desirable state of feeling detached from others involved in the process. This theme relates to the first category or precursor to organizing efforts labeled, “motivate.” The category “motivations” represents a change from stage one to stage three analysis. During stage one analysis, the category of “organizer motivators” was created based on data that spoke to the reasons organizers get involved in organizing efforts; however, data collected in wave three indicated that the motivating factors, which represent the concepts associated with the “motivations” category not only lead organizers to become involved in

efforts, but also impact whether or not community members themselves chose to become involved and stay involved in efforts. These wave three results justify the need to change the frame of this category to “motivations” in order to broaden the context of the category from organizers alone to everyone involved in the organizing process. The concepts associated with the “motivations” category include: oppression awareness, means for creating social change, greater good values, and opportunity to reform injustice. Every concept included in the “motivations” category met the criteria for consensus established by the researcher for final inclusion in the model (at least five occurrences of concept in wave one or three and no opposing evidence in wave three data, if a concept remains that was not discussed in wave three). The category of “motivations” fits appropriately into the final theme of “interconnectedness vs. detachment”. It is justified following logic I provided, grounded in the data collected in this study as well as corresponding literature and my professional practice experience.

As people are motivated by various values or possibilities to become involved in organizing efforts fosters connection with others, which grows greater during the organizing process if the stages are successful. However, if people do not feel connected to others, then this leads them to rethink motivations and can lead to detachment from others involved and the overall organizing process. My tentative hypothesis regarding interconnectedness vs. detachment is: *the greater interconnectedness is experienced by those associated with the organizing effort the more likely they will be motivated to stay engaged in the process.*

The second theme I identified in this study was “trust vs. mistrust”, representing a continuum between two opposite outcomes with the optimum outcome or resolve being the attainment of trust and the least desirable outcome being mistrust. The major possible resolves are that community members will trust one another or they will not. I developed this theme based

on the category of “community building”, which I developed based on wave three findings indicating that organizers must focus on activities and processes during the first stage of organizing that promote positive interactions between community members. Community building was identified in wave one analysis as a concept, but I inferred from participant data and tacit knowledge that the original concept of “community building” was more representative as a category, due to having greater explanatory power than is typical of a concept alone. The concepts within the category of community building are: “raise awareness,” “know community,” and “issue identification.” The concepts of “raise awareness” and “know community” emerged during the first stage of data collection. The concept of “raise awareness” was confirmed in wave three data at a consensus level. The concept of “know community” was determined also to be relevant in the final model despite being present in only wave one data. The concept of know community met the more stringent consensus criteria established for wave three and was also not refuted by wave three participants; thus meeting criteria for inclusion in the final model.

The theme of trust vs. mistrust, which encompasses the community building category and associated concepts of raise awareness, know community, and issue identification, captures the underlying tensions occurring during the community building stage of organizing leading to the tentative hypotheses that *the greater the level of trust experienced by community members the more likely the organizing effort will progress successfully to later stages.*

The third theme identified in this study, “inclusive vs. exclusive”, represents the underlying tensions and resolves associated with the plan stage of community organizing. The theme of exclusive vs. inclusive represents a continuum between an optimum outcome of inclusive planning that elicits participation from as much of the community as possible and the least desirable outcome of exclusive, which occurs when segments or individuals are not

encouraged or allowed to participate in planning efforts. During the plan stage, organizers help facilitate community discussions designed to create a purposeful community plan that is representative of the desires of the people. The theme of “inclusive vs. exclusive” relates to this study’s “plan” category. During the first stage of analysis the concept of “organizing plan” occurred with the highest degree of frequency (33 times) and was placed into the much broader category of “organizer tasks”, which was originally created to relate all tasks associated with the organizing process. Once I collected and analyzed wave three data, I determined that the category of “organizer tasks” was not specific enough to provide the level of explanatory power needed in a conceptual model of organizing practice.

After stage three analyses I determined that the “plan” category of organizing was justified in the data and provided more specific guidance and explanation about what occurs during the second stage of the organizing process. This decision changed the original category of “organizer tasks” into a newly renamed category labeled “plan”, which encompasses the concepts of “organizer plan”, “social change as part of the organizing plan”, and “set goals.” The concepts represented in the plan category, with the exception of set goals, were present in the first category of organizer tasks, and were each validated at a consensus level in wave three data collection. The concept of “set goals” was a new concept that emerged in wave three data, and determined by consensus to be needed in the final model as well as being related to the plan stage of organizing.

During the plan stage of community organizing, either community inclusion in the planning process will be attained from as many community members as possible or the planning process will proceed without the insights of certain groups or individuals, thus leading to community exclusion. While the theme of inclusion vs. exclusion occurs on a continuum with

unknown possibilities lying between the optimum and least desirable outcomes, what can be hypothesized is: *the higher the level of community inclusion in the plan stage of organizing the more likely the organizing effort will progress successfully to later stages.*

The fourth theme I identified in this study, “collective power vs. lack of power” represents the continuum occurring between the optimal outcome of collective power and the least desirable outcome of lack of power. The theme of “collective power vs. lack of power” relates to the underlying values and processes occurring during the mobilization stage of community organizing. I originally identified mobilization during stage one analysis as a concept relating to the “organizer tasks” category; however, data from wave three indicate that mobilization is a separate and unique stage of organizing that occurs after planning has been successfully completed. I moved mobilization from a concept to a category in the final model. The concepts related to the category of mobilization include; “overcome oppression, “build power”, and” tactics.” These concepts represent that important processes and activities involved in the mobilization stage of community organizing.

The concepts of “overcome oppression”, “build power”, and tactics” were originally part of the category of organizer tasks created in stage one analysis. These categories were discussed in relation to mobilization by participants, therefore justifying the move of these categories from organizer tasks to the new category of mobilization. Mobilization as a final category best represented the action oriented stage of organizing that participants discussed in wave one data collection and again verified in wave three. Mobilization best relates to the theme of “collective power vs. lack of power” in that during the mobilization stage of community organizing community members’ work together to achieve organizing goals. The tentative hypothesis represented by the theme of collective power vs. lack of power is: *if community members have*

enough collective power during mobilization they are more likely to experience successful outcomes.

The final theme identified in this study was labeled “empowered vs. disempowered.” It represents a continuum between two possible outcomes, with the optimal outcome being empowerment and the least desirable being disempowerment. The empowerment aspect of this theme encompasses several positive outcomes related to individual and systemic change, while disempowerment represents what happens when organizing efforts are perceived to have failed by the community involved in them. The empowered vs. disempowered theme takes place within the organizing stage labeled “outcomes”, which represents the final category of this study and encompasses the sub-categories of positive and negative outcomes. The “outcomes” category represents the two previously identified categories of “outcomes of successful efforts” and “unsuccessful efforts.” I made the decision to combine these categories into one category based on wave three data that further validated prior notions that community organizing can lead to positive and negative outcomes. The concepts composing the sub-category of positive outcomes includes: systematic social change and individual social change, while negative outcomes includes the concept of lack of awareness and lack of power. Initial wave one analysis indicated that “interconnectedness” was a potential outcome of successful organizing; however, wave three data indicated that it fits better as a theme related to motivations of why people stay engaged in organizing than an outcome of organizing; however, as the final model portrays, successful organizing fosters interconnectedness throughout the process. The concept of “problem with plan” was taken out of the study after wave three data failed to validate at a consensus level that this original concept was needed in the final conceptual model. The overall tentative hypothesis I formed in the outcomes stage of community organizing is: *the more successful, individuals*

perceive the organizing effort, the more likely they will feel empowered and thus participate in future organizing efforts.

Final Practice Model

The conceptual model in Figure 4 represents the final results of this study. The conceptual model illustrates the process that organizers engage in from beginning to end to achieve successful outcomes related to social change. The model provides the final themes, categories, and concepts validated in this study at a consensus level by community organizer participants who average nearly 30 years of experience. The major components of the model are best thought of as categories with the intersection between categories best representing the associated theme. The arrows represent various components of themes and their movement is dictated by whether or not community members achieve more or less of the desired outcome associated with that stage of the organizing process.

The final theme of empowered vs. disempowered also has a bearing on whether or not individuals are likely to move forward in future organizing processes or not move forward, which is further indicated by arrows or a lack of arrow. The motivations category and associated concepts are located at the far left of the model as these motivations lead people to become involved in organizing; however, it is the interconnectedness or detachment that determines whether or not individuals continue to be motivated enough to stay invested in the process. The level of interconnectedness and associated motivation of people to stay invested in organizing efforts is directly related to the efforts perceived success or failure at every stage, which is why the theme of interconnectedness vs. detached cuts across the organizing process. Finally, the model can be both an empowerment-based model, due to the major focus of community member

investment and determination of success or failure at each stage of the organizing process as opposed to professionals, as well as a dialectical practice model, in the tradition of Marx, as it is based on both linear and cyclical tendencies that naturally occur in social environments as new tensions impact decisions that are made. The dialectical lens is appropriate for this theoretical model of community organizing practice as it is based in assumptions that community life and social systems are too complex for linear or cyclical theories alone to explain the process. The lens assumes that social systems are dynamic and not static and that tension and conflict are a natural occurrence in the change process.

Figure 4

A Dialectical Empowerment Model of Community Organizing Practice

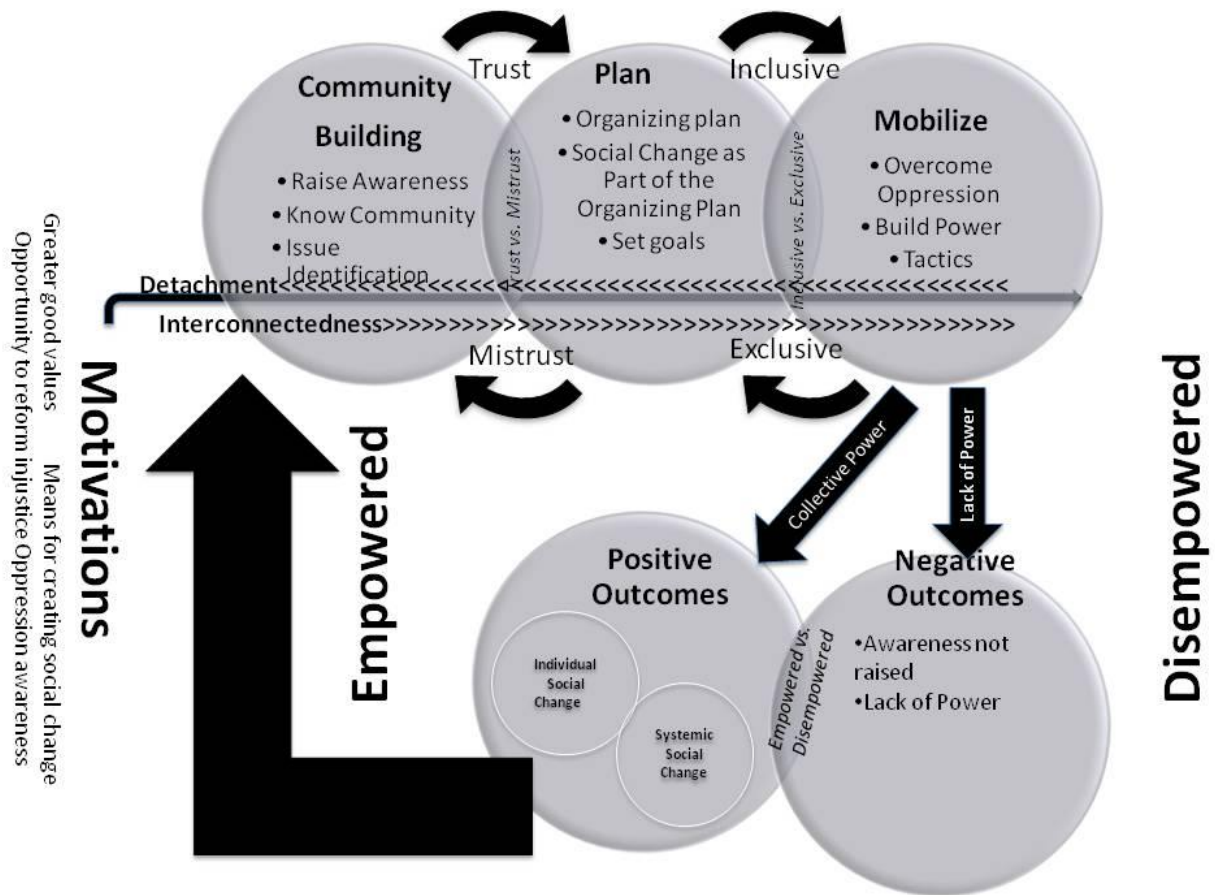


Figure 4 above illustrates that community organizing practice operates in three distinct, but interrelated stages, along with a precursor and conclusion period, which lead to a variety of possible outcomes, some positive and others negative. Progression from one stage to the next is determined by underlying tensions among participants that occur along a continuum between two very different potential outcomes. While the themes represent a continuum between an optimum and less desirable outcome, it is not able to predict with certainty how much of the optimum outcome is needed to successfully predict successful progression of the next stage of organizing.

The themes in the model are meant to provide practitioners with guidance about what is needed to occur at each stage in order to successfully move forward. The continuum represented at each stage of the practice model indicates the dialectical nature of community organizing practice. Dialectical theories, such as those proposed by Marx, and others, emphasize the dynamic movement of community and social systems, which adapt and change as tensions form over time or at a given moment in time, thus resulting in progress that is neither entirely linear or entirely circular as a result of what is taken in or learned at any point in time (Marx & Engels, 1967; Harper & Leicht, 2010).

Every stage represented in the Figure 4 contains tasks or activities that organizers engage in during that stage. These were the concepts identified in this study. It is left to future studies to understand how these activities or processes occur at each stage. These findings suggest only that these elements must happen somehow at each stage in order to be successful.

Motivations. The motivations stage of community organizing is understood in this model as a precursor to the organizing process that has implications throughout the process. According to the model, community members and organizers become involved in organizing efforts as a

result of many factors including: oppression awareness, as a means for achieving social change, belief in greater good values, and seeing an opportunity to reform injustice. These motivations may lead individuals into community organizing efforts, but it is the underlying theme of interconnectedness vs. detachment that determines whether or not individuals stay motivated to participate in organizing efforts. Individual motivations lead people to become involved because they feel some sense of interconnectedness with others involved in the effort or those being affected by the condition. If the feeling of interconnectedness continues throughout the effort, individuals will continue to be motivated to be involved in the effort; however, if individuals begin to not feel connected with others or the process, they may experience detachment from the effort and people involved; thus losing motivation to participate.

Community building stage. During the community building stage of organizing, organizers and the community work to raise awareness, get to know the community, and engage in issue identification. The major goal of this stage of organizing is to foster and promote trust among community members represented in the theme associated with this stage of organizing. During the community building stage of organizing community members attempt to build trust among one another and in doing so move forward in the organizing process. However, if tensions exist or grow among community members during this stage, mistrust will likely form and will serve to hinder the progression of the organizing effort.

Plan stage. After trust is built during the community building stage of community organizing, organizers with the community begin the plan stage of the organizing process, which includes activities such as developing an organizing plan, promoting social change as part of the organizing plan, and setting goals. The major theme associated with this stage of organizing inclusive vs. exclusive, illustrates that the major goal at this stage of the organizing process is to

elicit and receive feedback from as many community members as possible in order to develop a comprehensive plan that is driven by community desire and capacity. If organizers do not facilitate inclusive planning that includes participation from enough voices and people within the stakeholders of the community, people and/or groups will be excluded from the planning process, leading to exclusive planning developed by only some community members. Exclusive planning makes it less likely that the plan developed will be fully accepted or endorsed by community members, and will likely not be as well thought out as a result of not having the participation of everyone. If the planning stage of the organizing process includes enough voices and perspectives from the community, it will successfully move forward to the next stage of the organizing process; however, if too many members or groups in the community are left out of the process, then forward progress is unlikely. In addition, efforts that move forward without having the endorsement of enough of the community members will likely stall or be forced to regress at the next stage of the process.

Mobilize stage. After organizers and the community successfully develop an effective plan of action, they enter into the mobilize stage of the organizing process, where community members come together to implement the organizing plan in order to achieve desired change. During the mobilization stage of organizing, community members and organizers work to overcome oppression, build power, and use tactics in order to implement the organizing plan aimed at social change. The major goal of the mobilize stage is captured by the underlying theme of collective vs. lack of power, which is indicated in the as two arrows pointing away from mobilization to outcomes. The goal of the mobilize stage is to gather enough collective power to successfully achieve positive outcomes related to the organizing effort; however, if not enough

collective power can be attained, it is likely that community members will experience a lack of power and, therefore, experience negative outcomes associated with the organizing process.

Organizing outcomes. After individuals and communities participate in community organizing, outcomes, both positive and negative, are possible. If organizers and the community are able to successfully negotiate each stage of the organizing process from community building to mobilization, positive outcomes will likely be attained in one or two different areas; individual social change or systemic social change. If participants are not successful in prior stages of organizing or in the mobilization stage, it is likely that community members will experience negative outcomes. The major underlying goal of the outcomes stage of community organizing is for community members to feel empowered as opposed to disempowered. If individuals feel that they have attained positive outcomes as a result of engaging in successful community organizing, will likely feel empowered, and be more likely to participate in future organizing efforts as is illustrated in the model by the arrow moving from positive outcomes back up to the beginning of the organizing process. If community members attain negative outcomes as a result of engaging in community organizing, it is less likely that they will engage in organizing in the immediate future. It is also important to note that little data was provided in this study about what happens to people who feel disempowered as a result of experiencing negative outcomes from engaging in organizing, perhaps because the participants were long-time successful organizers who were questions about their organizing experiences.

Chapter Five: Implications and Recommendations

Introduction

Community organizing has been an active vehicle for social reform, capacity building, and social change in the United States since the mid 19th century (Addams, 1910; Gamble & Weil, 2010; Reisch, 2005). Community organizing as a strategy for achieving social change played an integral role in the organized labor movement as working class immigrants fought for fair wages, safe working conditions, and manageable work days (Alinsky, 1971; Debs, 1970; Shaw, 1996). Civil rights leaders utilized community organizing heavily during the civil rights movement to build the capacity of black communities to address local needs as well as provide a means for social reform and change to oppressive policies that promoted segregation and inequality in communities throughout the United States.

As community organizing has been utilized throughout U.S. history by local people and communities to bring about change, social work has often used community organizing as the method of practice best suited for addressing community issues, challenging inequality, and building capacity (Garvin & Cox, 2001).. Social work's origins have deep roots in community organizing (Brager & Specht, 1973; Brager, Specht, & Torezyner, 1987; Garvin & Cox, 2001), which surfaced in the social work literature during the U.S. settlement house movement (Addams, 1910; 1930). As more schools of social work began to appear in the United States, the social work literature began to grow as more researchers and authors helped social work gain credibility among social scientists, intellectuals, and the overall society (Fisher & Shragge, 2001; Rothman, Erlich, & Tropman, 2001). While social work grew in depth and richness of literature available to educators and professionals, the bulk of the literature available was focused on micro

or clinical social work practice (Fisher & Shragge). Most social work literature remains focused primarily at a micro level; however, macro practitioners, researchers, and scholars also contributed to the professional body of literature through various texts and journal articles (e.g., Brager & Specht, 1973; Gamble & Weil, 2010; Hardcastle, Powers, & Wenocur, 2004; Netting, Kettner, & McMurtry, 2008; Rothman, 1979; Rothman, Erlich, & Tropman, 2001; Solomon, 1976; Weil, 1996).

Through the emergence of community organizing literature and scholarship, social work professionals and educators were provided with many different conceptual models for explaining community practice goals, strategy, and desired outcomes. While the literature is rich in conceptual models, these models are built from tacit knowledge and experience or from expert thinking, but not from empirical evidence (Payne, 2005). The literature on community organizing is also rich in case studies illustrating how community organizing provided local people with the means for seeking or attaining desired change (Gamble & Weil, 2010). Other aspects of macro literature provided histories of social movements, community organizations, and citizen-led groups struggling and achieving positive social change as a result of utilizing community organizing skills (Lee, 2001).

The literature of community organizing has long provided social workers and students with ideas useful for understanding practice as well as case studies useful for understanding the process and outcomes of community organizing; however, there was little literature available to professionals on how to use community organizing in a logical and concrete way in practice settings to achieve social change. It would seem that the professional social work literature around community organizing represents more of a discussion of the values of organizing for change and the ideas of community organizing rather than the specific prescriptions of how to

engage successfully in organizing for social change. This void has created tension among educators, researchers, and professionals interested in community organizing as a result of conflicts occurring over the increased demands and expectations from accrediting bodies of schools of social work, professional licensure entities, and critics of community organizing, over the credibility of a practice area that does not seem to be built on direct practice theories and models (Brady, 2011; Payne M. , 2005; Turner, 1996).

While other researchers and I would not state that community organizing is void of theory among practitioners, it is fair to say that community organizing is guided mainly by larger scale sociological theories and informal theory (which consists of conceptual models), and practice wisdom, rather than formal practice theory (Payne, 2005; Rothman, 2008). I sought to begin to fill the void in the literature by building formal practice theory in community organizing and providing voice to organizing participants in shaping practice theory in order to bridge the gap between micro and macro social work.

Research Design Synopsis

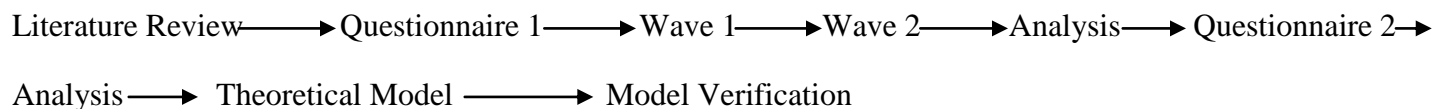
I started this research study with a literature review, which was the basis for the original question that framed this study: what is the relationship between community organizing and consciousness raising for the purpose of social justice and social change? I chose the Delphi methodology to address this research question with the aim of building a formal practice theory of community organizing to guide professional social work community practice. The second aim of this study was to construct a testable theory that could over time be built into prescriptive methods of practice that organizers working in communities could implement in order to achieve

desired results with some level of predictability and dependability as existing models of direct practice.

Figure 5 provides a review of the research process for study, discussed in chapter three. I used three waves of data collection and two stages of analysis in order to develop a final conceptual theoretical model of community organizing practice. The participants validated the final model in the final step of the research process.

Figure 5

Review of Data Collection and Analysis Procedure



I selected a purposive sample of organizers with a mean average of 28.2 years of experience. The final sample of nine organizers possessed expertise in community organizing learned from either the civil rights or union organizing tradition. After participants consented to participate in the study, a beginning questionnaire was sent out to them. This first questionnaire was grounded and developed from the current literature of community organizing. After participants completed the first questionnaire, I compiled union organizer responses shared them with all participating union organizers. I handled the civil rights participants the same way. No participants provided feedback during wave two data collection, thus indicating agreement with the responses provided in wave one, which is consistent with protocol for acceptance and verification of data in Delphi designs (Dalkey & Helmer, 1963).

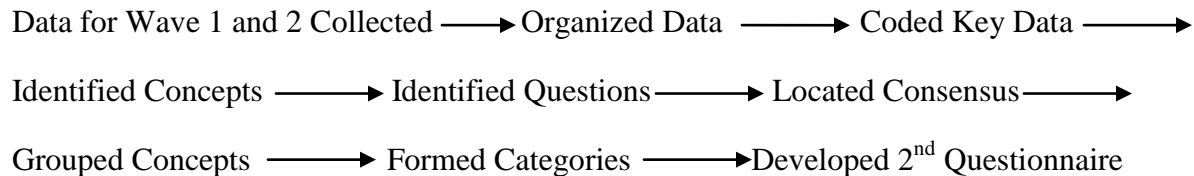
I analyzed wave one data through thematic analysis. Although thematic analysis is the preferred choice for studies utilizing the Delphi methodology, no specific instructions regarding

the form of that analysis was provided in any available sources on Delphi. For this project, I took more rigor and guidance from other qualitative sources on thematic analysis (Bazeley, 2009; Strauss & Corbin, 1998). Figure 6 provides a review of the analysis procedure undertaken from stage one to the end of stage two, which led to the development of the conceptual model outlining the practice theory of community organizing.

Figure 6

Review of Analysis Procedure

Stage 1 Analysis



Stage 2 Analysis

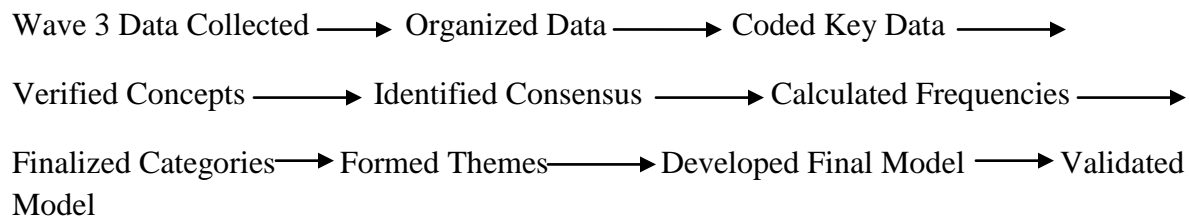
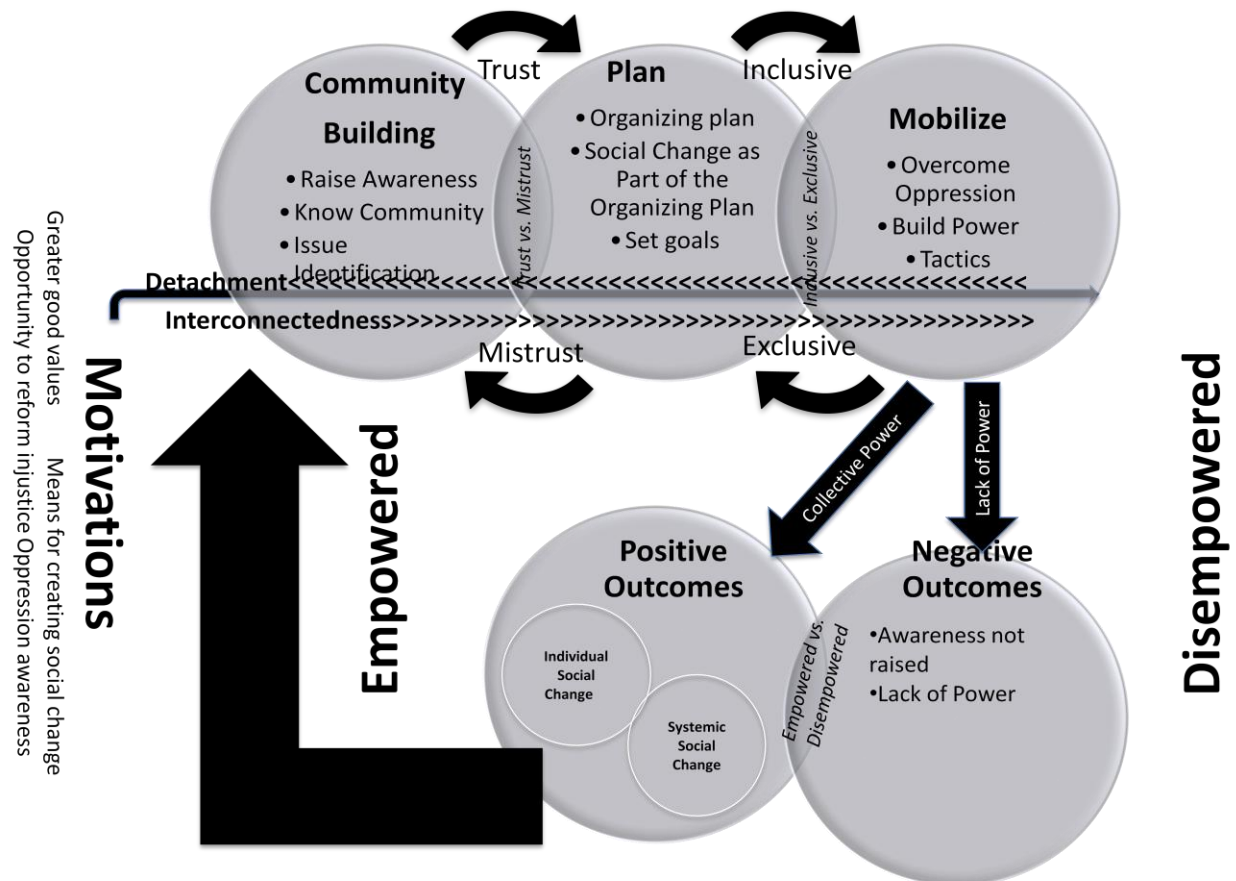


Figure 6 provides a reminder of the qualitative roadmap for analyzing data in this study. The analysis procedures followed in this study were undertaken to move raw textual data provided by participants to the most basic thematic units having meaning, identified here as concepts. I used concepts to form categories, which are more abstract than concepts, but provide greater explanatory power for the data. Categories are more broadly defined than concepts, and help to explain relationships between two or more concepts. Themes are the most abstract unit of data in this study, and are built from the categories in the study. Themes provide the greatest degree of data explanation, and represent the underlying relationships between categories.

Figure 7 provides a review of the final conceptual model of community organizing process. The final product of this study is a conceptual model of the community organizing practice theory grounded in participant organizing expertise. The final conceptual model provides an overview of the process of community organizing that includes the categories, which represent the stages of the organizing process, concepts, which represent activities or processes that are undertaken during each stage, and the themes, which illustrate what must be achieved at each stage of the organizing process in order to successfully move forward.

Figure 7

Review of A Dialectical Empowerment Model of Community Organizing Practice



Discussion of Important Findings

The final data analysis provided a conceptual practice model of community organizing that asserts that individuals are motivated by various factors and values to engage in community organizing. These motivations initially lead individuals into organizing efforts, as these motivations provide beginning level feelings of interconnectedness with other community members. These motivations continue to influence community member and organizer

participation in organizing throughout the effort, which maintains or increases their feeling of interconnectedness. If individuals' motivations to participate in an effort decrease at any point throughout the organizing effort, it is likely that they will feel less connected with other community members, organizers, and the organizing process, thus influencing their decision to stay engaged or leave the organizing effort.

As discussed in chapter two, the literature of community organizing speaks to the motivating factors leading individuals to become or stay involved in organizing efforts (Aronowitz, 1992; Brager & Specht, 1973; Kahn, 2010; Kieffer, 1984; Morris, 1984; Payne, 1995; Piven, 2006; Solomon, 1979; Szakos & Szakos, 2007; Weil, 1996). Community organizing speaks to both the reasons that community members choose to become involved in organizing efforts and the reasons why outsiders choose to work with community members in organizing efforts (Morris, 1984; Payne, C.M., 1995; Piven, 2006; Szakos & Szakos, 2007). Authors discussed historical accounts of people from inside the community becoming unsatisfied with the status quo, oppressive policies, and overall community life, and choosing to work with others through community organizing to make change (Kieffer, 1984; Lee, 2001; Solomon, 1976; Szakos & Szakos, 2007). Individuals become motivated as a result of being aware of their own experienced oppression, feeling as though they can change current systems of inequality, and because they feel connected to others in the community experiencing similar conditions (Kahn, 2010; Payne, 1995).

Additional literature also supports people from outside the community becoming involved in organizing efforts as a result of motivations that often relate to social justice values, altruism, and interconnectedness with the experiences of other human beings (Kahn, 2010; Morris, 1984; Payne, 1995;). Illustrations from the organized labor movement, civil rights

movement, and others provide accounts of outside community members working with local people to achieve social change as a result of social justice or altruistic values conducive to connection between individuals who may not share common geography, culture, or experiences (Garvin & Cox, 2001; Kahn, 2010; Payne, 1995; Piven, 2006).

The results of this study further support what is found in the existing literature regarding the importance of motivating factors leading individuals to become involved and stay involved in community organizing. While the findings support what is in the literature regarding the importance of motivation in community organizing, this study provides further data about the relationship between motivation and interconnectedness. The study findings illustrate a mutually dependent relationship between members involved in organizing motivations and feeling of interconnectedness. As members' motivations influence their decision to become involved in organizing, it leads to a sense of interconnectedness, and if their feeling of interconnectedness decreases during the course of an organizing effort, participant motivations to stay involved in organizing will likely decrease. Although this research identified an important relationship between motivations and interconnectedness, it did not produce findings related to how much interconnectedness is needed at any stage of organizing to keep individuals motivated enough to participate.

Another finding related to individuals' motivations to become involved in community organizing relates to the language and definitions utilized in the literature to frame the ideal value of social justice. Community organizing tends to emphasize and categorize values related to promoting the betterment of all people as well as addressing inequality among groups and individuals as related to the ideal of social justice (Kahn, 2010; Szakos & Szakos, 2007), but organizers in this project discussed a range of values that motivate members from inside and

outside the community to become involved in organizing. While social justice was discussed by participants in this study, both directly and indirectly, they tended to give various meanings for it.

Participants discussed religious values as well as humanistic values that relate to some identified “greater good” influencing people from outside the community as well as some people from within the community to become involved in efforts. Although this difference between what was found in the literature and my findings in this study may seem small, the findings are important to organizing practice. The findings of this study support definitions of social justice that are broad, subjective, and context bound, such as the capabilities perspective, over westernized definitions for social justice that may preference individual democratic values over collective or socialist ones (Healy, 2001; Nussbaum, 2003; International Federation of Social Workers, 2005).

Additionally, I identified oppression awareness as an important concept related to motivations for organizing, differing from critical consciousness that is often discussed in the literature (Adams & Horton, 1975; Freire, 1970; Gutierrez, 1989; Kieffer, 1984). The literature emphasizes critical consciousness as an important concept related to how individuals come to realize their own experienced oppression and as a result take action. Organizers in this study discussed the concept of oppression awareness instead of consciousness raising. Participants discussed oppression awareness as related to community members acting as a result of their own experienced oppression. Participants also stated that community members were often aware of their own experienced oppression, but did not necessarily understand how they could change their circumstances until motivated by the possibilities that community organizing allotted them.

During the first stage of community organizing, community building, organizers within the community seek to bring together sectors and people to get to know one another and the community, raise awareness about inequality, and identify mutual issues. The major goal of the community building stage is for community members to trust one another and the organizing process in order to move forward to the next stage of organizing, the plan stage. If community members are not able to forge trusting relationships with one another, will make it less likely that the organizing effort can move forward successfully to the next stage.

The community organizing literature discusses community building throughout, but often talks about it as an outcome or mode of organizing and not as an essential first step in organizing efforts (Brager, Specht, & Torezyner, 1987; Gamble & Weil, 2010; Rothman, Erlich, & Tropman, 2001). The literature typically identifies community building as a specific type of community organizing that seeks to build capacity and promote collaboration of community members (Gamble & Weil, 2010; Lee, 2001; Rothman, Erlich, & Tropman, 2001). While the literature stresses the importance of community building, little emphasis is placed on community building as an essential first step in community organizing strategies that are empowerment rooted.

According to study participants, community building is both a first stage and an ongoing process throughout the organizing effort, and one that is essential to additional stages of organizing and promotes the attainment of social change goals. These findings verified the importance of community building, but also increase our understanding of community building as not only a type of organizing, but an essential component to all organizing efforts that value community empowerment and participation.

Awareness-raising activities, getting to know community, and issue identification are also well represented in the literature as important activities that organizers undergo with community members (Bobo, Kendall, & Max, 2001; Brown, 2006; Netting, Kettner, & McMurtry, 2008). Although these activities are in the literature, they are often discussed as organizer-driven activities as opposed to community-driven activities facilitated by community organizers (Bobo, Kendall, & Max, 2001; Rothman, Erlich, & Tropman, 2001). These findings also stress the activity or process of consciousness raising much less than professional literature. The literature strongly emphasizes consciousness raising as an essential activity and goal of community organizing, especially with historically marginalized and oppressed communities (Alinsky, 1971; Freire, 1970; Sen, 2003).

When participants discussed consciousness raising, they altered language and reframed the activity as raising awareness, due to the perceptions of some organizers that consciousness raising was framed from a deficit-based perspective that views community members as unconscious of their own experienced oppression. According to participants, community members are aware of oppression, but may need help identifying issues or how to address them as evidenced by the following: *It is a misused and condescending term used by activists who think that people are not conscious, and Talking with fellow community members one-on-one or in small groups. Helping people develop active listening skills. Helping people talk about what is important to them.* The term “raising awareness” identified in this study provides a more culturally sensitive, less deficit-based understanding of consciousness raising than was provided in the literature. Finally, the fact that participants emphasized community building and not consciousness raising as an essential first step in community organizing provides further insight into differences between conceptualized organizing and practiced organizing.

During the plan stage organizers and community members work together to develop an organizing plan that represents the goals and desires of the community. Organizers and community members make social change part of the organizing plan and set mutual goals during subsequent stages of the effort. According to participants, during the plan stage of organizing, community members and organizers will either create inclusive organizing plans that represent diversity in perspectives and voices of community members or a plan that represents only a few groups or individuals leading to a plan that excludes sectors and people in the community. If organizing plans are produced through a participatory process that allows for diverse perspectives to help shape plans, it is likely that the end plan will result in inclusive community planning; however, if planning excludes too many people or groups by allowing only a few voices and perspectives to shape the final organizing plan, it is likely that exclusive planning will be the outcome. The findings suggest that if the plan stage of organizing results in inclusive planning, it is more likely that the organizing effort will move forward; if exclusive planning results, the organizing effort will be less likely to move forward.

The community organizing literature supports the importance of the planning stage of community organizing (Alinsky, 1971; Bobo, Kendall, & Max, 2001; Brown, 2006; Gamble & Weil, 2010; Gantz, 2006). The organizing plan is often referred to in the literature as the strategy or strategic planning stage (Bobo, Kendall, & Max, 2001; Brown, 2006). While the literature often prefers the term strategy, study participants emphasized the organizing plan synonymously with strategy to describe the process of community members coming together to develop a plan, set goals, and include social change as part of the plan.

The plan stage of organizing literature mirrors my findings in this study; however, the literature often discusses organizers in key roles as planners in the strategy or plan stage. Study

participants indicate community members are integral figures in the planning process as evidenced by the following organizer quote: *Community organizing is successful when members of the community are able to identify an injustice, develop a strategy for reforming it, execute that strategy and have the strategy bring about the desired reform.* Participants suggest that organizing plans are successful when community members work together to develop them, which favors inclusive community organizing over exclusive or top down approaches to organizing.

During the third stage of organizing, “mobilize,” findings suggest organizers and community members having built sufficient trust and developed an inclusive organizing plan, will work together to overcome oppression, build power, and implement tactics in order to attain the ideal outcome of collective power, which is needed to attain successful organizing outcomes. The mobilize stage of organizing emphasizes community members taking action together in order to attain social change and meet the goals previously identified in the plan stage. The mobilize stage presents organizers and community members with a continuum of possibility located between two goals, the optimal goal of collective power, and the less desirable goal of lack of power. It is unknown how much power is needed at any given time to successfully move an organizing effort forward to achieving positive social change outcomes; however, this study’s findings indicate that some level of collective power is essential if organizing efforts are to succeed during mobilization.

While the initial literature review did not include the importance of mobilization in organizing, upon subsequent review, the literature strongly emphasizes the role of mobilization in organizing efforts (Alinsky 1971; Aronowitz, 2003; Brager, Specht, & Torezyner, 1987; Kahn, 2010; Piven, 2006; Sen, 2006). Mobilization in both the literature and data related to this

study represent the action stage of community organizing, where community members work together to achieve social change goals. Mobilization in both the literature and data emphasized the collective power of community members as essential to the success of mobilization in meeting community goals for social change (Alinsky 1971; Kieffer, 1984; Morris, 1984; Piven, 2006).

One key difference between the literature and the study findings relates to mobilization as an activity or strategy separate from community organizing or as an organizing goal (Bobo, Kendall, & Max, 2001; Brown, 2006). One participant illustrates the importance of mobilization in the following quote:

Mobilization occurs over a period of time through persistent effort. It is the result of organization and planning. Spontaneous eruptions of support and not mobilization, they are emotional reactions to situations. While emotion does play a part in the work we do, as organizers in order for effective mobilization to happen organizers cannot rely on the emotional state of the community.

This study's findings validate what was found in the literature, that mobilization is the action stage of organizing, but while some literature indicates mobilization as separate from organizing, participants see mobilization as an interrelated part of the organizing process that occurs after successful completion of other stages of the process.

After organizing efforts have progressed through three major stages, community members will experience outcomes related to completing the organizing effort. Organizing outcomes may be perceived as positive or negative by community members. Positive outcomes include both individual and systemic social change; whereas, negative outcomes will present as

awareness not raised and/or lack of power. Community members rather than organizers will have the ultimate control over how outcomes are perceived, either positive or negative. During the end of the organizing effort as outcomes are determined by community members, an underlying process occurs where community members resolve tensions related to the outcomes of the organizing process. Findings indicate that this results in a continuum of possibilities between two opposite outcomes: the optimal goal of empowered or least diserable outcome of disempowered.

If community members perceive success and identify positive outcomes attained as a result of participating in the organizing effort, it is more likely that they will feel empowered. If community members identify only negative outcomes, it is likely that they will feel disempowered. If organizing efforts lead to the attainment of positive outcomes and community members feeling empowered, it is likely that they will continue forward in future organizing efforts. If they experience negative outcomes and feel disempowered, it is less likely that they will continue forward in future organizing efforts. Based on these results, little else is known at this time about what happens with community members who feel disempowered.

The literature and social work practice heavily discuss the importance of empowerment (Adams & Horton, 1975; Freire, 1970; Gutierrez, 1989; Kahn, 2010; Kieffer, 1984; Morris, 1984; Minkler, 2005; Solomon, 1976). Empowerment was identified as an important aspect of both the process and outcomes related to community organizing upon the initial review of the literature. Outcomes in the community organizing literature heavily emphasize systemic gains over individual gains, mirrors the results of this study. However, there is some difference between union organizers and civil rights organizers regarding this finding. Union organizers mentioned systemic social change more often than civil rights organizers, whereas civil rights organizer discussed individual social change in equal proportion with systemic social change.

Although the literature often promotes positive gains, participants in this study also discussed negative outcomes that can result from community organizing as evidenced in the following statement:

We understand inequalities by examining differences. We understand hot by knowing cold. Again, I want to stress that I believe the answer to this question lies in the organizers understanding of their role as change agents and what they imagine is the ultimate outcome of their efforts. Are those desires in line with what the community wants because if they are not and the organizers forces their vision of what action should be taken without taking the desires of the community into account – that is not engaging in critical analysis. It is vanguardism.

The findings provide illustration that organizing can produce negative results, such as a lack of power among community members, which can also lead to feelings of disempowerment. The literature emphasizes empowerment in community organizing, but participants spoke indirectly about empowerment as evidenced by the following organizer response:

Community organizing in this country, in its current manifestation works mostly as a vehicle of reform. Our thinking about the transformative power of community organizing has to undergo a radical shift in order to overtake the flagging idea of justice in our world. At most it serves as an entry-way into examining a different way of understanding the world.

Participants frequently spoke of the transformative power of community organizing on individuals who are involved in the process. While empowerment is similar in many ways to that discussed in the literature, participant data focuses on achieving positive outcomes in relation to

experienced empowerment almost as if empowerment was inextricably linked to achieving an outcome perceived to be positive.

Implications and Recommendations for Social Work

The results of this study provide implications and recommendations in five major areas: social work practice, education, research, theory, and policy implementation. The major implications discussed here led me to the following recommendations. The overall discussion of implications and recommendations were developed through synthesizing what exists and is missing in the current literature with the results of this study. Each of the five major areas discussed are impacted by the findings of this study; however, some findings represent more implications in some areas more than others. It should be noted, some implications identified below, relate to overall findings of this study rather than model specific findings.

The model specific findings relate best to implications for social work practice; whereas, identified gaps in the literature that might be filled by findings of this study relate the most to implications for social work education. The limitations of the study and findings together compose the implications for social work research. The final conceptual model informs the theory implications section. Finally, the researcher's interpretations and synthesis provides the primary basis for implications for policy implementation.

Implications for social work organizing practice. The beginning theory developed from this study presents implications and recommendations for practitioners in the areas of community building, planning, and mobilization. While I have laid out the discussion of organizing in a linear fashion in order to better illustrate the organizing process to readers, it is essential to understand that findings suggest community organizing will often not follow a linear

path, and routinely will operate at multiple stages simultaneously or be forced to return to a previous stage as a result of unmet goals of that stage, which has implications for how practice is conceptualized.

The results of this study provide beginning level guidance to practitioners engaged in organizing, about activities and processes undertaken at each stage, identification of essential stages of organizing, and what is needed at every stage for successful progression forward in the organizing effort. Although these results provide insights about how to do organizing, more research is needed in order to understand the following: how organizing activities are defined and shaped by community members and organizers at each stage; the threshold for goal attainment at each stage (how much trust, how much community inclusion, and how much collective power is needed to move forward?). Additionally, further research is needed in order to understand how organizers address and take into account the dynamic features and context dependent nature of communities in organizing practice.

Implications for motivations and interconnectedness. The results of this study indicate a mutually dependent relationship between individual motivations to become or stay involved in community organizing and the level interconnectedness experienced by individuals. The findings reveal that as individuals are motivated by values or beliefs related to “opportunity to reform injustice”, “oppression awareness”, “means for creating social change”, or “greater good values”, they feel connected with others and engage in organizing efforts. If individuals lose their sense of connection during the organizing process, their motivations will dissipate, possibly leading them to experience detachment from other community members and the organizing effort.

The literature of community organizing discusses various motivations that lead people to organizing or to participate in organizing (Kahn, 2010; Piven, 2006; Szakos & Szakos, 2007). While the literature and findings of this study indicate that people are motivated for various reasons to become involved in community organizing, they illustrate that motivations lead individuals to feel connected to others. The question remains, though, whether interconnectedness lessens too much as a result of a breakdown over the course of the organizing effort, individual motivations will likely dissipate leading to feelings of detachment, which may promote community members' disengagement from the organizing process.

The implications for organizers regarding motivations and connections is to be attentive to how community members are interacting with one another throughout the effort by being aware of body language cues, meeting attendance, and who is participating. Organizers can conduct regular check-ins by asking community members something as simple as, on a 1-10 scale, how connected to you feel to others in the room? Organizers may also want to use confidential surveys to check in with members about how they feel about the organizing process at various times to gauge the interconnectedness of community members. Finally, it is important for organizers to check in with those community members who leave the effort or stop attending suddenly to better learn their reasons for leaving the effort.

Implications of the community building stage. The practice theory developed in this study is not complete however; it suggests that community building is an essential first stage of the organizing process that likely continues to be undertaken throughout the lifespan of an organizing effort. During the community building stage, organizers should begin to learn about the community from local people, while working with community members to raise awareness about injustice and identify issues affecting community members. The results of this study

provide guidance to practitioners in understanding the optimal goal of building trust among community members whether or not this is enacted by inside members or outside organizers. The specific activities undertaken during this stage are dependent on the community, people involved, and context of the organizing undertaken.

The data from this study suggest that organizers, whether from inside or outside the community, are likely to facilitate the process of community building through providing opportunities to community members to come together, socialize, get to know one another, and talk about common concerns. Organizers are not in charge of building community, but help to facilitate the process by working as bridge builders to bring together community members in a safe environment that creates opportunities for dialogue between people. Other implications for organizers engaged in community building lie in the organizers' skill sets, such as interpersonal skills, event planning, and intergroup dialogue facilitation skills.

The community building stage of organizing identified in this study further extends current literature by emphasizing the importance of trust in community building as well as at the beginning of organizing efforts. These findings also further alter our understanding of community building as only a type or goal of community organizing to an essential component of successful organizing efforts. Community building is an essential first stage in the organizing process that calls upon organizers to be bridge builders and facilitators in the community. Additionally, the plan stage of organizing relies on organizers to have an even more well developed set of interpersonal skill as well as organization and conflict resolution skill sets to promote success at this stage of the organizing process.

Implications of the plan stage. Organizers discussed the planning stage of the organizing process, labeled as “plan” in this study, as a second stage of the organizing process that often overlaps with community building and mobilization. During the plan stage of organizing community members’ work together to create an organizing plan, envision social change as part of the plan, and set goals. The plan stage closely mirrors that of the term “strategy” often discussed in the literature (Bobo, Kendall, & Max, 2001; Brown, 2006). According to the findings here, community organizers view success at the plan stage as being dependent on community inclusion. The implication for practitioners is that community members and not professional organizers develop organizing plans as their voices and perspectives must be represented in the plan stage in order to ensure community inclusion and successful progression of the effort. Although the literature often discusses organizers as leaders during the plan stage of organizing or at the least essential task managers (i.e., Bobo, Alinsky, 1971; Hardcastle, Powers, & Wenocur, 2004; Kendall, & Max, 2001), study participants emphasize community members as in charge of the planning process. Community members therefore determine how fast or slow the process is undertaken, what goals are set, how social change is inputted into the plan, and impact inclusion in the planning process.

Organizers are best thought of as facilitators in the plan stage of organizing, responsible for promoting participation, making recommendations when asked, and providing suggestions and alternatives for community members to ponder. While acting as facilitators, organizers still have imperative roles in the plan stage of organizing as they are often best positioned to encourage community inclusion, make suggestions when appropriate, disclose observations about group dynamics and participation, and provide additional resource connections as they are needed.

Implications of the mobilize stage. The mobilize stage provides further implications to social work practitioners engaged in community organizing as it relates to power and successful implementation of the organizing plan. The study results indicate that the mobilization stage of organizing is the implementation stage, where community members working together, attempt to attain social change related outcomes developed during the plan stage. The literature discusses mobilization as people coming together for the purpose of achieving social change, but it often discusses it as a process separate from organizing or grounded in emotions and values as opposed to planning and purpose (Alinsky, 1971, Lee, 2001; Brown, 2006). Another missing link in the literature that may be related to the role of mobilization in successful organizing efforts relates to how to best explain mobilization that is successful in attaining positive outcomes as well as mobilization that produces negative outcomes. These results strengthen what is known in the literature regarding mobilization by illustrating that is part of the organizing process successfully undergone with adequate purpose and planning. Additionally, the results of this study also provide practitioners with an increased understanding of the role power plays in whether mobilization is successful or not successful. Findings indicate that when there is enough collective power at the mobilize stage of organizing, the stronger the likelihood of achieving successful outcomes; however, if not enough community members come together during the mobilize stage of organizing they are likely to experience a lack of power as well as negative outcomes. Practitioners' role in the mobilize stage as derived from the findings of this study are that of encouragers and capacity builders.

During the mobilize stage community members determine the tactics used, whether power is built, and whether or not they are able to overcome oppression; however, organizers will have opportunities to encourage community members as allies in the change process as well

as provide resources that may strengthen their skills and ability to successfully enact chosen tactics. Even after organizers and community members complete the organizing process, positive and negative outcomes are possible.

I identified positive outcomes in this study related to systemic and individual social change; whereas negative outcomes were identified as being related to experienced lack of power and awareness not raised. The outcomes feature of organizing efforts is best thought of as an accumulation of the entire organizing effort that if perceived successful by community members will lead members to feel empowered, while perceived lack of success may lead to community members feeling disempowered. The organizing literature suggests social change as the ultimate goal of grass roots or empowerment focused organizing; however, a greater emphasis is placed on systemic social change than individual social change (Alinsky, 1971; Bobo, Kendall, & Max, 2001; Sen, 2003; Piven, 2006). The findings of this study support both systemic and individual change as outcomes of successful organizing,

Additionally, the relationship between successful outcomes and empowerment is supported by the literature (Gutierrez, 1989; Kahn, 2010; Kieffer, 1984; Morris, 1984; Solomon, 1976). The implications to practitioners related to outcomes and empowerment in community organizing are that community members and not organizers will determine success or failure of organizing efforts as well as whether they are empowered or disempowered. Although practitioners can promote empowerment and impact the attainment of successful outcomes through effective acknowledgement and work with the community at every stage of the organizing process, community members will determine their own experienced empowerment or lack of empowerment.

Finally, despite the literature's rich case studies of successful organizing, little is known about the negative outcomes of unsuccessful organizing or about disempowerment. While this study yielded little data to further strengthen our understandings about the specifics of negative outcomes of disempowerment, the acknowledgement by participants that these possibilities exist and are important considerations to organizers, provide guidance to practitioners that both successful and unsuccessful organizing efforts need to be processed and assessed with community members in order to learn more about negative outcomes and disempowerment.

Recommendations for social work organizing practice. The recommendations related to organizing practice are built upon the implications of each stage of the organizing process founded from the results of this study as well as from the overall findings related to this study. The study findings indicate that organizers must engage community members in every step of the organizing process and encourage full participation through activities at each stage of the process. Organizing practitioners must be willing to share or give up power during the process in order to promote empowerment and success for community members at every stage. Social work practitioners engaging in community organizing must understand how best to facilitate each stage of the organizing process by assuming different roles throughout in order to help community members realize goals.

Community organizers must be concerned not only with those community members engaged in efforts, but also with those not engaged or who choose to leave efforts as they can provide key knowledge about what went wrong, which organizers can use for assessment purposes. Finally, organizers are best able to benefit from these findings by utilizing the practice theory as a reference point for how to conduct organizing practice to attain goals related to each stage as well as the overall outcomes of organizing.

Although the results most directly impact organizing practice, additional implications and recommendations were founded in relation to policy practice. While community organizing provides social work practitioners with a collaborative approach to address both individual and systemic change, policy practice complements organizing through providing a means for achieving concrete systemic change. Through the lens of policy advocacy social work practitioners, across practice areas, are able to provide community members with resources, rights, and protections that may not exist currently under the status quo or may be in jeopardy of being taken away.

Implications and Recommendations for Policy Advocacy

Social work practice across the micro macro continuum emphasizes policy practice as a means of creating social change (Netting, Kettner, & McMurtry, 2008). Social policy affects individuals, families, organizations, and communities by shaping expectations, resources, and general philosophy related to social issues and how best to address them (Hardcastle, Powers, & Wenocur, 2004). While social work professionals are involved in policy development and implementation, it is policy advocacy that best represents where social work practitioners most impact policy (Mullaly, 2007).

Implications for policy advocacy. The results of this study also have implications for policy advocacy. Federal and state level policies developed from a neo-liberal and neo-conservative policies in the areas of homelessness, public health, and aging have placed the responsibility for policy development on professional experts at the federal level, while placing responsibility for policy implementation on states and local communities (Fisher & Shragge, 2000; Mullaly, 2007). At both the policy development and implementation levels, professional experts are valued and responsible for making informed decisions that affect local peoples through top-down approaches to community development (Midgley, 2001). Although top-down approaches to policy making and implementation are currently regarded as best practice in many regards, the results of this study about community organizing indicate that dissemination or implementation of policy at the community level needs to be a collaborative process that involves community members from diverse groups to be successful. The findings of this study represent a practice based theory that has the potential to help social work practitioners in communities better organize local peoples in order to promote policy implementation and when

that policy results in negative effects, policy advocacy strategies in line with the model developed here may be useful.

Recommendations for policy advocacy. Current policy advocacy is often conducted by practitioners on behalf of consumers and communities; however, the findings of this study call for a more collaborative approach to policy advocacy. Organizers working in communities should work to bring people together during community building, identify policy issues with the community, and raise awareness about how policy issues impact community members. As organizers move to the plan stage, organizers and community members could put together an organizing plan with direct goals related to policy change or implementation that would be established through inclusive community planning. Community members would implement the organizing plan during the mobilize stage utilizing various tactics as defined by community members. Expected outcomes of organizing would still be perceived by community members, but with attention and focus paid to policy specific change. With this approach policy advocacy becomes community-based practice, rather than at a distance analysis and power brokering.

Implications and Recommendations for Social Work Education

Although the results of this study contribute to improving direct organizing practice, formal practice theory also contributes greatly to improving social work education. Social work education is imperative to the future of the profession as a means of integrating and bridging research and practice. The results of this study provide implications and recommendations for social work educators working in the classroom and field with future generations of practitioners.

Implications for social work education. Social work educators teaching classes with community organizing content have often heard feedback from students related to wanting more

concrete tools for practice or wanting proven interventions in organizing practice as they are provided in generalist or clinical courses. The results of this study provide social work educators, both in the classroom and field, with more concrete tools and resources for teaching formal community organizing practice. Additionally, the findings of this study also have implications for CSWE requirements related to content and practice behaviors mandated of accredited schools of social work.

Classroom implications. The overall development of the beginning formal practice theory produced in this study provides social work educators with formal practice theory, where little previously existed. The theory produced here is not meant to replace existing conceptual frameworks, perspectives, and case studies, but provides educators with additional formal tools for teaching how to do organizing practice. Educators can utilize the theory produced here to help students better understand the process of community organizing, the various activities that occur at each stage of the organizing process, what the optimal and least desirable outcomes are for each stage, and what roles organizers have at each stage of the organizing process.

Case study scenarios are often utilized throughout social work education in both clinical and macro courses to provide opportunities for students to apply theory and practice skills to proposed scenarios that they may encounter in practice (Allen-Meares & Garvin, 2000; Netting, Kettner, & McMurtry, 2008). The results of this study provide classroom instructors with an essential formal framework for practice that can be useful for critiquing case study scenarios. Students will now be able to utilize the conceptual practice model founded in this study as a means for assessing case studies related to community organizing, which will allow for the promotion of critical thinking as well as better mastery of practice competencies.

Finally, the findings of this study provide a more culturally sensitive lens for teaching about community organizing. While previous texts and materials related to community organizing were often developed by academics utilizing terms defined by researchers and professionals from across social science disciplines, the findings of this study provide teaching materials that more closely mirror the language and terms used by community members and organizers.

During the course of this study, terms identified in the literature such as social justice, consciousness raising, strategy, and critical consciousness were called into question by participants or created confusion among organizers as they attempted to address questions posed to them that utilized such language. Study participants of this study preferred more inclusive language that better represented the language of the community. Terms such as social justice and consciousness raising were replaced with more culturally sensitive terms such as greater good values and raising awareness respectfully.

Although some participants chose to speak to questions posed in this study using the language provided by the researcher, others expressed dislike and took offense to such terms as indicated in the following responses: *Consciousness raising is a misused and condescending term used by activists who think that people are not conscious; and "Social Justice" has become a pretty loaded term since 2008, no?* These participant responses demonstrate the importance that language has in shaping practice competency among aspiring social workers.

Communication creates both opportunities as well as barriers to establishing relationships with individuals and communities, and must be navigated successfully in order to begin working towards social change (Habermas, 1984). Educators utilizing the findings of this study will be better able to engage students in critical dialogue regarding culturally sensitive language in

community practice by utilizing the findings of this study as a basis for classroom discussion about ethical obligations to communities in relation to appropriate use of language in community practice.

Classroom recommendations. Educators can utilize the theory produced from this study in several ways: 1) Educators can use the practice theory developed here as tools for teaching students specific formal practice theory that will provide direct guidance in organizing practice as well as better informed organizational and policy advocacy. 2) Educators can use the theory provided here as a means for critiquing case studies of organizing practice to help identify where problems arise in order to promote critical thinking skills among students. 3) The findings of this study represent the basis for improving content in community organizing related to culturally sensitive language.

Implications for social work field education. The study implications on social work education in the classroom are important, but the contributions of the findings presented here to field pedagogy are as important to social work education. The findings provide opportunities to field educators for how to connect classroom material to real world practice through the lens of formal theory. It is through the development of practice theory that field educators will be better able to provide students with guidance in how to conduct organizing practice.

It has been stated that field placements are the dominant pedagogy of social work (Wayne, Bogo, & Raskin, 2010). Formal practice theory has the greatest potential to impact field education. Social work educators teaching or facilitating field placement could benefit from the results of this study by having students in field placements better link theory to practice through engaging in dialogue in the classroom about the results of this study with what they see while

working in field placements. Field educators would now have formal theory to utilize with students engaged in field placements to provide guidance in how to do organizing practice and to evaluate both the students' conceptualization of that practice as well as its outcome.

Recommendations for field education. Through understanding the different stages of organizing identified in this study, students in field would be able to better understand how to conduct community organizing in a way that is indicative of achieving successful outcomes. Additionally, students in field could utilize the findings of this study to better understand the optimal goals needed at every stage of the organizing process in order to better understand how to assess issues as they arise, evaluate success and failures, and better understand their role in the organizing process at each stage. It might also help students in the field to understand the complexity of the process along with the effort needed, so that their personal and professional expectations for their actions would become more reasonable.

Another benefit to field courses related to the findings of this study suggest that more attention be paid by field liaisons, instructors, and supervisors related to students learning and practice of engagement skills, while in field placement. Lastly, students in field placements should be asked to monitor field activities through reflexive journaling or other efforts that allow special attention to be paid to differences and similarities in the language utilized in social work texts, at field agencies, and by community members in order to engage in critical dialogue about cultural sensitivity in community practice.

Finally, formal practice theory development helps to better facilitate the process of praxis; the ultimate goal in adult education approaches where individuals work between the classroom and community in order to synthesize and reflect upon experiences to achieve learning

goals (Freire, 1998; Lange, 2004). Through having a formal practice theory grounded in empirical evidence related to practice experience, it is more likely that students can be more conscious about their learning about how to organize in the classroom. Additionally, students practicing in community based field placements can utilize the theory provided here as a tool for reflecting upon what worked or didn't work, using the theory provided here for guidance and reference.

Implications for CSWE standards adherence. The Council on Social Work Education (CSWE) has a strong interest and role in developing curriculum for schools of social work across the United States. CSWE outlines four key focus areas for accreditation standards: 1) Program mission and goals; 2) Explicit curriculum; 3) Implicit curriculum; 4) Assessment (Council on Social Work Education, 2012). While CSWE provides guidance and oversight over social work education, the standards provided by CSWE emphasize the utilization of evidence informed interventions in both community and individual practice as follows: According to CSWE, Educational Policy 2.1.6—Engage in research-informed practice and practice-informed research.

Social workers use practice experience to inform research, employ evidence-based interventions, evaluate their own practice, and use research findings to improve practice, policy, and social service delivery. Social workers comprehend quantitative and qualitative research and understand scientific and ethical approaches to building knowledge. (Council on Social Work Education, 2008, Para. 2.1.6)

Although CSWE promotes evidence-informed practice, social work educators teaching community organizing courses are often left wondering what evidence informed means within

the context of community organizing. As a social work educator myself, I have often faced questions from masters and bachelors level students about the evidence informed interventions and theories related to community organizing. While they often taught specific practice theories and models, such as cognitive behavioral theory or dialectical based therapy, in clinical focused courses, they are often left with little more than conceptual frameworks, case studies, and informal theory to guide practice (Payne, 2005).

Social work students focusing on community organizing as a method or practice area or even clinical students seeking to better understand community based interventions face deficits in the literature when it comes to direct practice theories and models. It may be possible to begin to overcome the deficits guided by the results of this project.

Recommendations for CSWE standards adherence. These findings provide the beginnings of formal practice theory that can better help schools of social work, curriculum developers, educators, and students to have greater guidance in conducting organizing practice that is evidence informed. Additionally, social work as a profession in its attempt to become a profession guided by empirically derived practice theories and interventions, must understand that evidence informed theory in community organizing is not the same as it is in clinical practice. Clinical practice assumes that individuals have deficits or challenges that can be addressed through evidenced based interventions. These interventions are designed to change individual thinking and behaviors, sometimes with little attention to the contexts within which the individual is operating. The findings of this study indicate that community organizing assumes that community members have the capabilities to address problems; have the expertise and know how as to how to best address issues; can determine success or failure of interventions; and must have a direct hand in developing interventions. Thus evidence informed interventions

in community organizing are context-based, translational in nature, and context dependent. Therefore, while practice theories can provide guidance to practitioners as to the intervention process, possible outcomes, goals, and steps, practice models and interventions must be understood to be emergent, developed by community members in a shared partnership with practitioners that requires retrospective evaluation in order to promote forward thinking and planning that emphasizes both the intervention process and outcomes.

Implications and recommendations for community based research. The profession of social work was founded in a practice context that was grounded in altruistic values related to helping those people most vulnerable and in need (Addams, 1930 (Garvin & Cox, 2001). While practice was the essential focus of social work for many years, much of the practice was informed by informal values related to practice experience, theories from outside of social work, and values emphasizing what was deemed important to social workers (Payne, 2005). As social work grew as a profession, more attention was spent on conducting empirical research in order to help legitimize the profession (Morris, 2008). Although research and practice are often taught in schools of social work as going hand in hand, conflict and difference exists among researchers and practitioners over the importance and role of research in practice (Brady, 2011).

The results of this study also point to tension and difference among practitioners, communities, and researchers that provides implications and recommendations for ways to improve both research and practice. It is my opinion, with support from the findings here, that community based research provides opportunities to improve upon practice and research by establishing a bridge between the two sides that will result in culturally sensitive collaborative research processes and results, which will yield the empirical evidence needed by practitioners to

develop and improve upon community organizing interventions that are also consistent with the values and ethics of the social work profession.

Implications for community based research. Community based research, a current trend in social work and other disciplines, is seen as an optimal choice for research designed to address community problems and/or build local capacity (Creswell, 1998; Gamble & Weil, 2010). The findings of this study provide important contributions to the body of social work research, but many research gaps and needs still exist. The existing gaps in research provide opportunities for future research. This project produced interesting and somewhat surprising information about community processes and language that are important for any researcher seeking to enact research in a community context, whether that is for dissemination of findings, translation of findings, or for specific knowledge building.

While the implications of this study impact research across paradigms, the largest contribution made in relation to this study may be in the area of community based research specifically. This project demonstrated that it is community based research that provides opportunities for professionals and community members to learn from one another in order to address social problems and build capacity. It is my opinion with support from the findings of this study that it is through community based research that the social work can produce relevant and useful knowledge in the areas of practice, research technology, and education in order to work with communities to address their goals.

Recommendations for community based research. Community based research provides opportunities for communities to learn from professionals, gain needed resources, and build capacity; however, professionals also must be willing to learn from communities. The findings of

this study indicate that more capacity building is needed among professional social workers and researchers in regards to what constitutes culturally sensitive community based research.

Community members and practitioners should be recruited by researchers and institutions to help train researchers in how to engage communities, gain entry, adhere to community values and etiquette, terminate relationships, and give back to the community. Researchers and other academic professionals can in turn help communities understand how to write grants or attain funding, build successful programs, conduct effective evaluation, and access other needed resources in a mutually productive collaboration.

Implications for cultural sensitivity in research. One important implication for community based research was the differences and tensions between practitioners and scholars around language utilized in community organizing. While this study began with a research question and important concepts that included terms such as, “consciousness raising,” critical consciousness,” and “social justice,” taken from the current literature of community organizing, participants stated repeatedly that these terms were not understood, overused, and had no meaning. They thought the words were condescending in tone. Participants preferred terms that were closer to the community, easier to understand, and broader in definition such as: “raising awareness,” “consciousness,” and “greater good values.”

The issue of language has often arisen in clinical practice as terms such as “homosexuality”, “mental retardation”, and “patient”, and have long since been replaced with more culturally sensitive and appropriate language that better represents consumers’ and practitioners’ perspectives (Allen-Meares & Garvin, 2000). No such sensitivity is evident in large system practice. One participant talking about consciousness raising stated: *Consciousness raising is a misused and condescending term used by activists who think that people are not*

conscious. Another participant noted similar sentiments for the term social justice and stated: *Social Justice” has become a pretty loaded term since 2008, no?* The issue of language between practitioners and academics is not new, though there has been little attention given to the language challenge in community practice. The lack of commonality and tension evidenced in this project between what is understood in the literature and what is used and understood in communities by organizers indicates a need to further work together to develop mutually acceptable language.

Recommendation for improving use of culturally sensitive language. One recommendation made as a result of this study is to consistently and meaningfully include community members and practicing professionals on institutional review boards for community based research studies in order to ensure the cultural sensitivity of research protocols. Another recommendation of this study related to cultural sensitivity is to promote more widely the utilization of community groups in research projects and in results reviews as a system of checks and balances prior to publication of findings. While community members may lack the expertise in research methods, theory, and other aspects of the research process, they possess great insights into the cultural sensitivity of language utilized, whether findings could be understood and useful in their community or pose potential harm to communities or peoples as a result of publication.

Implications for social work practice models. Through utilizing practice theory developed from this study, researchers studying community organizing will possess the foundation for building and forming practice models that are specific to community organizing, with the potential to better amend current practice approaches, such as the Direct Action model. The Direct Action model of community organizing, for example, has been stated as a true social work practice model (see Bobo, Kendall, & Max, 2001; Brown, 2006), but it better meets the

criteria of a well refined practice approach that is rooted in larger grand theories such as Marxism and Neo-Marxism than in true practice theory (Lee, 2001). Empirical practice models must be grounded in evidence informed practice theory in order to have predictive usefulness (Payne, 2005; Walsh, 2006), which means that community based evidence, such as produced here is needed for guiding relevant practice.

Recommendations for improving social work practice models. Evidence informed practice theories and intervention models are essential to social work practice (Payne, 2005; Turner, 1996;). Practice theories and intervention models develop through systematic research that incorporates qualitative and quantitative methods (Turner, 1996). Grounded theory, in its various iterations, has been one proven means to develop and validate theory (Glaser & Strauss, 1967; Strauss & Corbin, 1998). Although grounded theory is one proven and empirical method for building and validating formal practice theory, other research methods may be more suitable and culturally sensitive for community based research. The Delphi methodology provides another option for social work researchers seeking to build formal theory. The Delphi methodology provides a systematic research methodology that is pragmatic and culturally sensitive for researchers engaged in community based research (Alder & Ziglio, 1996). The Delphi methodology emphasizes the expertise and active participation of individuals in research as well as makes use of dialogue focused inquiry; both of which are needed in community based research designs.

While the implications of the findings of this study most directly impact social work research methods, theory is also impacted as a result of this study. It is theory building that has often lacked in social work, which has contributed to the lack of social work specific practice theory and intervention models. The contributions of the findings of this study to theory building

provide researchers with the next steps in creating applicable social work theory, especially in regards to organizing practice, which will help researchers better construct and implement future research studies.

Implications for theory in social work. The results of this study have several implications for how we conceptualize theory in social work practice. The major findings related to this study point to practice theory being different in organizing practice than in clinical practice. The results of this study also point indicate that community organizing works dialectically to create change, which is different than the linear or cyclical change models often emphasized in social work.

The results indicate that community organizing practice works in interrelated stages in order to create change. Typical stage theories, such as those proposed in development psychology, emphasize change as occurring in a linear process, but the findings here emphasize the dynamic nature of community practice, which often includes overlapping stages and context dependent factors that impact the progression of organizing practice. These findings better represent a dialectical theory of change that is both linear and cyclical in nature, and changes throughout the process due to environmental and context dependent forces.

Additionally, the findings here represent that community organizing is context dependent based on the needs and will of community members. These findings provide the beginnings of a practice theory; however, the theory created is vastly different from formal theory in clinical practice. In clinical practice theory is much more prescriptive and predictive, helping practitioners plan interventions with expected outcomes in advance; whereas in community organizing, the interventions and theory can guide practitioners about how to undergo practice,

but community members will determine stage specific activities as well as successful completion of outcomes, which can only be assessed retrospectively.

Recommendations for improving theory in social work. The development of social work specific practice theory provides great benefit to social work practitioners. While outside theories and models have guided social work practice since the 19th century, it is the stance of this researcher that the profession is in need of discipline specific theories for guiding value-based professional practice, especially in community organizing. Through developing social work specific practice theories and models it is possible for practitioners to better attend to the underpinnings of professional social work that emphasize facilitating active change processes in persons, groups, organizations, and communities, while ensuring that theories are built upon values and ethics consistent with the profession.

Many theories and models utilized to inform professional practice in social work follow linear or cyclical explanations of change processes such as developmental theories or systems theories; however, little attention has been given to dialectical theories of change (Harper & Leicht, 2010). While dialectical change is often discussed in terms of larger scale macroscopic theories, such as those proposed by Weber and Marx, little attention has been paid to the applicability of this lens for viewing change processes in professional practice. Dialectical explanations of change processes assume that change processes are neither linear nor cyclical in nature, but may change over time as new tensions arise and are managed or as unpredictable changes occur (Netting, O'Connor, & Fauri, 2008).

In professional organizing practice dialectical change should be assumed based on the dynamic nature of organizing practice that must change regularly in order to adapt to changes in

community systems, individual membership, and collective goals. Regardless of whether an organizing effort is perceived as successful, community members and the community are changed forever (Harper & Leicht, 2010; Marx & Ingels, 1967).

Finally, the formal theory building aim of this study was achieved at a beginning level, but findings reveal that in order to further conceptualize and build formal practice theory and intervention models in the future, we must begin to recognize and accept that formal theory in community organizing may look different than in individual practice. Although practice theories in interpersonal practice serve to understand and predict how psycho/social/behavioral interventions will lead to individual change as well as how individual deficits in one or more of these realms leads to maladaptive or decreased functioning, these assumptions do not have as much utility in the complex context of community organizing.

Formal practice theory in community organizing should be rooted in empowerment and community collaboration, according to the findings of this study. The organizing practice theory constructed here assumes that people are willing and needed to participate in every stage of the organizing process in order for success to occur. The practice theory presented here requires organizers to be in partnership with community members and to allow them to be experts and decision makers throughout the process. Additionally, practice theories developed for community organizing must strike a balance between making objective predictions and being open to the dynamic context dependent nature of community organizing.

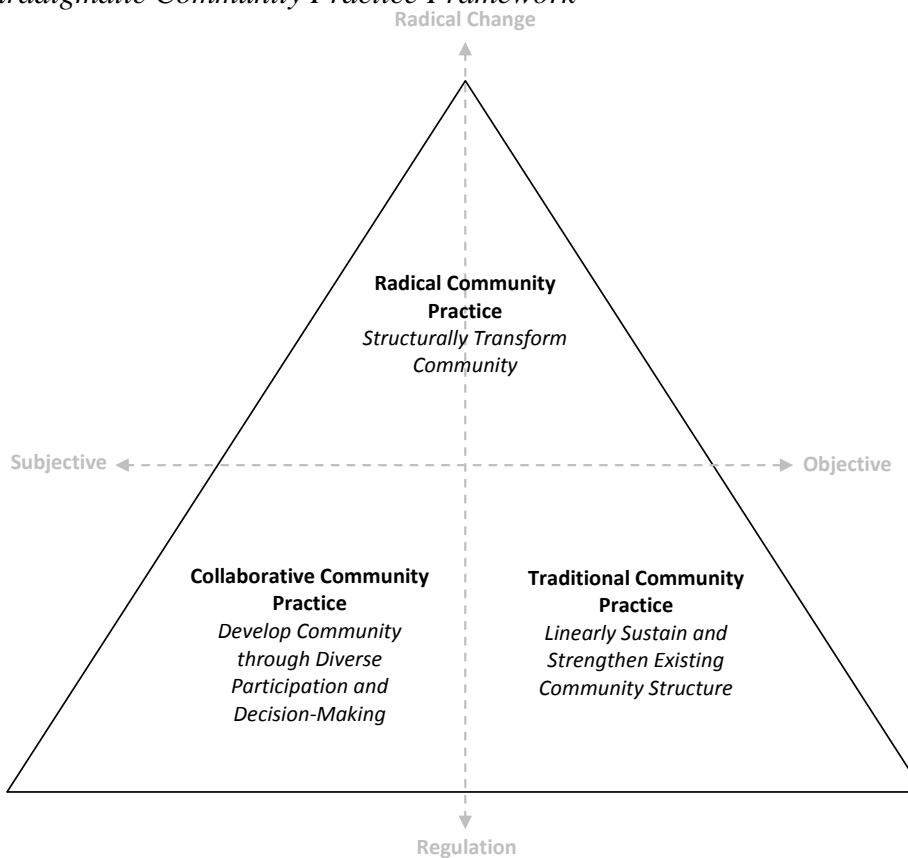
Future Research Directions in Community Organizing

Research possesses underlying philosophical assumptions about the nature of reality, what is knowable, and how we can come to know about the social world (Burrell & Morgan,

1979; Guba, 1990). The work of Thomas, Netting, & O'Connor (2011) apply these underlying philosophical assumptions or paradigms to community practice. According to these authors community practice occurs in three distinct paradigms of practice; traditional, collaborative, and radical community practice (Thomas et al., 2011). The paradigms, provided below, that compose this pyramid shaped heuristic are placed within two converging continuums; objective/subjective and radical and incremental change.

Figure 8

**Multiparadigmatic Community Practice Framework*



*Figure adapted and used with permission of authors. Original figure appears in Thomas, M. L., Netting, F. E., & O'Connor, M. (2011). A framework for teaching community practice. *Journal of social work education*, 47(2), 337-355.

Community practice in the traditional practice paradigm emphasizes objective expertise, rational means of planning, and interventions that are professionally implemented and target incremental change. Practice within the collaborative paradigm favors community participation, subjectivity, consensus based decision making, and community developed interventions that are designed to attain incremental change. Finally, community practice that falls within the radical paradigm of practice can be either subjective or objective, expert lead or community led, but

includes interventions designed to radically change individuals or systems (Thomas, Netting, & O'Connor, 2011). The paradigms influencing community practice also influence research.

The multi-paradigmatic framework of community practice provided by Thomas and colleagues implies that research is shaped by the underlying assumptions of whatever paradigm one is coming from as she or he does the research. These underlying assumptions impact the type of research questions asks, methods for addressing questions, and possible outcomes of research. This multiparadigmatic lens for viewing community practice will be utilized below to discuss the implications of findings from this study as well as shape the recommendations for future research.

While this study may move social work research forward by providing formal practice theory where little existed previously, more research is needed in order to address the needs of communities, practitioners, and researchers alike. It is through multiparadigmatic research that questions related to community practice can be addressed from diverse perspectives, each providing a different lens for understanding organizing practice.

Implications for traditional paradigm research. This study's results and findings are couched in a post-positivist paradigm that values objective knowledge, professional expertise, and research focused at incremental levels of change. The beginning level practice theory provided here provides social work researchers with an introductory empirical practice theory that can be further extended and validated in subsequent studies. The findings of this study identified the organizing process from initial motivations through three defined stages of organizing (community building, plan, and mobilize) to the final outcomes. Additionally, the research conducted here provides some understanding of different activities or processes that

occur at each stage of the organizing process, which can be utilized in validating this theory as well as in intervention model development. The activities defined at each stage of the organizing process have been defined by organizers in textual data; however, further operationalization of activities or concepts identified here are needed in order to increase the predictive utility of the theory produced as well as provided the prescriptive guidance of any intervention models created from the results of this study. Finally, the various goals identified at each stage of the organizing process represent operationalizable constructs that can be defined and empirically measured to better identify thresholds for goal attainment at every stage of organizing. This will increase predictive capacity about whether or not an organizing effort will be successful in moving forward or in attaining positive outcomes.

Recommendations for traditional practice paradigm research. Researchers seeking to test the theory proposed here from a traditional practice paradigm, where objectivity and incremental change are assumed, will focus more extensively on further building formal practice theory, testing practice theory, and building intervention practice models for community practice.

While there are many different possibilities for next steps for research conducted from within the traditional practice paradigm, the most relevant next steps, given the challenges discussed as a result of the limitations of the project design and based on the findings presented in this study including the gaps that are apparent, is to validate the existing theory identified here in a community context where organizing is being utilized as a method of practice. It is through theory validation that researchers can move forward to subsequent research such as the development of organizing specific intervention models. The framework provided below in table 16 lays out the next steps in research as logically conceptualized and built upon the findings

presented here, which is also consistent with theory building research (Creswell, 1998; Strauss & Corbin, 1998).

Table 16

Overview of Community Action Based Research Theory Testing Example Protocol

Research question	Hypotheses	Operationalized variables	How tested	Community dependent
1. Does higher levels of motivation among community members at the beginning lead to greater investment throughout the organizing process?	Higher levels of motivation by community members at the beginning of an organizing effort leads to increased likelihood that community members will stay till the end of the organizing effort.	Individual willingness to participate in organizing effort.	Measured at start of organizing effort and again at beginning of each stage of the organizing effort, and once at the end of the effort through standardized questionnaires and/or focus groups.	Who is motivated to be organizers or participants? What other variables impact level of motivation to organize?
2. Does higher level of trust among community members during the community building stage of organizing lead to successful progression to the plan stage?	Higher levels of trust among community members at the completion of the community building stage will lead to increased likelihood of success at the plan stage of the organizing effort.	Individual's willingness to be vulnerable in working relationships with others in community organizing.	Pre-test measured at beginning of community building stage and again after the stage is complete as defined by when community members identify themselves as moving to the plan stage.	How will community members and organizers engage in activities designed to help participants get to know community, raise awareness, and identify issues? What is the threshold for trust that allows for successful progression to the next organizing stage, are there other moderating or mediating factors involved not currently identified

Research question	Hypotheses	Operationalized variables	How tested	Community dependent
3. Does more community inclusion in the plan stage of organizing lead to successful progression to the mobilize stage of organizing?	The greater the degree of community inclusion during the plan stage the greater the likelihood of success in the mobilize stage of organizing.	Relates to diversity sensitivity, degree of participation by various sectors and individuals present in the organizing effort, perception of difference, and conflict resolution.	Measurement taken at end of plan stage of organizing at time when participants state they are moving to mobilize stage.	<p>What will the organizing plan consist of?</p> <p>How will social change be defined by the community?</p> <p>What goals will be set by the community?</p> <p>How much community inclusion is needed for successful progression in the organizing process?</p>

Research question	Hypotheses	Operationalized variables	How tested	Community dependent
4. Does higher levels of collective power lead to successful attainment of positive outcomes related to social change?	The greater the level of collective power attained in the mobilize stage, the more likely community members will attain positive outcomes related to social change.	Measured as number of persons participating in all activities related to mobilize stage in proportion to community members involved in the overall effort and by community perceptions of the impact group efforts on community.	Documented participation of members actively working together during each task of mobilize stage. Number of times group appears in local media (newspapers, blogs, television, radio) and by calling a random sample of community members to ask a series of questions related to their knowledge of the group and perception of group's impact in the community.	<p>How will community members overcome oppression? How will this be assessed or declared?</p> <p>How will community members build power? How will power built be measured?</p> <p>What tactics will community members chose to utilize during the mobilize stage?</p> <p>How much collective power is needed in a given organizing context, how is this determined?</p>

Research question	Hypotheses	Operationalized variables	How tested	Community dependent
5. Does successful progression through all three stages of community organizing lead to greater levels of empowerment among community members?	If successful progression at each stage of the organizing process is attained, the more likely community members will experience empowerment gains.	Empowerment is defined as personal perceptions, cognition, and behaviors related to power at an individual, group, and political level as assessed by community members.	Pre-Test focus group facilitated by someone not involved in organizing process will gather baseline data about community member empowerment. Post praxis focus groups with community members and organizers/experts. Standardized questionnaires and/or scales could also be utilized.	How will community member perceptions of empowerment relate with outsider perceptions or with the outcomes achieved? How will community member empowerment relate to successful attainment of organizing plan goals?
6. Does feelings of interconnectedness among community members positively correlate with successful progression in the organizing process?	As community members successfully progress in the organizing process, interconnectedness also increases.	Defined as social cohesion and perception of positive relationships among participants.	Standardized questionnaires, scales, and/or structured focus groups occurring at the beginning, after each stage, and at the end of the organizing effort.	How will interconnectedness change throughout an organizing process as natural conflicts and tensions occur? What is the threshold of interconnectedness needed to keep participants involved in organizing efforts? What are the possible mediating or moderating variables that may also impact levels of interconnectedness among participants.

Table 16 illustrates that the next series of research questions to be asked relate to testing whether the previously identified goals for each organizing stage identified here in fact lead to successful progression in subsequent stages of the organizing process. It identifies possible next steps incorporating a community based participatory research design in order to validate the findings of this study. At the same time, it could serve to begin the development of an intervention practice model of community organizing that emphasizes objective logic and predictability as well as values the shared partnership with community members and context dependent nature of organizing practice. The community based participatory research design proposed here would also help to address the limitations of this study by selecting communities in different geographic regions, and selecting efforts that include organizers from other traditions; such as feminist organizing, LGBTQ organizing, and organizing from differing ethnic and cultural contexts. In this study, the over arching goal would be to test whether or not successful participation in community organizing leads to increased levels of empowerment?

Additionally, other hypotheses, which are presented in the table above, were developed to test whether or not goal attainment completed at each stage of the organizing process positively correlates with successful progression in the next stage as is consistent in intervention based research designs (Drake & Johnson-Reid, 2008). Research hypotheses would seek to test whether greater levels of trust, greater inclusion of community members in planning, and increased levels of collective power, correspond to the progression of the organizing effort in each stage. The dependent variable present at every stage of the organizing process is representative of the optimal goal identified in this study as necessary for successful progression to the next stage of the organizing effort; for instance, trust, inclusion, and collective power are the dependent variables that are dependent upon successful completion of each stage of the organizing process.

Additional hypotheses related to interconnectedness proposes that interconnectedness increases as community members successfully progress through each stage of the organizing process as well as motivation levels of participants also increasing with successful progression in the organizing effort.

Finally, through a combination of validated psychometric instruments and organizing specific evaluation methods, hypotheses will be tested to determine if the theory developed here is valid in other communities and contexts, which will provide needed research to overcome the limitations founded in this design. The design proposed here provides testable hypotheses, defined variables, and outcomes, but the actual activities and processes engaged in each stage of the organizing process are dependent upon the people and community context; therefore this design will have an emergent element to it.

The activities that organizers engage in at each stage will depend on the specific community that organizing is taking place in as well as the desires of community members. For example, while town hall meetings may work in organizing efforts in MS during the community building stage, organizers in Michigan may favor more traditional meeting forums. The flexibility in what or how to conduct organizing at each stage will thus need to be left up to community members and organizers. The table above illustrates areas of theory validation that are conceptualized prior to the organizing intervention however, the activities organizer and community members participate in during each stage will be assessed retrospectively as is consistent with CBPR protocol (Minkler, 2005).

Finally, the protocol followed in this study would also benefit from being replicated with a larger sample of community organizers in order to overcome the largest limitation founded

here; small sample size. If the design followed in this study were replicated with a larger sample size of organizers, greater understanding of the organizing process could be realized; including, more understanding of the activities that organizers engage in at each stage, greater understanding of elements of social change, and a more clear understanding of the impact of context dependency in community organizing.

Given the need to validate findings, parts of the study could be prescribed beforehand; however, due to the CBPR emphasis of a potential research approach, other aspects would be assessed retrospectively in order to allow for shared participation with community members and context dependency. This research design is best thought of as a negotiation between the prescriptive theory, which emphasizes objectivity, and the shared responsibility and participation of community members. This negotiated research design would evaluate the successful progression of each stage of the organizing effort during the process, but retrospectively assess and define organizing activities used throughout as well as the success of the overall effort.

Additionally, researchers can develop instruments for measuring expected outcomes outlined in this study (interconnectedness, personal power, systemic change, etc.) or identify current measures that are applicable and valid for measuring the relevant constructs of this study. While activities occurring at each stage of the organizing process are context dependent and up to community members and organizers, further data could still be collected relating to what these activities consist of, and how community members and organizers decide on how to go about completing each activity (e.g., how to get to know the community, raise awareness, put together an organizing plan, use tactics, etc.). Another way that researchers can utilize the results of this study from a traditional practice paradigm is by conducting similar studies with organizers from those represented here, to validate the concepts, categories, themes, and theory presented here.

This step of theory testing is essential in the development and refinement of formal practice theories. Contributions made by future research from a traditional practice paradigm will provide social work practitioners engaged in community organizing with evidence informed theory as well as intervention models of practice that are rooted in theory and empirical evidence. The research suggested here is based in a traditional practice paradigm however, subsequent research related to the findings of this study could also occur closer to the collaborative practice paradigm of community collaboration

Implications for collaborative paradigm research. The theory building aim of this study was within the traditional practice paradigm, but participants of this study provided evidence that community organizing practice follows most closely to the assumptions of the collaborative practice paradigm. The collaborative practice paradigm assumes subjectivity and incremental change (Guba, 1990). These assumptions best fit criteria for collaborative community practice, where community members are experts, diversity is respected and promoted in practice, and consensus based decision making is optimal (Thomas, Netting, & O'Connor, 2011). Research from this perspective would have the purposes of collaborative community practice as its purpose.

Organizer participants of this study provided evidence that while the organizing process can be operationalized to work in different communities with optimal measureable goals occurring at each stage of the process, the various activities undertaken at each stage of the process will be context dependent on the community undertaking the process. The context-dependent nature of organizing practice, along with the dynamic quality of communities provides excellent opportunities for research conducted from within the more collaborative collaborative practice paradigm.

Recommendations for collaborative paradigm research. Researchers working from a collaborative practice paradigm, where subjective meaning and incremental change are assumed, can utilize the results of this study as a starting point to begin a new inquiry into the meaning of community organizing. Although researchers in a collaborative paradigm would likely not utilize the results of this study in the same way as someone conducting research from a traditional practice paradigm, the results of this study could be useful for comparative purposes. It could be the basis of participant critique as a beginning step for grounding what emerges in the contextual experience of participants, but bounding researcher bias.

Work from a collaborative paradigm would develop community specific practice theory based solely on the meaning ascribed to community organizing by multiple stakeholder groups in that defined community. Collaborative paradigm research may also be better suited for examining certain elements and results identified in this study, such as differences in language between community practitioners and researchers or in identifying what social change means to individuals. Examples of questions best suited for research conducted from a collaborative practice paradigm are as follows:

1. What does community organizing mean to you?
2. What does social change mean in your community?
3. What does culturally sensitive language mean in your community?

The questions above are examples of potential research questions suitable for collaborative paradigm research that would also help to build understanding about community organizing by identifying what both the language and the experience of organizing means to individuals and communities. Research designs best suited for collaborative practice work are

emergent in design and shaped by participants. Methodologies such as phenomenology, constructivist inquiry, and interpretive grounded theory are examples of preferred methods, due to their emergent nature and desire to capture subjective human experience.

This researcher recommends following up the results of this study with another study utilizing a collaborative paradigm based design to address the questions above as well as similar questions posed in this study. Through examining how community members build theory that is context dependent upon their experiences in a specific community would provide an alternative lens for viewing organizing practice from a position of multiple perspectives. Interpretive research can provide a means for better understanding the more subjective and, perhaps more complex, aspects and ideals of community organizing, thus increasing our understanding of why people become organizers, and perhaps develop community specific theories of organizing.

Implications for radical practice paradigm research. Researchers conducting studies from a radical practice paradigm assume that reality is both objective and subjective in nature, and radical social change is possible, in this case, through utilizing community organizing as an intervention to attain large scale structural change (Guba, 1990; Thomas, Netting, & O'Connor, 2011). The paradigm of community practice that best corresponds to research conducted from within the critical paradigm is radical community practice (Thomas, Netting, & O'Connor, 2011).

Radical community practice strives to challenge the status quo in order to create larger systemic changes that promote social justice and human rights through altering leadership, creating citizen led organizations, and challenging government to take specific action. This would also be the goal of any research conducted from this perspective. Critical paradigm

research may be best suited for studying community organizing as a result of the theoretical roots of organizing that stem from Marxist assumptions about the nature of conflict, social class, and overcoming power differentials (Guba, 1990).

The findings related to this study provided evidence that social change was an important outcome of organizing practice as well as an essential aspect of the plan stage of organizing. Additionally, social change was also identified by participants as a motivating factor for becoming involved in organizing efforts. While it is true that social change may be incremental or radical in nature (i.e., Guba, 1990; Harper & Leicht, 2010; Thomas, Netting, & O'Connor, 2011) participants routinely discussed systemic social change as an important outcome of organizing efforts, which further indicates the need for not only theories for incremental change based interventions, but radical practice interventions.

Researchers seeking to do research from a radical practice paradigm can utilize the results of this study, similar to that of a traditional practice researcher, to develop a formal practice model that can be grounded in the theory developed here with an aim of radical social change. The methods would be similar; however the outcome expectation of the research process itself would be tested to assure that the sort of radical changes envisioned in the research process had been achieved.

Recommendations for radical practice paradigm research. I recommend following a Participatory Action Research (PAR) methodology using the theory developed here to help create an organizing model grounded in the theory produced here, but with goals of radical social change that could be measured at the beginning and end of the effort to determine the success of the model. PAR puts community members in the very front of the research process with full

control over the intervention being researched, community organizing in this case, as well as how outcomes of radical social change will be documented. As a method of research, PAR also has emancipatory potential as a community-based intervention, so is well suited for researching radical change resulting from community organizing (Denzin & Lincoln, 2005). PAR would have substantial implications for creating models with radical and emancipatory gains for communities and peoples, which is consistent with the goals of organizing pioneers across social movements (Alinsky, 1971; Morris, 1984). PAR research would provide an optimal means for developing intervention models of organizing practice focused at radical social change outcomes. Concepts related to this study, which comprise the activities undertaken by organizers, could be further developed by PAR research. Concepts such as raising awareness would be operationalized by community members in an organizing effort by identifying how they would raise awareness. Other concepts such as build power (mobilize stage) would be further defined by community members and organizers through what activities they undertook in order to build power among participants.

While these activities are context dependent, PAR research would allow an opportunity for researchers and community members to engage in the research process together, by asking community members to specifically define and document organizing activities throughout the process. The assessment of each activity as it relates to achieving the expected organizing outcome of each stage would be conducted at the end of each stage of the process, as well as at the end of the organizing effort. PAR would also be well suited for future research given the empowerment underpinnings of the approach as well as the shared power with community members in the research process.

Conclusion

Social work has a long and storied history of engaging in community organizing as a means to bring about social change. Social change outcomes achieved by local peoples practicing organizing during the settlement house era, civil rights movement, and organized labor movement provide serious lessons for organizing practice as well as providing anecdotal evidence of the utility of community organizing as an intervention model of social work practice. Although social work practice is rich in practice theories and interventions related to interpersonal practice, macro practitioners have been left with informal theory, conceptual frameworks, and practice wisdom from which to form and implement community based interventions. These findings give guidance to social work practitioners about how empowerment focused community organizing works in practice to attain social change.

The findings fill a gap in practice, education, policy, and research. Additionally, the findings emphasize the development of a systematic process for understanding and doing organizing practice that still values community participation in every aspect of the organizing process. Further development is needed to assure the predictive usefulness of a shared partnership between professionals and communities. As it is, the results provide the beginning of a bridge between social work ethics and evidence informed practice at the community level.

References:

- International Federation of Social Workers. (2005). *Ethics in social work statement of ethics and principles*. Retrieved May 8, 2011, from International Federation of Social Workers: <http://www.ifsw.org/f38000032.html>
- Adams, F., & Horton, M. (1975). *Unearthing seeds of fire: The idea of highlander*. Winston-Salem, NC: Blair.
- Adams, M., Bell, L. A., & Griffin, P. (Eds.). (2007). *Teaching for diversity and social justice*. New York: Routledge.
- Addams, J. (1910). *Twenty years at Hull-House*. New York: MacMillan.
- Addams, J. (1930). *The second twenty years at Hull House*. New York: MacMillan.
- Alder, M., & Ziglio, E. (1996). *Gazing into the oracle: The Delphi Method and its application to social policy and public health*. London: Jessica Kingsley Publishers.
- Alexander, C. (2004). A Delphi study of the trends or events that will influence the future of California charter schools. *Digital Abstracts International*, 65(2), 597.
- Alinsky, S. D. (1969). *Reveille for radicals*. New York: Random House.
- Alinsky, S. D. (1971). *Rules for radicals: A pragmatic primer for realistic radicals*. New York: Random House.
- Allen-Meares, P., & Garvin, C. D. (2000). *The handbook of social work direct practice*. Thousand Oaks, CA: Sage.

Armbruster, R. (1995). Cross national labor organizing strategies. *Critical Sociology*, 21(2), 75-90.

Arnstein, S. R. (1969). A ladder of citizen participation. *Journal of the American Institute of Planners*, 35(4), 216-224.

Aronowitz, S. (1992). *The politics of identity: Class, culture, social movements*. New York: Routledge.

Aronowitz, S. (2003). The new social movements and class. In S. Aronowitz, *How class works: Power and social movement* (pp. 141-170). New Haven, CT: Yale University Press.

Bandura, A. (1991). Social cognitive theory of moral thought and action. In W. M. Kurtines, & J. L. J. L. Gewirtz (Eds.), *Handbook of moral behavior and development* (Vol. 1, pp. 45-103). Hillsdale, NJ: Lawrence Erlbaum.

Barnum, B. S. (1990). *Nursing theory: Analysis, application, evaluation*. Glenview, IL: Scott, Foresman/Little, Brown Higher Education.

Bazeley, P. (2009). Analyzing qualitative data: More than identifying themes. *Malaysian Journal of Qualitative Research*, 6, 6-22.

Berman, S. (1997). *Children's consciousness and the development of social responsibility*. New York: New York Press.

Birdsall, I. (2004). It seemed like a good idea at the time: The forces affecting implementation of strategies for an information technology project in the Department of Defense. *Digital Abstracts International*, 65(7), 2756.

- Boal, A. (1979). *Theatre of the oppressed*. (C. McBride, & M. O. Leal-McBride, Trans.) New York: Theatre Communications Group.
- Boal, A. (1998). *Legislative theatre: Using performance to make politics*. New York: Routledge.
- Bobo, K., Kendall, J., & Max, S. (2001). *Organizing for social change: Midwest Academy manual for activists*. Washington D.C.: Seven Locks Press.
- Bolger, F., & Wright, G. (1994). Assessing the quality of expert judgment: Issues and analysis. *Decision Support Systems*, 11(1), 1-24.
- Brady, S. R. (2010). Consciousness raising, diversity, and transformative outcomes: Implications for community practice and education. *Journal of Community Practice*, 19(1), 100-105.
doi:10.1080/10705422.2010.519689
- Brager, G., & Specht, H. (1973). *Community organizing*. New York: Columbia University Press.
- Brager, G., Specht, H., & Torezyner, J. L. (1987). *Community organizing*. New York: Columbia University Press.
- Brown, M. J. (2006). *Building powerful community organizations*. Arlington, MA: Long Haul.
- Bulmer, M. (1984). *The Chicago school of sociology*. Chicago: University of Chicago Press.
- Burrell, G., & Morgan, G. (1979). *Sociological paradigms and organisational analysis*. London: Heinemann.
- Cabaniss, K. (2005). Counseling and computer technology in the new millennium: An internet Delphi study. *Digital Abstracts International*, 62(1), 87.

- Chambon, A. S., Irving, A., & Epstein, L. (1999). *Reading Foucault for social work*. New York: Columbia University Press.
- Charmaz, K. (2006). *Constructing grounded theory: A practical guide*. Thousand Oaks, CA: Sage.
- Checkoway, B. (1995). Six strategies of community change. *Community Development*, 30(1), 2-20.
- Chincilla, N. S., Hamilton, N., & Loucky, J. (2009). The sanctuary movement and Central American activism in Los Angeles. *Latin American Perspectives*, 36, 101-128.
- Collins, P. H. (2000). *Black Feminist Thought* (2nd ed.). New York: Routledge.
- Counsel on Social Work Education. (2012). *2008 Education and policy accreditation standards*. Retrieved September 12, 2012, from <http://www.cswe.org/Accreditation/2008EPASDescription.aspx>
- Creswell, J. (1998). *Qualitative research and design: Choosing among five traditions*. Thousand Oaks, CA: Sage.
- Dai, H. (2011). Surviving in "localistic communitas": Endogenous multicultural community organizing among migrant workers in post reform China. *Journal of Social Service Research*, 37(2), 165-179. doi:10.1080/014883376.2011.547733
- Dalkey, N., & Helmer, O. (1963). An experimental application of the Delphi methods to the use of experts. *Management Science*, 9(3), 458-467.
- Debs, E. V. (1970). *Eugene V. Debs speaks*. New York: Pathfinder.

- Denzin, N., & Lincoln, Y. S. (Eds.). (2005). *The Sage handbook of qualitative research* (3rd ed.). Thousand Oaks, CA: Sage.
- Dietz, T. (1987). Methods for analyzing data from Delphi panels: Some evidence from a forecasting study. *Technological Forecasting and Social Change*, 31(1), 79-85.
- Dobbie, D., & Richards-Schuster, K. (2008). Building solidarity through difference: A practice model for critical multicultural organizing. *Journal of Community Practice*, 16(3), 317-340. doi:10.1080/10705420802255098
- Drake, M., & Johnson - Reid, M. (2008). *Social work research methods: From conceptualization to dissemination*. New York: Allyn Bacon.
- Dubois, W. (1915). *The negro*. New York: Henry Holt & Company.
- Fawcett, J., & Downs, F. S. (1992). *The relationship between theory and research* (2nd ed.). Philadelphia, PA: F.A. Davis.
- Fay, B. (1996). *Contemporary Philosophy of Social Science: A Multicultural Approach*. Malden: Blackwell.
- Finn, J., & Jacobson, M. (2003). *Just practice: A social justice approach to social work*. Peosta, IA: Eddie Bowers.
- Fisher, R., & Shragge, E. (2000). Challenging community organizing: Facing the 21st century. *Journal of Community Practice*, 8(3), 1-19. doi:10.1300/J125v08n03_01

- Fisher, R., Weedman, A., Alex, G., & Stout, K. D. (2001). Graduate education for social change: A study of political social workers. *Journal of Community Practice*, 9(4), 43-64.
doi:10.1300/J125v09n04_03
- Follingstad, D. R., Robinson, E. A., & Pugh, M. (1977). Effects of consciousness raising groups in measures of feminism, self-esteem, and social desirability. *Journal of Counseling Psychology*, 24(3), 223-230.
- Foucault, M. (1979). *Discipline and Punish: The Birth of the Prison*. (A. Sheridan, Trans.) New York: Penquin.
- Freire, P. (1970). *Pedagogy of the oppressed*. New York: Continuum International.
- Freire, P. (1998). *Pedagogy of freedom: Ethics, democracy, and courage*. Lanham, Maryland: Rowman & Littlefield.
- Gadamer, H. G. (1975). *Truth and method*. New York: Continuum.
- Gamble, D., & Weil, M. (2010). *Community practice skills: Local to global perspective*. New York: Columbia University Press.
- Gantz, M. (2006). *Organizing: People, power, and change*. Boston, MA: Harvard University.
- Garvin, C. D., & Cox, F. M. (2001). A history of community organizing since the civil war with special reference to oppressed communities. In J. Rothman, J. L. Erlich, J. E. Tropman, J. Rothman, & J. L. Erlich (Eds.), *Strategies of community intervention* (pp. 65-100). Belmont, CA: Wadworth/Thomson Learning.

- Gilligan, C., & Attanucci, J. (1988). Two moral orientations: Gender differences and similarities. *Merrill-Palmer Quarterly*, 34, 223-237.
- Ginwright, S., Noguera, P., & Cammarota, J. (Eds.). (2006). *Beyond resistance: Youth activism and community change*. New York: Routledge.
- Glaser, B. G., & Strauss, A. L. (1967). *The discovery of grounded theory: Strategies for qualitative research*. New Brunswick, NJ: Transaction.
- Gramsci, A. (1971). *Selections from the prison notebooks*. (G. N. Smith, & Q. Hoare, Trans.) New York: International Publishers.
- Guba, E. G. (1990). *The Paradigm dialog*. Newbury Park: Sage Publications.
- Gutierrez, L. M. (1990). Working with women of color: An empowerment perspective. *Social Work*, 35(2), 149-154.
- Gutierrez, L. M., Parsons, R. J., & Cox, E. O. (2003). *Empowerment in social work practice: A sourcebook*. Belmont, CA: Wadsworth.
- Habermas, J. (1984). *The theory of communicative action*. Boston: Beacon.
- Hall, S. (2006). The NAACP, black power, and the African American freedom struggle, 1966-1969. *The Historian*, 1(1), 49-83.
- Hardcastle, D. A., Powers, P. R., & Wenocur, S. (2004). *Community practice: Theories and skills for social workers*. New York: Oxford University Press.
- Harding, S., & Simmons, L. (2009). Economic justice, labor, and community practice. *Journal of Community Practice*, 17(1), 1-10. doi:10.1080/10705420902888624

- Harper, C. L., & Leicht, K. T. (2010). *Exploring social change: America and the World* (6th ed.). Upper Saddle River, NJ: Prentice Hall.
- Hartman, F., & Baldwin, A. (1998). Leadership undertow: Project managers fears and frustrations. *29th Annual Project Management Institute Seminars and Symposium*. Long Beach, USA.
- Haynes, K., & Mickelson, J. S. (2005). Policy models for political advocacy. In K. & Haynes, *Affecting change: Social workers in the political arena* (6th ed., pp. 64-83). Boston, MA: Allyn & Bacon.
- Healy, L. M. (2001). *International social work: Professional action in an interdependent world*. New York: Oxford Press.
- Heidegger, M. (1962). *Being and time*. New York: Harper Row Publishers.
- Hill-Collins, P. (1993). Towards a new world vision: Race, class, and gender as catagorized by analysis and connection. *Race, Sex, and Class*, 1(Fall).
- Horton, M. (1998). *The long haul: An autobiography*. New York: Teachers College Press.
- Husserl, E., & Welton, D. (1999). *The essential Husserl: Basic writings in phenomenology*. Bloomington, IN: Indiana University Press.
- Jeffries, A. (1996). Modeling community work: An analytic framework for practice. In M. Weil (Ed.), *Community practice conceptual models* (pp. 101-125). New York: Haworth Press.
- Johansen, N., & Ward, E. (1972). Citizen information systems: Using technology to extend dialogue between citizens and their government. *Management Science*, 76, 21-23.

- Johnson, A. (2006). Privilege, power, and difference. In A. Johnson, *Privilege, power, and difference* (pp. 12-28). Boston, MA: McGraw-Hill.
- Jones, A. (2010). The niagara movement, 1905–1910: A revisionist approach to the social history of the civil rights movement. *Journal of Historical Sociology*, 23(3), 453-501.
- Jones, M. H. (1996). *The autobiography of mother jones*. Chicago: Charles H. Kerr.
- Jr., M. L. (1988). *The measure of a man*. Minneapolis, MN: Fortress Press.
- Kagitcibasi, C., Goksen, F., & Golgoz, S. (2005). Functional adult literacy and empowerment of women: Impact of a functional literacy program in Turkey. *Journal of Adolescent and Adult Literacy*, 48(6), 472-489.
- Kahn, S. (2010). *Creative community organizing: A guide for rabble-rousers, activists, and quiet lovers of justice*. San Francisco: Berrett Koehler.
- Kessler, G. E. (2004). *Voices of Wisdom: A Multicultural Philosophy Reader* (5th ed.). Belmont: Wadsworth/Thomson Learning.
- Kieffer, C. H. (1984). Citizen empowerment: A developmental perspective. In J. Rappaport, & R. Hess (Eds.), *Studies in empowerment: Steps toward understanding and action* (pp. 9-36). New York: Hawthorne Press.
- Kivel, P. (2007). Social service or social change. In I. W. violence (Ed.), *The revolution will not be funded: Beyond the non-profit industrial complex*. Cambridge, MA: South End Press.
- Kohlberg, L. (1984). *The psychology of moral development: The nature and validity of moral stages*. San Francisco: Harper & Row.

- Lange, E. A. (2004). Transformative and restorative learning: A vital dialectic for sustainable societies. *Adult Education Quarterly*, 54(2), 121-139. doi:10.1177/0741713603260276
- Lee, J. A. (2001). *The empowerment approach to social work practice: Building the beloved community* (2nd ed.). New York: Columbia University Press.
- Levine, P. (2007). *The future of democracy: Developing the next generation of American citizens*. Lebanon, NH: Tuft University Press.
- Lincoln, Y., & Guba, E. (1995). *Naturalistic inquiry*. Newbury Park, CA: Sage.
- Linstone, H. A., & Turoff, M. (1975). *The Delphi method: Techniques and applications*. Reading, MA: Addison-Wesley.
- Marx, K., & Engels, F. (1967). *The Communist Manifesto*. (S. Moore, Trans.) New York: Penguin.
- Maynard, B. R. (2010). Social service organizations in the era of evidence-based practice. *Journal of Social Work*, 10(3), 301-318. doi:10.1177/1468017309342520
- Midgley, J. (2001). The United States: Welfare, work, and development. *International Journal of Social Welfare*, 10(4), 284-293. doi:10.1111/1468-2397.00185
- Miles, M., & Huberman, A. M. (1994). *Qualitative data analysis: An expanded sourcebook*. Thousand Oaks, CA: Sage.
- Miller, M. (2010). Allinsky for the left: The politics of community organizing. *Dissent*, 10(1) 43-51. doi: 101353/dss.0.0106
- Mills, K. (1993). *This little light of mine: The life of Fannie Lou Hamer*. Boston, MA: Dutton.

- Minkler, M. (2005). *Community organizing and community building for health* (2nd ed.). New Brunswick, NJ: Rutgers University Press.
- Morris, A. D. (1984). *The origins of the civil rights movement: Black communities organizing for change*. New York: The Free Press.
- Morris, P. (2008). Reinterpreting Abraham Flexner's speech. "Is social work a profession? Its meaning and influence on the field's early professional development. *Social Service Review*, 83, 29-60.
- Mullaly, B. (2007). *The new structural social work*. Ontario, Canada: Oxford University Press.
- National Association of Social Workers. (2008). *NASW Code of Ethics*. Retrieved September 9, 2009, from NASW: <http://www.socialworkers.org/pubs/code/code.asp>
- Netting, F. E., Kettner, P. M., & McMurtry, S. (2008). *Social work macro practice* (4th ed.). Boston: Allyn & Bacon.
- Netting, F. E., O'Connor, M. K., & Fauri, D. P. (2008). *Comparative approaches to program planning*. Hoboken, NJ: John Wiley and Sons.
- Nissen, B., & Russo, M. (2006). Building a movement: Revitalizing labor in Miami. *The Journal of Labor and Society*, 9, 123-139. doi:10.1080/10705420902856167
- Nussbaum, M. C. (2003). Capabilities as fundamental entitlements: Sen and social justice. *Feminist Economics*, 9(2-3), 33-59.

- O'Sullivan, M. J., Waugh, N., & Espeland, W. (1984). The Fort McDowell Yavapai: From pawns to powerbrokers. In J. Rappaport, & R. Hess (Eds.), *Studies in empowerment: Steps toward understanding and action* (pp. 73-98). New York: Hawthorne Press.
- Payne, C. M. (1995). *I've got the light of freedom: The organizing tradition and the Mississippi freedom struggle*. London: University of California Press.
- Payne, M. (2005). *Modern social work theory* (3rd ed.). Chicago: Lyceum Books.
- Perry, J., & Katula, M. L. (2001). Does Service Affect Citizenship? *Administration and Society*, 33(3), 330-365.
- Piaget, J. (1965). *The moral judgement of the child*. New York: Free Press.
- Piven, F. F. (2006). *Challenging authority: How ordinary people change America*. Lanham, MD: Rowman & Littlefield Inc.
- Price, C., & Diehl, K. (2004). *A New generation of southerners: Youth organizing in the south*. New York: Funders' Collaborative on Youth Organizing.
- Quiroz-Martinez, J., Hosang, D., & Villarosa, L. (2004). Changing the Rules of the Game: Youth Development and Structural Racism. *Philanthropic Initiative for Racial Equality*, 2-46.
- Rappaport, J., & Hess, R. (Eds.). (1984). *Studies in empowerment: Steps toward understanding and action*. New York: Hawthorne Press.
- Reisch, M. (2005). Radical community organizing. In M. Weil (Ed.), *The handbook of community practice* (pp. 287-304). Thousand Oaks, CA: Sage Publications.

- Reisch, M. (2008). From melting pot to multiculturalism: The impact of racial and ethnic diversity on social work and social justice in the USA. *British Journal of Social Work*, 38, 788-804.
- Ritzer, G. (2008). *Modern Sociological Theory*. New York: McGraw-Hill.
- Roberson, Q., Collins, C. J., & Oreg, S. (2005). The effects of recruitment message specificity on applicant attraction to organizations. *Journal of Business & Psychology*, 19(3), 319-340.
- Rorty, R. (1979). *Philosophy and the mirror of nature*. Princeton, NJ: Princeton University Press.
- Rothman, J. (1979). Three models of community organizing practice, their mixing and phasing. In F. Cox, J. Erlich, J. Rothman, & J. Tropman (Eds.), *Strategies of community organizing* (pp. 25-44). Itasca, IL: Peacock Publishers.
- Rothman, J. (2008). Multi modes of intervention at the macro level. *Journal of Community Practice*, 15(4), 11-40.
- Rothman, J., Erlich, J. L., & Tropman, J. E. (Eds.). (2001). *Strategies of community intervention* (6th ed.). Belmont, CA: Wadsworth/Thomson Learning.
- Rubin, A., & Babbie, E. (2011). *Research methods for social work* (3rd ed.). Upper Saddle River, NJ: Brooks and Cole.
- Seider, S. (2009). Overwhelmed and immobilized: Raising the consciousness of privileged young adults about world hunger and poverty. *International Studies Perspectives*, 10, 60-76.

- Sen, R. (2003). *Stir it up: Lessons in community organizing and advocacy*. San Francisco: Jossey-Bass.
- Shaw, R. (1996). *The activists handbook*. Los Angeles: University of California Press.
- Skulmoski, G. J., Hartman, F. T., & Krahn, J. (2007). The delphi method for graduate research. *Journal of Information Technology Education*, 6, 1-21.
- Snarr, C. M. (2009). Religion, race, and bridge building in economic justice coalitions. *The Journal of Labor and Society*, 12, 73-95.
- Solomon, B. (1976). *Black empowerment: Social work in oppressed communities*. New York: Columbia University Press.
- Southern Echo. (2008). *Southern Echo Home Page*. Retrieved September 2, 2009, from Southern Echo: <http://www.southernecho.org>
- Strauss, A., & Corbin, J. (1998). *Basics of qualitative research*. Thousand Oaks, CA: Sage.
- Szakos, K. L., & Szakos, J. (2007). *We make change: Community organizers talk about what they do and why*. Nashville, TN: Vanderbilt University Press.
- Talen, E. (2008). New Urbanist, Social Equity, and the Challenge of Post-Katrina Rebuilding in Mississippi. *Journal of Planning Education and Research*, 27, 277-293.
- Thomas, M. L., Netting, F. E., & O'Connor, M. (2011). A framework for teaching community practice. *Journal of social work education*, 47(2), 337-355.
doi:105175/JSWE.2011.200900081

- Thompson, M., Brett, T. G., & Behling, C. (2004). *Educating for Social Justice: The Program on Intergroup Relations, Conflict, and Community at the University of Michigan*. Ann Arbor: University of Michigan.
- Tilly, C. (1978). *From Mobilization to Revolution*. New York: McGraw-Hill.
- Tilly, C. (2005). *Identities, boundaries, and social ties*. Boulder, CO: Paradigm.
- Turner, F. (1996). *Social work treatment: Interlocking theoretical approaches*. New York: The Free Press.
- Turoff, M. (1970). The design for a policy delphi. *Technological Forecasting and Social Change*, 2(2), 149-172.
- Walsh, J. (2006). *Theories for direct social work practice*. Belmont, CA: Thomson.
- Warren, R. (1978). *The community in America* (3rd ed.). Chicago: Rand McNally.
- Wayne, J., Bogo, M., & Raskin, M. (2010). Field education as the dominant pedagogy of social work education. *Journal of Social Work Education*, 46(3), 327-340. doi:DOI: 10.5175/JSWE.2010.200900043
- Weil, M. (Ed.). (1996). *Community practice conceptual models*. New York: Haworth Press.
- West, C. (1993). *Keeping faith: Philosophy and race in america*. New York: Routledge.
- West, C. (2004). *Democracy matters: Winning the fight against imperialism*. New York: Penguin Press.
- Wood, A. M. (2004). *Karl Marx*. New York: Routledge.

- Woodford, M. (2010). Successful community-government collaborative policy making: A case study of a workgroup to improve income support services to victims of intimate violence. *Journal of Policy Practice*, 9, 96-113. doi:10.1080/15588741003604276
- Worthen, H., & Haynes, A. (2009). Outcomes of two construction trades pre-apprenticeship programs: A comparison. *Journal of Community Practice*, 17(1), 207-222. doi:10.1080/10705420902856191
- Zullo, R., & Pratt, G. (2009). Critical pedagogy as a tool for labor-community coalition building. *Journal of Community Practice*, 17(1), 140-156. doi:1080/107054209028.62132

Appendix A

Initial Questionnaire Protocol

1. What is community organizing?
2. What is consciousness raising?
3. How does community organizing relate to social justice?
4. How does consciousness raising relate to social justice?
5. How does community organizing work to achieve social justice?
6. How does consciousness raising relate to community organizing?
7. How do you know when consciousness raising is successful?
8. What makes for successful community organizing?
9. How does consciousness raising relate to achieving social justice?
10. Why are some community organizing efforts unsuccessful?
11. How does social change fit into community organizing for the purpose of achieving social justice?

Appendix B

Second Wave Data Collection Request Protocol

Greetings Everyone,

Thank you so much for your participation in the first part of the community organizing study entitled: *Discovering the intersection between community organizing and consciousness raising: Developing formal practice theory for social work practitioners engaged in community organizing practice*. This is the next stage of the study. I have compiled the responses provided by other group members in an attached word document. Please, look over the responses and provide insights, feedback, critique, and extension to any of the responses, including your own, please do so by Feb. 1st. After Feb. 1st I will take your original responses and additional comments, and use them to inform the development of the second and last questionnaire that will go out to you. If you would like to provide additional responses, please do so in the body of the word document using times new roman font or bold your responses, so I know that they are new responses.

Thank you again for all of your hard work and support,

shane

--

Shane R. Brady, BSW, LLMSW

Doctoral Candidate

Virginia Commonwealth University

734-883-5156

bradysr@vcu.edu

Appendix C

Final Questionnaire Protocol

Answer the following questions, which were formed from responses to the first questionnaire. Remember that the purpose of this questionnaire and the previous one is to try to better understand how community organizing works.

16. How does mobilization occur in community organizing?
17. What role does power play in community organizing?
18. Describe the reasons why people in a community become involved in community organizing.
19. Describe the reasons why people from outside a community decide to join in organizing activities in a certain community.
20. Describe the role oppression plays in community organizing?
21. Does critical consciousness mean anything in community organizing?

Please circle “agree” or “disagree” based on whether or not you agree or disagree with the following statements. If you disagree with any statements, please explain why.

22. Community organizing leads to consciousness raising and consciousness raising leads to community organizing.

Agree

Disagree

23. Successful community organizing involves the use of a planned strategy.

Agree

Disagree

24. Social change and social justice are similar enough to you that separation of the terms is not necessary.

Agree

Disagree

25. Community organizing strategies are community specific.

Agree

Disagree

26. Community organizing strategies are made up of many different tactics.

Agree

Disagree

27. Consciousness raising leads to the mobilization of people in the community.
Agree Disagree
28. Mobilization of people is necessary in community organizing in order to increase the power of those experiencing injustice.
Agree Disagree
29. Injustice leads to organizing in communities.
Agree Disagree
30. Is there anything else related to the process of doing community organizing for the purposes of social change that should be included and/or discussed?

Appendix D

Methodological Journal Sample

2-18-12 Data Analyzed through thematic analysis using the pre-determined themes of Community organizing, oppression, strategies, tactics, social change, social justice, consciousness raising, and empowerment. After looking over data three times, the codes of community organizing, oppression, and social change remain. The codes of strategies and tactics may be able to be collapsed into one category or theme based on participant responses that seem to speak to following a plan as important to organizing; however, tactics are simply considered part of the overall plan. Further questioning may be needed to understand strategy and tactics better.

The participants seem to see social change and social justice as one in the same based on responses. It seems like social change is the consensus term that most everyone agrees upon with much fewer participants seeing a need to separate social change and social justice.

Empowerment is discussed both as participants gaining power across personal, interpersonal, and political levels; however, disempowerment also comes across in responses, and it is not known whether or not this construct is part of empowerment or an entirely separate construct.

Disempowerment – Seems to refer to individuals experienced oppression feeling marginalized by outside organizers or from experiencing defeat in achieving social change or when strategies for community organizing are not evident, targeted, realistic, or well-defined. People who become disempowered are likely to stop involving themselves in organizing efforts.

Consciousness raising seemed to be understood as the process of raising awareness about injustices to a larger group than just those affected by injustice; however, some participants took issue with the term finding it offensive, while others simply did not seem to have a full grasp of what consciousness raising means in their own practice, and see it more as part of feminist movements or academic research.

During data analysis the following themes emerged as important constructs to understanding community organizing practice. These terms have been labeled, critical consciousness and mobilization.

New Themes Defined (These themes came across throughout participant responses with enough frequency and depth to warrant the labeling of these as themes to explore further).

Mobilization – Refers to the process of getting to know others and joining together in order to take actions for the purpose of attaining social change. Mobilization can come about as a result of community organizing or lead to community organizing. Mobilization is necessary for the sustainability of community organizing efforts over the long-term and may be needed in short term in order to generate enough power to challenge or disrupt the status quo.

Appendix E

Direct Recruitment Script

I would like to let you know about a research study that is being conducting by Virginia Commonwealth University (VCU). The purpose of this research study is to learn more about your experiences as a community organizer, including how you use community organizing to make important changes in society. You are being asked to participate in this study because you have been identified as someone with at least 5 years of experience in community organizing, and expertise that would be useful to this study.

If you are selected to participate in this study and decide to participate, you will receive no payment for your participation. Participation in this study involves answering a series of questions related to community organizing within two questionnaires, and commenting on the responses given to questions by other participants. There are no known risks associated with participating in this study.

If you are interested in participating in this study please contact me by phone at 734-883-5156 or e-mail, at bradysr@vcu.edu, to discuss this study in more detail..

Appendix F

Permission to Contact Form

VCU IRB Protocol HM13899

Title: Discovering the intersection between community organizing and consciousness raising: Developing formal practice theory for social work practitioners engaged in community organizing practice

Permission to Release Information

I, _____, give permission to
_____ to release my name and contact information to the
research staff of VCU IRB protocol # ---, Entitled: *Discovering the intersection between
community organizing and consciousness raising: Developing formal practice theory for social
work practitioners engaged in community organizing practice*

Signed _____ Date _____

Appendix G

Third Party Recruitment Script

Greetings,

I would like to let you know about a research study that is being conducted from Virginia Commonwealth University (VCU) that involves answering questions related to your work and perspectives on community organizing as well as commenting on insights provided by other organizers. The purpose of the study is to improve community organizing practice. If you are interested in hearing more about the study, you can sign a Permission to Contact form, which will be provided to you, so that a member of the research study can contact you to talk further. It will only take about 10 minutes of your time to learn more about this study.

If you qualify, you will receive no payment for participating in the study. Your decision about whether to be in the study or not carries with it no penalty to you. If you would like to hear more about the project, please sign the Permission to Contact Form, and I will give your contact information to Shane Brady, who will contact you with further information about this study.

Thank you for your time in considering this request.

Appendix H

Participant Consent Protocol

The following questionnaire is part of a research project that has a goal of understanding how various aspects of community organizing relate to one another and are used to make a desirable difference in society. The results of this study will be used to improve social work practice by providing organizers as well as social work students with insights about how to use organizing in a purposeful way in practice.

The following questionnaire should take no longer than one hour to complete. After completing this questionnaire, you will be asked to comment on the responses provided by other participants; however, no one's identity will be provided in the responses. You may write as little or as much in response to any question as you like. You may also skip any question that you do not want to answer.

Participation in the project is completely voluntary. There will be no consequence either positive or negative in completing the questionnaire or deciding not to. There will be no way to connect your responses to your personal identity. If you chose to complete this questionnaire, simply scroll down to the next page, read the first question, and begin typing in the space after each question. By completing any portion of the questionnaire and e-mailing it back, you are giving your permission to use the information you have provided as part this research study.

Thank you for considering participating in this study. If you have further questions related to this study, please contact Shane Brady at 734-883-5156 or by e-mail at

bradysr@vcu.edu

CURRICULUM VITAE

SHANE R. BRADY, BSW, LLMSW, PHD CANDIDATE IN SOCIAL WORK

48751 Denton Road, Belleville, MI 48111 | 734-635-9210 | srbrady78@gmail.com

EDUCATION

Virginia Commonwealth University (Summa Cum Laude)
PhD **2008**

Areas of Scholarship:

Community organizing, community participation, domestic violence, social change theories, youth participation, social movements

University of Michigan (Summa Cum Laude) **2008**

M.S.W. - Focus on community organizing and policy & evaluation

Major: Social Work

Concentration: Community Organizing/Policy and Evaluation

Eastern Michigan University (Summa Cum Laude) **2007**

B.S.W. – Generalist Practice

Major: Social Work

Washtenaw Community College (Summa Cum Laude) **2006**

Associate in Arts

Major: Human Services

AWARDS

Wheeler Family Scholarship **2007-2008**

Dean's Scholar **2007-2008**

Community Scholar **2008**

NASW Outstanding Undergraduate Social Work Student of the Year **2007**

TEACHING EXPERIENCE

University of Michigan-Ann Arbor **2010-Current**

[School of Social Work, Graduate Program]

Courses taught: Community organizing, community development, social work theory

Washtenaw Community College **5/10-9/10**

[Human Services Program]

Courses Taught: HSW 100 (Foundation Human Services), HSW 200 (Interviewing/Assessment)

Eastern Michigan University **5/10 –8/10**

[Honors College, McNair Scholars Program]

Courses Taught: Research Methods and Statistics seminar and laboratory

RELATED PRACTICE EXPERIENCE

Washtenaw County-Community Support and Treatment Services

8/11 - Current

[Client Services Manager – Project Outreach Team]

Provide intensive case management to consumers with severe mental illness who are homeless or formerly homeless. Conduct person centered planning and documentation of planning with consumers. Conduct regular clinical assessment of consumers using bio/psycho/social model. Facilitated and improved design for dual diagnosis therapy group. Acted as interim supervisor during times of transition in the organization.

Catholic Social Services of Washtenaw County

12/10 - Current

[Case Management Supervisor-Housing Support Services]

Provided direct oversight to day to day operations for a supportive housing program serving independent single adults with severe and persistent mental illness, difficulty maintaining housing, and other challenges such as domestic violence, HIV/AIDS, and poverty. Provided direct supervision to a team of 10 professional case managers as well as interns and volunteers. Developed and strengthened partnerships with community agencies that were not present beforehand. Wrote a successful grant for \$20,000 for community food bank. Initiated and planned an all tenant community fun day to promote community building among residents. Provided direct review and design of program evaluation protocols.

Washtenaw Housing Alliance

[Evaluation Specialist, Project Consultant]

05/09 – 11/09

Organized community agencies providing services related to homelessness for the purpose of evaluating current data inputted into Homeless Management Information System. provided training to agencies related to proper protocol for entering data into The Homeless Management Information System (HMIS). Provided recommendations to local homeless coordination agency about community agencies' capacity to comply with HMIS policies.

Virginia Commonwealth University

[Graduate Research Assistant]

2008 – 2010

Provided assistance on the I-CAN! Accessibility Program, which included community organizing, evaluation, and policy analysis tasks. Developed three questionnaires for I-CAN, implemented and collected data, and analyzed results using qualitative and quantitative analysis techniques. Researched and developed two primary curriculums on risk assessment and safety planning that were used for building capacity of non domestic violence programs to address domestic violence.

The American Civil Liberties Union, MS chapter

05/08- 08/08

[Community Organizer, Paid Graduate Fellowship]

Organized community meetings and lobbied legislative members in relation to racial justice. I helped facilitate and organized United Nations Summit on human rights violations related to Hurricane Katrina, supervised interns, analyzed policies, wrote technical reports. Developed and implemented curriculum related to sexual health and reproductive rights that was implemented throughout Jackson, MS communities.

Washtenaw Housing Alliance

[Graduate Intern/Evaluator and Community Organizer]

8/07 – 5/08

Assisted with the implementation and evaluation of the local ten year plan to end homelessness, including evaluation, organizing stakeholders, preparing reports, and facilitating meetings. Helped with the coordination, implementation, and analysis of point in time counts, used to estimate numbers of homeless living in community. Helped organize and plan event for 200 members of the community in order to report progress to community about 10 year plan to end homelessness.

The Institute for the Study of Children, Families, and Communities

[Community Organizer, Team Leader]

2006 - 2007

Helped to develop community based youth programs, including the TeenBiz program which utilized the creative arts as a vehicle for teaching job and life skills to young people with special challenges. Wrote funding proposals, edited grants, and supervised interns. Acted as program director during portions of the program.

Home of New Vision

[Substance Abuse Outreach Coordinator]

2005 - 2007

Provided substance abuse resources and referrals to indigent consumers in hard to reach areas of the community. Engaged consumers using stages of change model and SAMSHA outreach best practice guidelines.

The HIV/AIDS Resource Center

[Street Outreach/Health Educator/Volunteer Coordinator]

2004-2008

Educated higher-risk populations on communicable diseases through community engagement. Developed a peer education program, designed to train college students and community members as health educators. Developed and facilitated volunteer trainings, including developing curriculum and volunteer binders for the organization. Supervised volunteers and interns. Organized fundraisers and special events in the community.

Saline Public Schools

[Program Director, Kindergarten Enrichment/Summer Programs]

2003-2005

Developed kindergarten based curriculum, planned and organized field trips and summer programs. Supervised 5-15 staff members on daily basis. Provided oversight to ensure compliance with state accreditation standards, leading to 100% compliance during site visits. Established a scholarship program for children from lower-socio/economic households.

PEER REVIEWED PUBLICATIONS

Brady, S. R. (2010). Consciousness raising, diversity, and transformative outcomes: Implications for community practice and education. *Journal of Community Practice*, 19(1), 100-105.
doi:10.1080/10705422.2010.519689

Krajewski-Jaime, Wiencek, P., Brady, S. R., Trapp, E., & Rice Jr., P. (2010). Teaching employable skills to special education youth: An empowerment perspective. *The International Journal of Interdisciplinary Social Sciences*, 5(1), 167-176. doi:1833-1882

Cramer, E. P., & Brady, S. R. (In Press). Competing values in serving older and vulnerable adults: Adult protective services, mandated reporting, and domestic violence programs. *Journal of Elder Abuse and Neglect*.

Cramer, E. P., Brady, S. R., & McLeod, D. A. (Under Review). Building capacity to address abuse of persons with disabilities. *Journal of Elder Abuse and Neglect*.

Brady, S.R., (Under Review). The deradicalization of community organizing: Implications for practitioners, educators, and scholars. *Journal of Community Practice*.

PEER REVIEWED PRESENTATIONS

Brady, S.R. & Spencer, M.S. (2012) *Promoting teaching excellence to new instructors through mentorship and capacity building*. Counsel on Social Work Education Annual Program Meeting, Washington, D.C., November 9-12, 2012.

Brady, S.R. (2011) *The de-radicalization of community organizing: A conceptual framework for understanding shifting paradigms in community practice*. Counsel on Social Work Education Annual Program Meeting, Atlanta, GA, October 27-30, 2011.

Brady, S.R., Perkins, N.H., Mann-Williams, A.M., Sawyer, J.M. (2010) *Our experiences living and learning as constructivist researchers*. The International Congress of Qualitative Inquiry, Urbana-Champaign, IL. May 26-29, 2010.

Sawyer, J., Brady, S.R. (2010) *Opening the dialogue: A Foucauldian discourse analysis of a theatre based community arts program*. The International Congress of Qualitative Inquiry, Urbana-Champaign, IL. May 26-29, 2010.

Krajewski-Jaime, E., Wiencek, P., Brady, S.R., Trapp, E., Rice, P. (2010) *Teaching employable skills to special education youth: An empowerment approach*. The International Journal of Interdisciplinary Social Sciences: Annual Conference, Cambridge, U.K., May 6-9, 2010.

Cramer, E. & Brady, S.R. (2009) *Promoting capacity building among non-domestic violence programs for addressing violence against women*. Counsel on Social Work Education Annual Program Meeting, San Antonio, TX, November 6-9, 2009.

[Krajewski-Jaime, E., Trapp, E., Brady, S.R., Rice, P. (2009) *Working with special education youth: A macro approach to youth empowerment*. National Association of Social Workers, MI Conference, Lansing, MI, April 11-12, 2009.

COMMUNITY PUBLICATIONS AND PROJECTS

Brady, S.R., Cramer, E., Dellinger-Wray, M., Johnston, S. (2009) Resources for Independent Living, Inc: Staff Training Curriculum: Risk Assessment and Safety Planning. October, 2009, Curriculum and Training Guide, Virginia Commonwealth University and the Partnership for People with Disabilities, Richmond, VA, Virginia Commonwealth University.

Brady, S.R., (2008). Community Assessment Report for Bolivar County Mississippi: An Analysis of Community Resiliency and Needs. Cleveland, MS, Delta State University.

Kellman-Fritz, J. & Brady, S.R. (2008). Michigan Prisoner Re-Entry Program: Program Evaluation Design for Washtenaw County. Ypsilanti, MI, Eastern Michigan University.

Brady, S.R. & Watkins, M., (2008). Pedagogy for Civic Engagement: Civil Rights Curriculum Guide developed for teachers in Mississippi Delta School Districts. Cleveland, MS, Delta State University.

PROGRAM DEVELOPMENT

2012 - Designed and facilitated teaching mentorship program at the University of Michigan, Ann Arbor, MI

2007 – Assisted with multiple aspects of program design for the TeenBiz youth empowerment and employment skills program at Eastern Michigan University, Ypsilanti, MI

2007 – Co-Developed the Youth College Day program at Eastern Michigan University, Ypsilanti, MI

2006 - Co-Designed peer mentorship program for the HIV/AIDS Resource Center, Ypsilanti, MI

FUND DEVELOPMENT

2011 - \$20,000 – Successful program grant written to Food Gatherers for Catholic Social Services community food bank program.

2008 – Grant research conducted for Washtenaw Housing Alliance, which led to the successful writing of JEHT Foundation grant totaling approximately \$600,000.

2007 – Successful program grant written on behalf of the TeenBiz Program to the Detroit Lion's Community Foundation for raffle items.

2007 - Research conducted and minor editing assistance for program grant written to Department of Justice in collaboration with Eastern Michigan University for Youth employment and skill building summer program.

2007 – Successful program grant co-written on behalf of Eastern Michigan University sponsored Youth College Day Program to EMU Foundation for \$500

COMMUNITY EVALUATION EXPERIENCE

2009-2010 – Provided design, implementation, analysis, and technical writing support to the Evaluation of the I-CAN! Accessibility Program, Richmond, VA

2009 – Designed and implemented the program evaluation for the Homeless Assistance Recovery Program (HARP) for the Washtenaw Housing Alliance, Ann Arbor, MI

2008 – Designed evaluation protocol and conducted staff trainings for Activists with a Purpose for Grenada County, Grenada, MS

2008 – Assisted with the evaluation design for Washtenaw County's Michigan Prisoner Re-Entry Program in collaboration with Eastern Michigan University, Ypsilanti, MI

2007 – Assisted with the design and implementation of the program evaluation for the Teen Biz program, Eastern Michigan University, Ypsilanti, MI

2007 – Co-designed and facilitated the evaluation for the Youth College Day program at Eastern Michigan University, Ypsilanti, MI

SCHOLARSHIP AND SERVICE

2010 - The International Journal of Interdisciplinary Social Sciences – Associate Editor

2009 - VCU/SSW – Social Justice Project Committee Co-Chair

2007-2008 - The HIV/AIDS Resource Center Education Board

2006-2008 - Social Welfare Action Alliance

2008 - Eastern Michigan University Youth College Day Committee Chair

2005-2006 - Washtenaw County Blueprint to End Homelessness Engagement Center Work Group

MEMBERSHIPS

2010- Current Association of Community Organizers and Social Administrators

2009 – Current – Counsel for Social Work Education

2006 - National Association of Social Workers

GUEST LECTURES AND SYMPOSIUMS

2012 - 2nd Annual Sujal Parikh Memorial Symposium on Health and Social Justice, University of Michigan, Ann Arbor, MI (Invited Presenter)

PROFESSIONAL LICENSURE

Michigan Board of Social Work Limited License, #6801092813