THE IMPORTANCE OF SOCIAL SUPPORT
FOR FAMILIES IN POVERTY:

A COMPARISON OF TWO
COMMUNITIES

By

DEBORAH PETTERSON GUILFOYLE

Bachelor of Science in Human Resources
Bartlesville Wesleyan College
Bartlesville, Oklahoma
1998

Master of Human Relations
University of Oklahoma
Norman, Oklahoma
2000

Submitted to the Faculty of the
Graduate College of
Oklahoma State University
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Dissertation Approved:

Dr. Robert E. Nolan
_____
Dissertation Advisor

Dr. Deke Johnson
_____

Dr. Gary J. Conti
_____

Dr. Patricia Self
_____

Dr. A. Gordon Emslie
_____
Dean of the Graduate College

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CHAPTER 1

INTRODUCTION

Introduction

Poverty knows no geographical boundaries. Poor

people can be found in urban, suburban and rural areas of

our country. Yet, the poor remain invisible to many of us

(Shirk, Bennett & Aber, 1999). Poor people that exist in

low-income neighborhoods suffer from poor physical

environments, receive less nurturing from parents and have

less control over their family conditions (Klebanov,

Brooks-Gunn & Duncan, 1994).

Research in family stress theory has defined poverty

as "high risk," which places the people who live under

these conditions in chronic exposure to adverse social

conditions (Patterson, 2002). Yet, people can find

resiliency even in the harshest of surroundings. People

who are resilient in highly stressful situations make

living in high-risk environments more tolerable by drawing

on resources which are available to them through their

personal relationships, as well as through community

support. Defining resiliency has been a challenge for many

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of those who have contributed to the family stress literature.

A family's ability to be resilient in the face of significant risk due to poverty or other environmental dangers is often dependent on the amount of community resources and support that are available (Patterson, 2002). Of particular significance is the relationship they have with their neighborhood environment, to engage others in social relationships, and the opportunity to find support to assist families with parenting programs (Fram, 2003).

One key factor that has been identified as a moderator of life stress is social support (Cobb, 1976). Life transitions, such as entering school, accepting a first job, marriage, a change in residence and grief are made much simpler if there is adequate social support for the individual (p. 304). Social support is a multi-dimensional collection of resources that is available to an individual through social ties to other individuals and groups (Lin, Simeone, Ensel & Kuo, 1979).

Community education programs can offer individuals the opportunity to enter into social relationships with others. Community education promotes an inclusive philosophy. Central to this inclusive philosophy are the beliefs that everyone belongs, regardless of differences and everyone

learns from one another (Renzaglia, Karvonen, Drasgow & Stoxen, 2003). In 1995, the National Community Education Association (NCEA) put together a committee to review how community education was being practiced in the field today. This committee found that community education's primary components included learning which recognizes that learning continues throughout life, lifelong learning provides formal and informal learning opportunities throughout all of life's stages, and provides programs and services for all members of the community, including opportunities for intergenerational interaction. Another component of community education's practice is community involvement. Community involvement includes providing a sense of civic responsibility, providing opportunities for community members to develop and use their leadership skills, and promotes the inclusion of all members of the population in all aspects of community life. The third and final component of community education's practice is the efficient use of resources. Efficient use of resources includes using fully the community's physical, financial, technical and human resources to meet various needs, and reducing duplication of service by promoting collaborative relationships among schools, organizations, and agencies (National Community Education Association, 1995).

Merriam and Caffarella (1999) make it clear that educators need to be aware of how many learning environments are available to adults. They believe that the non-traditional forms of learning that occur in community settings focus on social action and change for the community. Much of adult learning in a community education environment is based on the opportunity for people to come together and determine the needs of their community. Embracing these belief systems, adult education programs can thrive in this environment, and help build resilient communities.

The conceptual model of this study as it appears in Figure 1 depicts a multi-dimensional model wherein the discrete variables of socio-economic opportunities, family resilience/stress theory, social support opportunities, opportunities through community education programs and adult education programs are seen as contributors to community resilience, and how these variables can impact individuals. The model is framed to allow researchers to discern more clearly the existing circumstances of each of these variables, and how they can come together to elicit resilient communities.

Figure 1. Elements of Resilient Communities

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        ┌─────────────┐                    ┌─────────────┐
        │Socio-economic│                   │Family Resilience│
        │ Opportunities│                   │ & Well-Being │
        └──────┬──────┘                    └──────┬──────┘
               │          ┌──────────┐            │
               └──────────│ RESILIENT│────────────┘
                          │COMMUNITIES│
  ┌─────────────┐    ┌────┴──────────┴────┐   ┌─────────────┐
  │Adult Education│───│                    │───│Social Support│
  │Opportunities for│                          │Opportunites by│
  │ lifelong learning│                         │ types & sources│
  └─────────────┘         │                    └─────────────┘
                    ┌─────┴───────┐
                    │  Community  │
                    │  Education  │
                    │Opportunities│
                    └─────────────┘
```
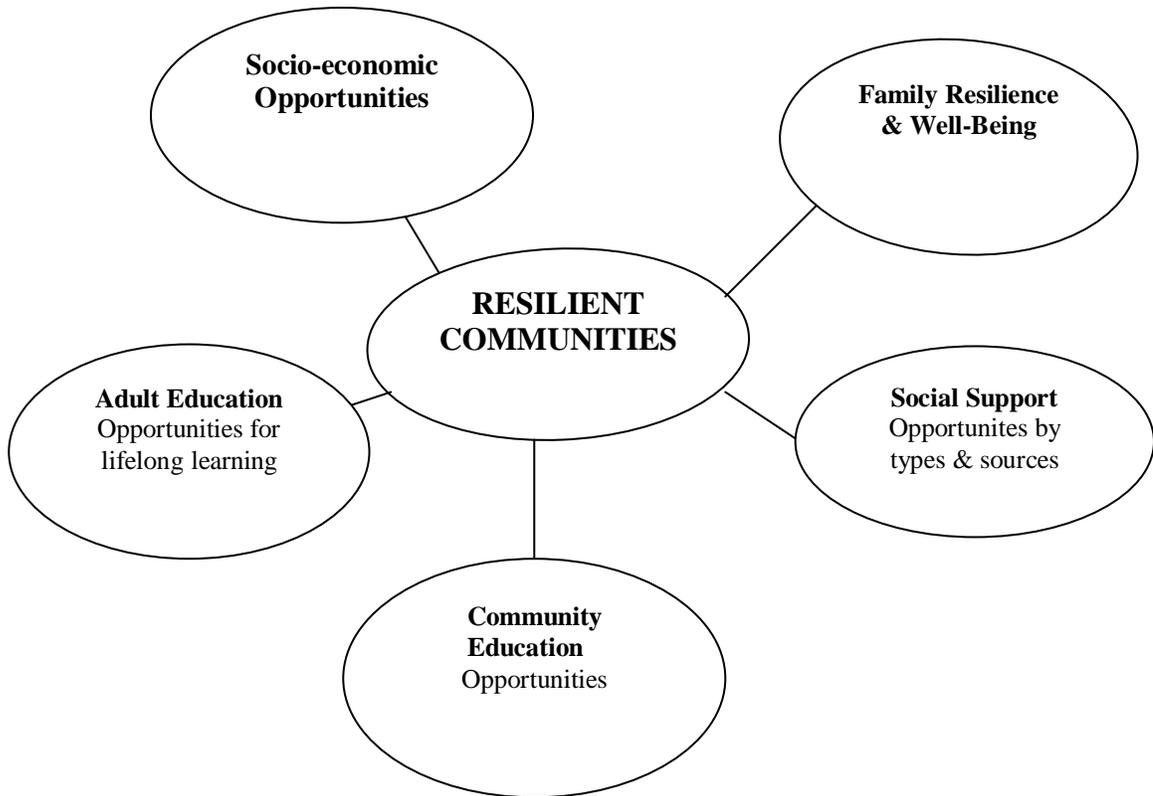
The Economics of Poverty

There is a belief in American society that says that the poor will always be a part of America (Tull, 2002). The poor in today's American society are many times invisible. They are, however, a part of everyday life. They are the people who work in restaurants, they clean offices and homes, and their children are attending neighborhood schools (Shirk, Bennett,& Aber, 1999). In contrast to the inevitability of poverty, some people

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believe that society and our government have structured

programs in such a way that makes it almost impossible for

people in poverty to break the cycle and become

contributing members of society (Tull, 2002).

As a result of legislative changes enacted by the

United States government in 1996, 60 years of guaranteed

economic assistance to poor parents ended. Most of the

people who were directly affected were single mothers and

their children (Belle & Doucet, 2003). The number of

children under the age of 18 living in poverty in 2002 was

12.1 million (U. S. Bureau of Census, 2000). Children

under the age of six have been particularly affected by

poverty. The percentage of children under the age of six

living in families with only a female parent constituted

48.6% of the children living in poverty. Women accounted

for 58.2% of unrelated individuals in poverty in 2002 (U.

S. Bureau of Census, 2000). Yet, becoming employed has

challenges as well. Poverty is not broken by people going

to work, and poverty is not just about the lack of

financial resources.

The link between economic, social, cultural, and other

factors that produce poverty needs to be broken (Bogard,

1991). When poverty is observed as a social construct,

there is a powerful connection found between low income

people who live on public assistance that are confined to certain types of housing and live with meager incomes. Financial poverty is exacerbated by many other factors, including lack of education, lack of vocational training and education, family size, and health problems. The combination of these life-stressors often times leads to people living with shorter life expectancies (Bogard, 1991).

Poverty is recognized as a major contributor to depression that exists among women. Issues among women who live in poverty are growing due to the fact that most women have to choose between psychiatric treatments and remaining employed. The combination of these factors places this group in highly volatile environments, both for themselves and for their children (Belle & Doucet, 2003).

People who leave welfare and go to work are earning between $6 and $8 an hour. These people exist at the bottom of the economic ladder. Work and poverty coexist and going to work does not necessarily lead to self-sufficiency.

Trends are showing an increase in the number of poor households that have a working family member (Nelson, 2003). An example of this trend can be seen in the fact that a person working a 35-hour week, and who is paid the minimum wage of $5.15 an hour earns approximately $9,373.00

per year. The federal poverty level for a family of three
with one wage earning adult but has three bodies to feed,
clothe and house is $14,560.00 (p. 21).

When people try to leave poverty, situations can be
complicated. The lack of stable, quality childcare,
transportation and life-skills training can cause
employment opportunities to vanish (Kramer, 1998). The
transition between welfare to work can be made simpler if
there are appropriate support systems in place.

Examples of support systems are quality childcare,
transportation and health benefits (Nelson, 2003). When
these supports are in place, the chances for a successful
transition from welfare to work become much greater
(Cancian, 2001). For transition from welfare to work to be
successful, social workers and educators should not attempt
to rescue individuals who live in poverty. Instead, people
offering assistance during this transition need to provide
social support, role models and opportunities to learn
(Payne, 2001).

In order for these families to gain independence, the
help that is available must be geared towards a resiliency
model to act as a buffer against family stress. In this
resiliency model, poverty is construed as the lack of
economic opportunity. When families lack socio-economic

resources, the level of family stress that is experienced in their lives can increase. In contrast, however, individuals who have the resiliency factor in their lives can lessen the stress of living in poverty.

<center>Family Stress/Resiliency Theory</center>

Resiliency theories which have been developed by the family stress theorists have tried to clarify the terms family resiliency and family resilience. One such definition says that family resilience incorporates the processes which families are able to use to adapt and function with when they are exposed to adversity or crisis. Family resiliency can be used to describe the capacity a family has to manage their life circumstances (Patterson, 2002).

Resiliency is defined as "a personal quality that allows an individual to thrive despite unfortunate life experiences" (Markstrom, Marshall, & Tryon, 2000, p. 693). Helping young children develop resiliency is imperative in today's society, which is full of change and uncertainty (Breslin, 2005). The child that develops resilient behaviors early will have less difficulty handling life's unexpected occurrences (p. 47). Another contributor to resiliency is knowing that one lives in a safe environment.

Children and adults thrive in emotionally safe

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environments. When children and adults experience love,

protection, and understanding, they will develop a stronger

ability to care for others, thereby being able to be more

resilient (Kersey & Malley, 2005). Resiliency has been

studied by family stress theorists and has been found to be

a major contributor to family well-being (McCubbin &

McCubbin, 1996).

Family sociologists who study family stress emphasize

both family vulnerability and family regenerative

opportunities. Families must have at least two major sets

of resources: a) it must have or develop internal resources

such as integration and adaptability in order to manage the

social and psychological stresses to which it may be

exposed, and b) the family must have or develop a set of

coping behaviors that are directed at strengthening its

internal organization. Some of these coping behaviors

include procuring community and social supports and in some

cases, diverting the cause of the stress (McCubbin, 1979).

When family demands significantly exceed the capabilities

of the family, crisis ensues. Crisis is defined "as a

period of significant disequilibrium and disorganization

for a family" (Patterson, 2002, p. 351). One important

coping mechanism found to contribute to the regenerative

strength of families is its ability to develop resiliency in times of crisis (McCubbin & McCubbin, 1996).

Resiliency is defined as positive behavioral patterns and an ability to function competently under stressful or adverse circumstances by a family unit so as to ensure its ability to recover from the crisis (p. 3). One such focus on resiliency studies family types, patterns, processes, system properties, appraisal strategies, meanings, coping, supports, problem solving abilities and transactions within the community that these families possess to sufficiently recover from crisis (p. 3).

Research in family resiliency identifies certain properties which must be present to assist families while they are in crisis. These properties are based on patterns of functioning, justifying changes through making adjustments in family design, paradigms, meanings and their relationship to the outside world (McCubbin & McCubbin, 1996). The ABCX model of family stress theory developed by Hill (1958) examines the event (A), the resources held by the family (B), the definition the family puts on the event (C), and the result of these interactions (X).

In 1982, McCubbin and Patterson redefined this model, naming it the Double ABCX model (Lavee, McCubbin & Patterson, 1985). Both of these models focus on families

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and how they work through crisis, using resources that are available to them. One such resource that continues to be identified as necessary to family resilience is social support.

<p style="text-align:center;">Kinds and Sources of Social Support</p>

The social support that an individual can receive from the community can be a resiliency factor as well. Community strengths which can assist families with opportunities to remain resilient provide opportunities for participation in community life. Among youth, opportunities for extracurricular activities in school, religious youth groups, and scouting programs are examples of connecting young people to their community (Hirsch, 1981).

Adults can share in these same opportunities by making available to themselves opportunities to be of help to others. Providing social support for one another can strengthen self-esteem and foster a sense of inner strength (Seccombe, 2002). Cooke, Rossmann, Patterson and McCubbin (1988) identified altruistic social support as one of the five kinds of social support an individual perceives in their life. Through interaction with the community and taking advantage of its resources, families are better able to manage stress (McCubbin, 1979). The amount of social support perceived by families in all kinds of crisis has

been found to be a buffer to family stress (McCubbin &

McCubbin, 1996). The types and sources of social support

were identified in a study conducted by Cooke, Rossmann,

McCubbin and Patterson (1982) included the following:

emotional support, esteem support, network support,

appraisal support, and altruistic support (p. 213). The

sources of support were found by the authors to include

spouse and partner, children, other relatives, close

friends, co-workers, community or neighborhood groups,

church or synagogue, professionals or service providers,

special groups, television, radio and newspapers, and

spiritual beliefs (Cooke, et al., 1982). In an earlier

study done by House (1981), four classes of social

behaviors were identified and determined to be potential

forms of social support. Those behaviors include emotional

support, instrumental support, informational support and

appraisal support. Cobb (1976) provided an additional

definition of social support which includes network

support, which leads family members to believe they belong

to a group that provides mutual support and understanding.

This type of support which leads people to believe they are

part of a larger group is one tenet of community education.

Community Education Opportunities

Community Education

Community education has a long history in adult
education. Dewey's contribution to the field of education
shifted the focus of learning from subject matter to the
learner. The concept of community education is learner-
focused rather than subject or teacher-focused (Elias &
Merriam, 1995).

Community education has an important role in the field
of adult learning. The literature makes it clear that
community learning is a well-grounded and well-respected
component of adult education (Elias & Merriam, 1995). The
opportunities to help provide assistance for others can be
found in community education programs throughout society.

Community education centers are directly associated
with social support systems. A community center can provide
a place where residents can come and meet their neighbors,
learn what is occurring in their neighborhood, and take
part in activities they never knew were available to them
(Berkowitz, 1982). Community education is an important
contributor to adult education programs.

Community education has maintained its place in adult
education as an opportunity for people to participate in
lifelong learning opportunities and work for social change.

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Brookfield (1995) states, "Community education assumes a political significance and the processes of community education, community development and community action are seen as intertwined and allied to the pursuit of social justice" (p. 9). Community education and non-formal education have grown from their beginnings into significant trends world-wide, with continuing or lifelong learning as a contributing theme (Fantini, 1984).

Welser (1978) found that community education had rural beginnings in Kentucky and Tennessee when communities began dealing with local problems such as crime and unemployment. Community schools began to appear in the 1960's and 1970's that were a new type of school building. These community schools were generally used as facilities that accommodated a multitude of human services to address the needs of the community (Ringers & Decker, 1995). Community education takes place where people come together and share life experiences, ideas, determine what needs are common to the community itself, and allow people to be an integral part of the solution. Community education has grown into a movement that can be thought of as separate from adult education, but the connections between the two are apparent. Both are interested in lifelong learning and the continuing education of adults (Elias & Merriam, 1995).

Lifelong learning has great potential to affect social change.

Community education centers can be catalysts for great social change. A definition of community education that helps shape such centers includes the following:

> Community education is a philosophical concept which serves the entire community by providing for all the educational needs of all of its community members. It uses the local school to serve as the catalyst for bringing community resources to bear on community problems in an effort to develop a positive sense of community, improve community living, and develop the community process toward the end of self- actualization. (Minzey & LaTarte, 1994, p. 58)

Elias and Merriam (1995) state that community education is identified by two major thrusts rather than by a single definition. The two thrusts are the enhancement of school programs that involve the community and the enhancement of the community by providing educational experiences for all people of all ages in the community. Thus, the community education center can be the *place* for education of communities to happen.

Educators need to be aware of how many learning environments are available to adults. Non-traditional forms of learning that occur in community settings focus on social action and change for the community. Much of adult learning in a community education environment is based on

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the opportunity for people to come together and determine the needs of their community. Embracing these belief systems, adult education programs can thrive in this environment (Merriam & Caffarella 1999).

<u>Adult Education and Opportunities for Lifelong Learning</u>

Dewey believed that education was an ongoing process, much as Einstein believed that the scientific method was an unending process of discovery (Fantini, 1984). Dewey's influence on contemporary education theory and practice remains as strong as ever.

Along with Dewey, Knowles identified lifelong learning opportunities as one of the main ideas that influence adult education (Knowles, 1980). These lifelong learning opportunities have grown from the need to sustain a competitive edge in an ever-growing global economy (Merriam & Caffarella, 1999). Society demands a democratic state, and one way to accomplish that goal is through education. Regardless of the reasoning behind these programs, they continue to contribute to the welfare of American economy and society (Merriam & Caffarella, 1999).

Social change can become a reality by people coming together and working toward a common goal. Social change which is achieved through adult education programs is grounded in the progressive education literature (Elias &

Merriam, 1995). Activists such as Friere and Horton have achieved social change by their commitment to progressive education and the power that people gain when they come together to identify common problems and search for solutions (Conti, 1977).

Dialogic Learning

Adult learning through a community education model gives people an opportunity to come together to discuss and dialogue regarding community concerns and solve social problems. A good example of neighborhood development through dialogue is found in the Mayor's Intensive Care Neighborhoods Program in Jacksonville, Florida. To better identify community issues, this program brings local government, the school system, non-profit organizations, businesses, churches and residents together to not only identify and prioritize the problems in their neighborhoods but also to work together to solve them (City of Jacksonville, Florida, 2004).

The examination of adult learning theory that involves dialogic learning was an important concept of emancipatory learning theory introduced by Mezirow (1990). His discussion of the role of dialogue in his critical reflection theory postulated that the role of dialogue becomes paramount to learning. Mezirow believed that it is

through dialogue with one another that people attempt to learn what is valid.

Friere's theory of dialogic education gave the student the right to become a part of the curriculum. Banking education, which put the student in a position of receiving information from the teacher, was not fair to students. Friere believed that only through dialogue could students realize what their situations are, and why things are the way they are. Once students recognized the reality of the situation, they could begin to look at possible solutions to initiate change (1993).

<div align="center">Problem Statement</div>

It has been well documented that economic hardship influences how parents interact with their children (Hashima & Amato, 1994). Inner-city neighborhoods exist in urban areas of the United States and are often populated primarily by racial minorities who are looked upon as lower class citizens in their communities. Often, these neighborhoods are characterized by unemployment, crime, inadequate housing, deteriorating school grounds and poor medical care (Ceballo & McLoyd, 2002).

Social support is essential for families that exist in poverty. People living in poverty in inner-city neighborhoods have many barriers, which keep them from

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obtaining social support. Without proper social support,

people remain in poverty and do without the resources that

would aid them in transitioning from welfare to work

(Payne, 2001).

Two inner-city communities exist in an urban area in

which residents live in poverty. One community uses

Crosstown Learning Center (CLC) to provide childcare for

children while parents are in school or working. The other

community accesses Neighbors Along the Line (NATL), a

community resource center which offers a variety of social

service programs to the community. Some of these services

include General Education Degree (GED) programs, Women and

Infant Children (WIC) nutrition counseling, Legal Aid

services and a medical clinic and a food pantry.

Purpose of the Study

The purpose of this study was to compare the

populations of two non-profit centers to determine if they

differ in type of social support. Participants at one of

these centers, Neighbors Along the Line, have access to a

community resource center. Those at the other center,

Crosstown Learning Center, do not have a community resource

center. Social support was measured by the Social Support

Inventory. This instrument has two measures of social

support. This instrument identifies both the sources and

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kinds of social support that can be perceived by an
individual.

Research Questions

1. What is the profile of the participants of
    Crosstown Learning Center and Neighbors Along the
    Line?

2. How do the Source and Kind scores on the Social
    Support Inventory differ by location of the
    participants of Crosstown Learning Center and
    Neighbors Along the Line?

3. How do the Source and Kind scores on the Social
    Support Inventory of the participants at
    Crosstown Learning Center and Neighbors Along the
    Line differ according to education and
    employment?

4. How do the Source and Kind scores on the Social
    Support Inventory of the participants at
    Crosstown Learning Center and Neighbors Along the
    Line differ according to family variables?

5. How do the Source and Kind scores on the Social
    Support Inventory of the participants at
    Crosstown Learning Center and Neighbors Along the
    Line differ according to personal variables?

Several statistical procedures were used to answer the
research questions. Frequency distributions were used to
describe the demographic characteristics of the
participants. The following procedures were used for each
research question:

Research Question	Statistical Procedure
1	Frequency Distribution
2	One-way ANOVA
3	Two-way ANOVA
4	Two-way ANOVA
5	Two-way ANOVA

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Definitions

Altruistic social support: "information which leads you to believe that you are worthwhile because of what you have done with and for others" (Cooke, Rossmann, McCubbin and Patterson, 1988, p. 213).

Appraisal support: provides affirmation, feedback, social comparison, and self-evaluation (Cobb, 1976).

ABCX Model of Family Stress: ABCX Model of Family Stress describes family crisis as the interaction between the event (A), and the resources that families have at their disposal (B), which then interact with the definition the family makes of the event (C). The result of all of these interactions is referred to as the resources that families have and the definition that they put on the event (B and C) lie within the family unit and is constructed based on their family values. The stressors of the event (A) lie outside the family and belong to the event itself (Hill, 1958).

Community Education: a process which achieves a balance and use of all the institutional forces in the education of the people-all of the people-of a community (Seay, 2003).

Double ABCX Model of Family Stress: The Double ABCX model redefines pre-crisis variables and adds post-crisis variables in an effort to describe,(a) the additional life strains that occur prior to or that follow a crisis-producing event; (b) the outcome responses of family members to this pile-up of stressors; and (c) identifying the interventions that shape the course of the adaptation that the family has to the crisis-producing event: family resources, coherence and meaning, and the related coping strategies (Lavee, McCubbin & Patterson, 1985).

Emotional support: provides empathy, caring, love, trust, esteem concern, and listening (Cobb, 1976).

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Family Crisis: "a period of significant disequilibrium
and disorganization for a family" (Patterson, 2002, p.
351).

Family Resiliency: positive behavioral patterns and an
ability to function competently under stressful or
adverse circumstances by a family unit so as to ensure
its ability to recover from the crisis (McCubbin &
McCubbin, 1996).

Informal support: include groups and individuals that are
available on a daily basis to provide support.
Examples of informal social support include family,
close friends, neighbors, church groups and social
clubs (Wood, 1984).

Informational support: provides advice, suggestions,
directives, and information for use in coping with
personal and environmental problems (Cobb, 1976).

Instrumental support: provides aid in kind, such as
money, labor, time or any direct help (Cobb, 1976).

Perceived social support: characterizes the cognitive
recognition of being connected to others (Barrera,
1986).

Social embeddedness: can be divided into two categories,
formal and informal sources of support. These formal
support networks include those professionals and
agencies that are organized to help individuals who
are in need of resources. Examples of formal support
networks are physicians, social workers, therapists,
and health departments (San Miguel, Morrison, &
Weissglass, 1995).

Social Support: "Community resources and supports include
all persons and institutions that the family and
family members may use to manage a crisis situation.
Supports include both informal sources such as other
family members, extended family and friends, as well
as formal sources such as medical or social services.
Schools, churches, and employers are also resources
for the family. At the broad social level, state and
federal government policies that support families are

also viewed as sources of support" (McCubbin &
McCubbin, 1996, p. 35).

Assumptions

The following assumptions were made in regard to this
study. These assumptions include:

1. The participants who took part in this study

    answered all questions honestly.

2. The participants who took part in this study

    answered all questions to the best of their

    cognitive ability.

3. Perceptions of the kinds and the sources of social

    support that people perceive in their lives is

    important as they manage their relationships with

    family, friends and community.

Limitations to the Study

1. The selection and size of the sample of this study

    (n=104) may cause this study not to be generalizable

    to the entire population.

2. The instrument used in this study, although valid and

    reliable, shares some weaknesses in the way in which

    questions to participants are worded. For an

    example, how one person defines the construct of

being loved, valued, and cared for might be different from another.

This study focuses on communities and how well they support the families who live within their boundaries. The literature that is reviewed in Chapter 2 will examine in more detail the effects of poverty on families from the perspective of family stress theory, and the impact social support can have on family well-being and resiliency. The literature review will also include how community education can be an integral part of social support, and how adult education has been a contributor to successful community education programs.

Community and adult education programs provide opportunities for individuals to recognize community problems. The ability to recognize community problems and initiate social change through collective efforts by individuals strengthens communities. All of these variables, when examined conceptually, contribute to resilient communities.

CHAPTER 2

LITERATURE REVIEW

The Economics of Poverty

Measuring Poverty

Sixty percent of America's five-year olds will live in single-parent families before they reach the age of 18 years of age. Ninety percent of these children will live with their mothers. Households that are headed by females are five times as likely to live at a lower socio-economic status, regardless of race or ethnicity. As a result, the United States of America has the highest poverty rates among industrialized nations due to the number of female-headed households (Baruth & Manning, 1995).

Poverty thresholds in the United States were based on the work done by Orshansky between 1963 and 1964 while she was employed by the Social Security Administration (SSA). These figures were revised in 1969 and 1981 by committees appointed by the federal government (Vandsburger, 2001). The original definition of poverty was based on family size, gender of the head of the family, the number of children under the age of 18 and farm-non-farm residents.

Orshansky based her thresholds on the economy food plan, which was the least expensive of four food plans developed by the Department of Agriculture (Fisher, 1997). Based on the data from the 1955 Department of Agriculture's Household Food Consumption Survey (which was the most recent data available), Orshansky knew that families of three or more persons spent about one third of their after-tax money income on food (Fisher, 1997). Orshansky calculated poverty thresholds for families of three or more persons by taking dollar costs of the economy food plan for families of those sizes and multiplying the costs by a factor of three. More specifically, she took a hypothetical average of a family spending one-third of its income on food, and assumed that it had to cut back on its expenditures.

In 1965, Orhsanksy published her poverty thresholds as a measure of income inadequacy, not of income adequacy (Fisher, 1997). In May of 1965, the Johnson administration adopted Orshanksy's poverty thresholds as a working or semi-official definition of poverty (1997). In 1996, the Committee on National Statistics published a report through the National Research Council to examine whether the measure of poverty in the United States should be re-evaluated (National Academy of Sciences, 1996).

The Panel determined that the poverty measure should

be revised to reflect more accurately the trends in poverty

over time, and the differences in poverty across the

population groups. Our country according to the Panel, has

seen changes in the labor force, and changes in health and

insurance coverage for American workers. Additionally, when

using the current thresholds, pricing of goods and services

was recognized to be the same throughout the United States,

when in actuality, there are significant variations

throughout the geographic regions in our country.

Family size and demographics have changed over the 30

years since the thresholds were set, which makes the

current thresholds unacceptable. Changes in the standard

of living need to be questioned due to inflation, and the

definition of family resources has changed due to the

availability of government social service programs, i.e.

Social Security payroll tax, which has reduced the

disposable income for American workers, and the Food Stamp

Program which raises disposable income for its

beneficiaries (National Academy of Sciences, 1996). The

2005 Health and Human Services Poverty Guidelines were

published in the Federal Register (2005).

Demographics of Poverty

The official poverty rate for the United States of
America in 2003 was 12.5 percent, up from 12.1 percent in
2002. Since 2000, both the number of people in poverty and
the poverty rate have risen for three consecutive years,
beginning in 2002 at 31.6 million and 11.3 percent to 35.9
million and 12.5 percent in 2003 (U. S. Bureau of the
Census, 2000). Poverty makes no distinction between race,
ethnicity, or age. The number of Hispanics in poverty
increased from 8.6 million in 2002 to 9.1 million in 2003
(U. S. Bureau of Census, 2000). The poverty rates did not
increase for African American or non-Hispanic Whites.
Poverty rates among Native American and Alaskan Natives did
not increase during 2002-2003. The number of children
living in poverty increased during this time period and has
some alarming implications (U. S. Bureau of Census, 2000).

In 2003, both the poverty rate and the number of
children in poverty under 18 years of age increased to 17.6
percent and 12.9 million respectively, which is an increase
from 16.7 percent of the people in poverty, compared with
25.4 percent of the total population (U. S. Bureau of
Census, 2000). The number of children living in poverty
represents significant issues for the quality of life and

standard of living for people residing in Oklahoma (U. S.

Bureau of Census, 2000).

In Tulsa County, Oklahoma, the number of families

living below poverty level with children under the age of 5

years of age was 10,566. This represents 17.7 percent of

the total families with children under the age of 5 living

in Tulsa County. In the city of Tulsa, Oklahoma, the

number of families with children under the age of 5 years

living below poverty numbered 8,987, which is 17.4 percent

of the total families with children under the age of 5 that

live in Tulsa. Children living in poverty face

environmental and health related issues which makes growing

up and living successful and productive lives almost

impossible (U. S. Bureau of Census, 2000).

Children Living in Poverty

Payne (2001) identified some key points when examining

poverty. These include:

- Poverty is relative. If everyone around you has
  similar circumstances, the notion of poverty and
  wealth is vague. Poverty or wealth only exists
  in relationship to known quantities or
  expectations.

- Poverty occurs in all races and in all countries.
  The notion of middle class as a large segment of
  society is a phenomenon of this century. The
  percentage of the population that is poor is
  subject to definition and circumstance.

- Economic class is a continuous line, not a clear-cut distinction. Individuals are stationed all along the continuum of income; they sometimes move around the continuum as well.

- Generational poverty and situational poverty are different. Generational poverty is defined as being in poverty for two generations or longer. Situational poverty is a shorter time and is caused by circumstance (death, illness, divorce, etc.)

- To move from poverty to middle class or middle class to wealth, an individual must give up relationships for achievement (at least for some period of time). (p. 10)

Children who live in poverty face serious physical and mental disabilities and poor health. Living in poverty also guarantees poor nutrition, living in substandard housing and dangerous neighborhoods, receiving sub-standard child care, increased chances of teen pregnancy, delinquency, abuse and even death (Children's Defense Fund, 2000). Children in poverty are most often parented punitively and are often unsupported (Hashima & Amato, 1994). When parents believe they are lacking support, the feelings of hopelessness can intensify and cause them to react inappropriately with their children (p. 400). Children who are living in stress and poverty need a support network of people in their communities to help alleviate this environmental factor. Children living in poverty are not coming to school physically, socially,

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emotionally or cognitively ready to learn (Gordon-Rouse, 1998).

For very young children, the locus of violence is found in their homes. Very young children are more likely to be exposed to domestic violence, which research has shown to have negative consequences even for infants and toddlers. Rates of violence for middle childhood, which accounts for children ages 7 through 12 does not show dramatic increases in abuse; however, children who are 12 years of age show a higher chance of being bullied than any other age group through grade 12. The teenage years bring higher rates of homicide and suicide, but other types of violence begin to recede (Brown & Bzostek, 2003).

Gender plays a role in children's lives with regard to facing violence. Females are always at a higher risk for sexual abuse and males are more likely to be victims of homicide (Brown & Bzostek, 2003). Poverty fosters community violence and children are most always the victims (O'Donnell, Schwab-Stone, Muyeed, 2002).

Parents with incomes below the poverty line have been shown to have the highest rates of violence towards their children, while families with higher incomes show fewer tendencies to mistreat their children (Hashima & Amato, 1994). Parents who live in poverty may feel especially

vulnerable in crisis situations, due to the lack of support in their lives. The poor are most likely to experience greater economic uncertainty and inadequate living conditions; consequently the stress on the family is almost always evident (p. 394). Family stress theory examines and assesses the well-being and resiliency factors that families possess when dealing with stressful life situations.

Family Stress/Resiliency Theory

Family Crisis

In the 1930's, several research projects were done to study the effect of an economic depression in families under stress (Burr, 1982). The issues that emerged from this study were later retested in many other venues that cause families to experience stress. Some of these were bereavement, alcoholism, separation due to war and reunion, and unemployment. All of these studies contributed to the family crisis literature (Burr, 1982).

One major formulation in family crisis literature was the work done by Hill in the 1940's on families' response to separation due to war (Burr, 1982). Hill's (1958) work was slightly modified by Hansen and Hill (1964), but has remained virtually unchanged since then. This model, referred to as the ABCX Model of Family Stress, describes

family crisis as the interaction between the event (A), and

the resources that families have at their disposal (B),

which then interact with the definition the family makes of

the event (C) (see Figure 2). The result of all of these

interactions is referred to as X. The resources that

families have and the definition that they put on the event

(B and C) lie within the family unit and is constructed

based on their family values. The stressors of the event

(A) lie outside the family and belong to the event itself

(Hill, 1958).

Figure 2: The ABCX Model:
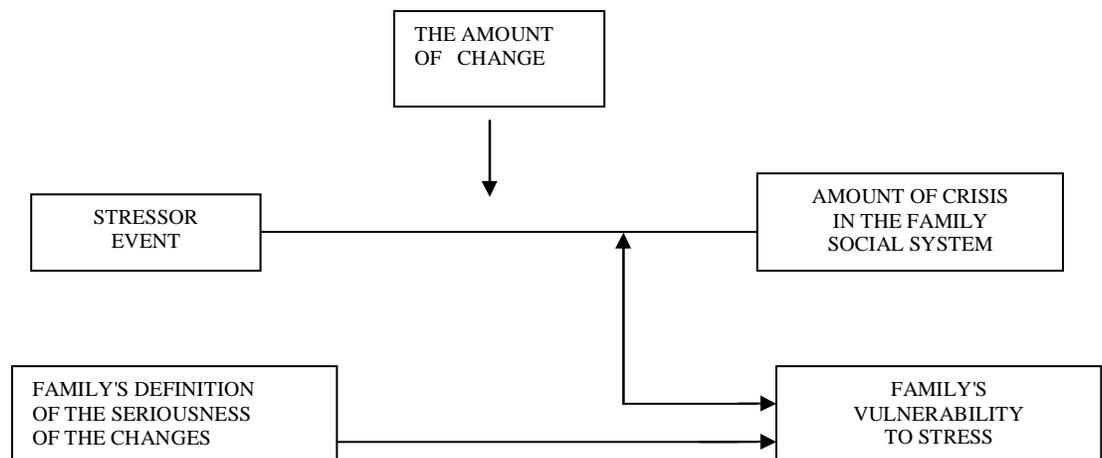
Lavee, McCubbin and Patterson (1985) redefined Hill's

model of family stress and crisis. The authors named their

new model the Double ABCX model of family stress and

crisis, and this model built upon the original theory. The

Double ABCX model redefines pre-crisis variables and adds post-crisis variables in an effort to describe,(a) the additional life strains that occur prior to or that follow a crisis-producing event; (b) the outcome responses of family members to this pile-up of stressors; and (c) identifying the interventions that shape the course of the adaptation that the family has to the crisis-producing event: family resources, coherence and meaning, and the related coping strategies (Lavee, McCubbin & Patterson, 1985).

An example of family adaptive resources, which refer to the existing resources and to the expanded resources that the family can call upon in response to a stressor event, social support was found to be an important determinant in the family's adaptation to overcoming stressful events (p. 823). Findings by these authors suggest that social support has a significant indirect role in family adaptation to stress. Involvement in the community, community support and friendship networks tended to lessen the perceived stressful situation. In that sense, social support played an important buffering role. Secondly, the more community and friendship networks are supportive of the family, the more the whole situation is interpreted to be positive (p. 823). These resources

contribute to family resiliency. The Double ABCX Model is
illustrated in Figure 3 below.

Figure 3: The Double ABCX Model:
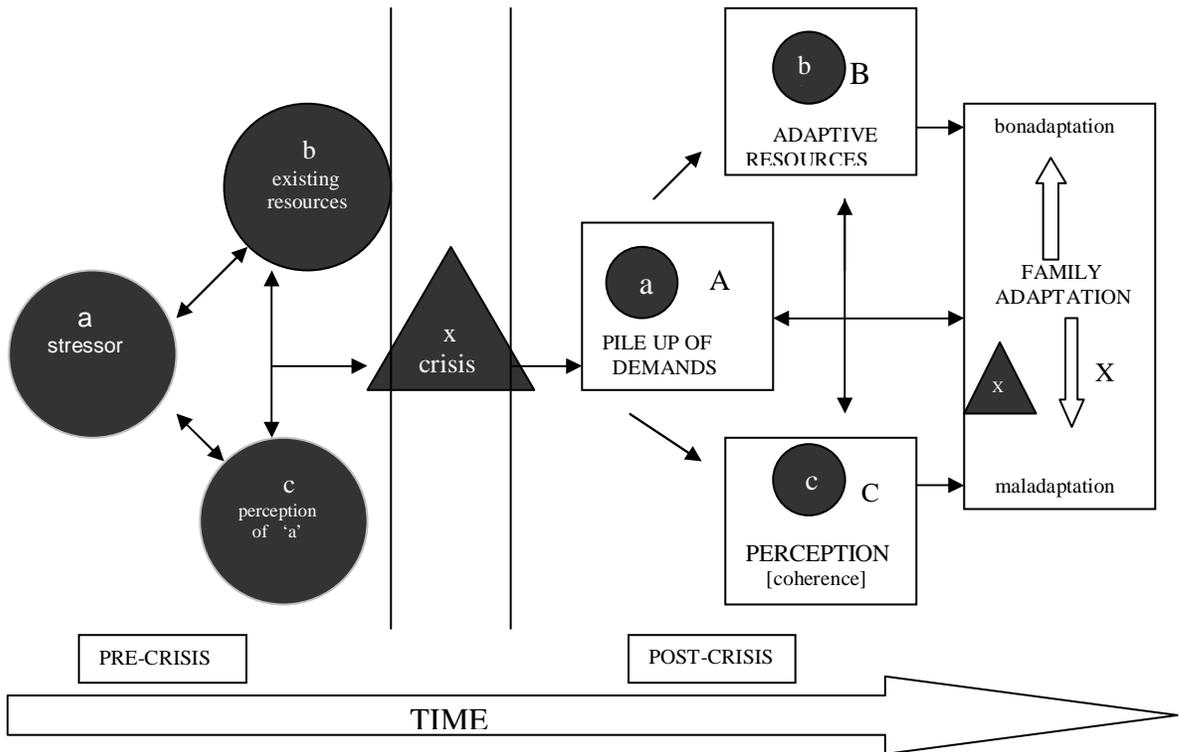
Resiliency Model of Family Adjustment and Adaptation

Resiliency has been studied by many disciplines. The
concept of resilience emerged primarily from studies of
children who seemed to function at competent levels despite
being exposed to adversity (Garmezy, 1991; Masten, 1994;
Rutter, 1987; Werner & Smith, 1992). The disciplines of
public health, medical sociology, psychology, and family
science converged at a common place and asked the same

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question: "What accounts for why some stay healthy and do well in the face of risk and adversity and others do not? This construct of doing well and staying healthy in the face of risk and adversity is now called resilience" (Patterson, 2002, p. 350).

McCubbin and McCubbin (1996) discuss the evolution of resiliency in families that has grown in the past two decades. Resiliency plays a significant role in understanding the individual and family development and recovery when conditions in the family are favorable for dysfunction. "A resiliency perspective looks at why some families are better able to adapt to crisis situations" (p. 5).

Family resiliency is defined as those behavior patterns and the competencies that families demonstrate while they are under stressful or adverse circumstances (McCubbin & McCubbin, 1996). These behavior patterns determine the ability of the family to recover by helping the family sustain its integrity and, when necessary, restoring the family unit during times of crisis (p. 5). McCubbin (1979) recognized that successful family adaptation to stress involves at least two sets of variables.

One, the family must have internal resources such as

integration and adaptability in order to withstand the stressors that life imposes on it. The other variable that was identified, was the need for the family to develop a range of coping behaviors that strengthen its internal system; locating and making sure that community and social supports are in place, and lastly, diverting or reducing the sources of stress when they can (McCubbin, 1979).

The identification of the importance of the fit between the family and the community may well be a major determinant in the family's adaptation to stress (McCubbin, 1979). When the resources to the family, such as social support are not adequate to meet the stressors faced by them, or they perceive that the resources they have are not adequate to deal with the circumstances they face, the result is maladjustment, which in turn pushes the family into crisis (Muslow, Caldera, Pursley, Reifman & Huston, 2002).

These social or community resources can include all the people and institutions that families may use to help manage a crisis situation. These supports include informal sources, such as family members, extended family and friends as well as medical and social services (McCubbin & McCubbin, 1996). In a study that examined family interactions, the authors found positive relationships

among community involvement by the family, family cohesion,

and the psychological health of individual family members

(Amerikaner, Monks, Wolfe & Thomas, 1994).

The examination of resiliency in families has shown a

certain set of characteristics that are common among these

families. Gordon-Rouse (1998) outlines these

characteristics as:

- Sociability: Sociable characteristics are seen
  in resilient people as early as infancy. They
  normally have better skills to receive positive
  reinforcement from other people and are sensitive
  to the emotions of others.

- Reasoning ability: Resilient people have good
  reasoning abilities and are usually intelligent.
  They may not have high IQ's, but they do possess
  good problem solving ability.

- Autonomy: Resilient people can and choose to
  accomplish tasks on their own. They are
  independent in their toddler years, and remain so
  throughout their lives.

- Androgyny: Resilient people have a tendency not
  to let their gender define their roles in live.
  Females will be more adventurous, and males can
  show more empathy and affective expression.

- Internal locus of control: Resilient people
  understand that they do have some control over
  their fate. They believe that they can guide
  their own destinies to some degree.

- Familial factors: Resilient people have positive
  role models in their parents and receive positive
  attention.

- Community factors: Resilient people find
  emotional support outside their families in their

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communities through friends, relatives,
neighbors, peers and elders for counsel and
support (Gordon-Rouse, 1998).

Neal, Parks, Diaconis and Omotosho (1999) studied
family resiliency factors in parents and children of
poverty. They found that some families have the ability to
grow stronger from adversity and are thought of as
resilient. Some of these factors of resilience are, "I
have" (external supports and resources); "I am" (internal
personal strengths); and "I can" (social and interpersonal
skills) (Grotberg, 1999).

Resiliency factors were also identified in a study
done on the terminally ill, catastrophically ill, or
seriously ill. The factors that were identified included a
positive expectation of recovery, a caring community,
maintaining a sense of independence and control over the
disease and recovery process and finding humor, fun and
laughter as a response to the stress of the illness
(Cousins, 1989). These coping behaviors, which are
identified in Cousin's studies, opens discussion which
recognizes the importance of coping strategies that are
present in family resilience and family stress.

Coping Behaviors in Family Stress Theory

Traditional studies regarding family stress theory
emphasized the family's vulnerability and regenerative

power (McCubbin, 1979).   Research, which at one time focused on the family's coping strategies, has shifted from the family's struggle to the family's strengths and what makes them capable of withstanding and recovering from stressful life events (McCubbin & Boss, 1980). Rather than examining the psychological hardships and dysfunctional relationships that plague families, research has begun to examine the strength that families find in the social context where family coping and adjustment take place (p. 429). Some of these strengths include the family's ability to develop resources such as integration and adaptability in order to withstand the social and psychological stresses to which it may be exposed. Also, the family must develop or possess a range of coping behaviors which strengthen its internal organization and functioning by obtaining community and social supports (McCubbin, 1979).

The healing that is found in community relationships for families, combined with the community and social resources that families find while under stress, has produced a major shift in the inquiry of family stress theory (McCubbin & Boss, 1980). McCubbin's (1979) research on the family's ability to cope with stress identified the following resources: "The family is called upon to both react, and to actively employ coping behaviors within the

family system and in relationship to the community" (p.

243).

In summary, family stress has been defined as those

life events that interact with families and the resources

that they have at their disposal (Hill, 1958). The shift

in the study of family stress resulted in the examination

of the strengths and resilience by researchers (McCubbin &

Boss, 1980). Studies on families who are in crisis have

shown that there are some characteristics that contribute

to their resilience and build their capacity to recover

(Gordon-Rouse, 1998). One of these characteristics

includes obtaining community resources as well as

recognizing resources within the family unit itself

(McCubbin, 1979). Knowing how to access community resources

becomes one of the family's greatest resources.

Communities that provide community resources through

programs and services provide social support to its

residents which help to strengthen and develop a resilient

community.

Kinds and Sources of Social Support

Social Support Defined in the Literature

The definition of social support varies widely among

those who have researched it (Cooke, et al., 1988). The

construct of social support is "intuitively understood, but

ideas about definitions conflict when specific questions are raised" (p. 211). When the term social support is referred to in general, it denotes support that is provided by others and becomes available within interpersonal relationships (Hirsch, 1981). The construct is expanded to include support that is available to individuals through "ties to other individuals, groups and the larger community" (Lin, Simeone, Ensel, & Kuo, 1979, p. 109).

A more specific definition of social support came from Cobb (1982) in which he identified four statements which together would constitute what he believed to be the subjective sense of social support. These four statements include key words that identify social support: love, esteem, security, and appraisal. Cobb's category of security refers to the safety that an individual feels from belonging to a group, or network of friends. It should be noted that instrumental social support is omitted from Cobb's definition, and some wonder whether it is an appropriate category to be included in the definition of social support. When these definitions are examined, however, they prove the point that the construct of social support has varied widely through the literature (Cooke, et al., 1982). Gottleib (1983) stated that, "With each new study a new definition of social support surfaces" (p. 50).

One of the many issues is the confusion between the terms, "support," "social networks," and "support systems" (Wood, 1984, p. 312). Social networks are the human relationships that people make with one another through social bonds. Moreover, the existence of social ties is often equated with the existence of increased social support; the greater the number of social ties, the greater amount of social support. Yet, social relationships are not always supportive (Wood, 1984).

Types of Social Support

Social support involves a complicated set of phenomena. There are distinct types of social support and there are distinct sources of social support (Wood, 1984). Support networks can be found in the poorest of communities; no matter how destitute, support systems are in place in every neighborhood (Saleeby, 1992). House, (1981) identified what he believed to be four classes of social behaviors as potential forms of social support: emotional support, which provides empathy, caring, love, trust, esteem, concern, and listening; instrumental support, which provides aid in kind, such as money, labor, time or any direct help; informational support which provides advice, suggestions, directives, and information for use in coping with personal and environmental problems;

appraisal support, which provides affirmation, feedback, social comparison, and self evaluation. An additional definition of social support was provided by Cobb (1976) when he identified social support as information that is exchanged between individuals that provides: emotional support, which lets individual family members in a family unit know that they are cared for and loved; esteem support, which allows family members to believe that they are respected and valued in the family unit; and network support, which leads family members to believe that they belong to a larger group which provides mutual support and mutual understanding.

In a study done by Cooke, et al., 1982), the definitions of social support that were originally outlined by Cobb (1982) were confirmed. However, from their investigation, the authors identified an additional type of social support; altruism. Altruistic social support is identified as, "information which leads you to believe that you are worthwhile because of what you have done with and for others" (Cooke, Rossmann, McCubbin & Patterson, 1988, p. 213).

Social support can be categorized into three categories: social embeddedness, perceived social support and enacted support. Social embeddedness refers to "the

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connections that individuals have to significant others in their social environment" (Wood, 1984, p. 415). Social embeddedness can be divided into two categories, formal and informal sources of support. These formal support networks include those professionals and agencies that are organized to help individuals who are in need of resources. Examples of formal support networks are physicians, social workers, therapists, and health departments (San Miguel, Morrison, & Weissglass, 1995). Sources of informal support include groups and individuals that are available on a daily basis to provide support. Examples of informal social support include family, close friends, neighbors, church groups and social clubs (Wood, 1984).

Perceived social support characterizes the cognitive recognition of being connected to others (Barrera, 1986). This perceived support includes two dimensions, the perceived availability and the adequacy of supportive ties. These dimensions attempt to "capture individuals' confidence that adequate support would be available if it was needed" (p. 417).

Enacted social support describes the actions that others perform when they give assistance to another person. This type of support is measured by determining what individuals actually do when they provide support (Barrera,

1986). When families are experiencing stressful events or changes in their lives, the question, "Who gives what to whom regarding which problems should be asked in order to adequately address the construct of social support?" (House, 1981, p. 22). Stressful events can have negative effects on people's mental and physical health.

Mental health professionals and sociologists have studied the social forces in our environment that contribute and maintain people's health. Their findings converge on what is known as the "phenomenon of fundamental importance to human welfare: the manner in which human attachments are structured as systems of support and the resources that are exchanged among the members of these system" (Gottlieb, 1983, p. 11). Social support has been found to be one of the coping resources that affects an individual's or family's ability to handle stress (Cobb, 1976). Families existing in poverty cope with stressful events on a daily basis.

Social Support for Parents in Poverty

Poverty is described as "the extent to which an individual does without resources" (Payne, 2001, p. 16). Typically, when describing poverty, the resources that are commonly referred to are financial. Yet, the lack of other resources, namely, emotional resources, mental resources,

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spiritual resources; physical resources and a support system are other necessary resources for people to be considered successful (Payne, 2001). Yet, many families remain in poverty and face enormous challenges. The most vulnerable members in families are children.

The difficulties of paying bills, living in substandard housing, the lack of quality medical care and the risk of violence increase the need for additional social support systems even more crucially for these families (Hashima & Amato, 1994). Many of these families are involved in hostile interactions with bill collectors, landlords, protective service caseworkers, food stamp clerks, counselors, police and other social-control agents (Dumas & Wahler, 1983). The added stress of single-parenting adds to the vulnerability of children's well-being.

Much of the stress that affects single mothers is the result of single-handedly supporting a family and being the only disciplinarian of children (Ceballo & McLoyd, 2002). Additionally, social isolation and mental health issues were identified among single mothers in poverty (Pearlin & Johnson, 1977).

This lack of social support for women in poverty is due primarily to the mother's perception of needing to

isolate herself and her children from a possibly hostile environment (Ceballo & McLoyd, 2002). At a state level, the 2005 Oklahoma State of the State's Health Report says that teen mothers are much more likely to drop out of high school, which begins a lifetime of hardship, with low-paying jobs and living in poverty. In Oklahoma, the children of teen mothers begin life at a tremendous disadvantage (Oklahoma State Board of Health, 2005).

Given all of these challenges, how do families in poverty cope with these issues? A combination of strategies and services must be made available from a variety of support networks; welfare and workforce development agencies, education and training providers, employers, unions, social service agencies and community based agencies (Relave, 2000).

Parents, rearing children in impoverished neighborhoods, need as many social support resources as can be made available to them (Ceballo & McLoyd, 2002). These families are directly affected by the number of resources that are available to them. The availability of a strong social support network has a direct correlation on the amount of nurturing and warmth given to children (Burchinal, Follmer & Bryant, 1996). Supportive relationships play a large role in their children's well-

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being. The relationships parents have with one another were shown to have a direct correlation on children's well-being. This study also revealed that social support reduces parental stress that parents and children experience by living in dangerous neighborhoods (Leventhal & Brooks-Gunn, 2000).

An example of some initiatives that are being put in place to help provide social support can be found at the New Mexico Works Program, which is sponsored by New Mexico State University (Vail, Cummings, Kratzer, & Galindo, 2002). This program provides job training and placement, alcohol and drug treatment programs, services for domestic violence victims, community service opportunities, child care, and public transportation to planned activities.

Additionally, class offerings include parenting, money management, and strategies to securing permanent housing, improving language, earning a GED and developing life skills (Vail, et al., 2002). These interventions can have a positive effect on the quality of life for families living in poverty, especially when these families are trying to transition from welfare to work.

Social Support in the Transition from Welfare to Work

When social support systems are in place, the transition from welfare to work can be made much more

successfully than when the family is without resources

(Kramer, 1998). However, the gain, or lack, of financial

resources is not the total reason people leave poverty or

stay in poverty (Payne, 2001). Trying to break the cycle of

poverty by becoming employed has challenges as well.

To further complicate the matter, low education

levels, limited skills, and the nature of the low-wage

labor market, unsteady work, frozen wages, little or no

fringe benefits and very little opportunity for advancement

are barriers to income and career mobility for many of

these families (Relave, 2000). Based on these additional

challenges, the importance of social support networks for

people who are trying to transition from welfare to work is

critical. Families that try to become self-sufficient need

assistance from a wide variety of agencies. The lack of

education and skills especially challenge women who attempt

this transition from welfare to work (Relave, 2000). Life-

skills issues, such as budgeting and financial planning,

have long been recognized as necessary to assist

individuals who are trying to transition from welfare to

work (Kramer, 1998). One such program that has a proven

success rate is the program initiated by the state of

Minnesota when they became committed to alleviating child

poverty (Gennetian & Miller, 2002). The Minnesota Family

Investment Program (MFIP) was established as a two part

approach: 1) financial incentives were put in place to

encourage work and 2) mandatory participation in

employment-focused activities for long-term recipients.

The MFIP integrated several of Minnesota's welfare programs

in the state system. Those programs included AFDC, Success

Through Reaching Individual Development and Employment

(STRIDE), which is Minnesota's employment and training

program, the state-run Family General Assistance program,

which qualifies some families for welfare who would not

qualify under AFDC and the federally funded Food Stamp

program.

These programs operated together and provided families

who participated with several benefits. Some of those

included keeping more of their monthly income because more

of their earnings were disregarded when welfare benefits

were calculated. This allowed families to continue to

receive benefits while they worked until their incomes

reached 140% of the poverty level. Childcare was paid

directly to providers, thereby ensuring that children had a

place to be safe and cared for while their parents worked.

The direct payment to childcare providers left no up-front

costs for the parents to be responsible for. In addition,

single parents who had received welfare benefits for two of

the past three years were required to attend mandatory

employment and training unless they were working more than

30 hours per week. Finally, public assistance rules

allowed for the combination of AFDC, the FGA and Food

Stamps to be coordinated under one program. This allowed

for streamlined services to be offered to parents who were

participating in this program.

The success of this program was due to the

collaboration of programs and institutions who were

determined to educate and support people as they tried to

move out of poverty. No one organization, public official

or government program can accomplish this task alone. It

will take the combination of many providers to make this

transition for people successful.

Also, support programs need to develop new and

creative solutions. Expanding services to cover non-

traditional hours for childcare and transportation

providers and making care for elderly adults and disabled

persons available are some of the suggestions to ensure

that people who are making the transition from welfare to

work have every opportunity to make the transition from

welfare to work successfully (Kramer, 1998). Social support

affects how well people transition through life changes as

well.

<u>The Importance of Social Support in Other Areas of Life</u>

In a study conducted on student retention in higher education, equal emphasis needs to be placed on the social support that students perceive is available in their lives as they make the transition to college (Wilcox, Winn, Fyvie-Gauld, 2005). Compatible friendships provide emotional support, much like that of family members. These relationships also act as buffering support in stressful situations (p. 707). Building on the relationship of social support and education, social support was found to have a positive effect on how well middle school students transitioned to high school (Mizelle, 1999). Parents' support was found to be especially important for these adolescents to make this transition (Mizelle, 1999). Additionally, the opportunity to develop a "big-brother-big-sister" relationship with a high school student made the adjustment easier. Peer-mentoring activities and tutoring programs are positive social support builders as well (Mizelle, 1999). The combination of self-esteem building activities along with a strong social support system also helped make the transition successful (DuBois, Burke-Braxton, Swenson, Tevendale, Lockerd & Moran, 2002). The presence of social support from co-workers among men showed lower levels of stress and anxiety. In a study done

to determine job satisfaction among middle school teachers, social support from co-workers and family were both significant as positive contributors to participants' job satisfaction and commitment to their field (Chissom, Buttery, Chukabarah, & Henson, 1987). Human resource management has examined emotional and informational social support. Emotional social support is defined as behaviors which show that employers care about their employees and their work. Some examples of emotional social support are listening, being empathetic and showing concern. Informational social support is defined by providing a person with whatever information they need to handle personal and environmental issues. Examples of informational support include giving advice, guidance, suggestions, directives and information (House, 1981).

Informational social support came from within as well as from outside organizations for people who were referred to as innovators of the organization. When emotional social support was low, information increased personal involvement. Yet, when emotional support was high, more information did not increase personal involvement. Emotional support involves empathetic listening, showing care for another person. However, when too much of that behavior is occurring, there is a threat to performance of

employees, due to the perception that work is not getting done (Nelson & Stone, 2004). The need for social support can be felt at other times and in other areas of our lives.

When families are faced with the chronic illness of a child, the need for home care becomes an issue. Home care nursing appears to be a mixed blessing for families. On one hand, parents need and appreciate the help that home nursing care provides to their child. Yet, normal family life is significantly found to be affected. These constant intrusions by non-family members were found to have caused extra strains to the family. However, when families who were dealing with a chronically ill child were examined, social support from extended family, friends and people in the community was found to have a positive effect on how the family adapted to their situation (Patterson, Jernell, Leonard & Titus, 1994).

In addition to chronic illness, the effects of social support on families who are experiencing stress due to financial crisis, have also been examined. The stress of economic pressure can be lessened by seeking support from relatives and friends (Robertson, Elder, Skinner & Conger, 1991). Farm families, when faced with economic hardship, were found to turn first to extended family, then friends, then their communities (Braun, 1999).

The effects of perceived social support and from whom the support came for HIV patients were examined in a study done by Kimberly and Serovich (1996). The research indicated that in order to receive social support, an HIV positive patient must disclose the condition to family and friends. Some patients choose not to disclose their illness; consequently, their social support is limited. The research did indicate, however, that when patients did disclose, their families were identified as being perceived to be able to provide equal amounts of instrumental support (i.e. buying things), whereas friends provided emotional and moral support (Hays, Turner & Coates, 1992; Kurdek & Schmitt, 1987).

In a study that examined adult students returning to college, the perceived support from their spouses was crucial for their educational success. Students who were not receiving financial aid felt a greater sense of support than those who were. The importance of significant relationships that individuals can identify in their lives is a large contributor to their sense of being supported (Barwick-Snell, 1995).

Social support has been defined, measured and explained by many disciplines. It has been studied as a contributor to social and emotional health, and has been

determined to be a buffer against family stress. When the

community is strong and able to support families through

challenges and crises, the family has an increased

opportunity of coming through the crisis. When communities

are not able to respond to families in need, the long term

viability of the community is in question (Braun, 1999).

Communities can respond to individuals in various ways.

One of the strongest community supports can be found in

community education programs.

<div align="center">Community Education Opportunities</div>

History of Community Education through the 21[st] Century

In order to completely understand the theory of

community education and trace its history, the work of the

German sociologist Tonnes should be examined (Tonnes,

1957). Tonnes examined two types of communities and the

impact of living in each. These communities were named

Gemeinschaft and Gesellschaft.

Tonnes (1957) theorized that as communities grew, they

became larger and more impersonal. Hence, relationships

between people living in the community became more distant

and impersonal. These large communities became contractual

and structured, and as a consequence, did not allow for any

relationship building among the residents. This impersonal

society was named Gesellschaft (Tonnes, 1957). In contrast,

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the Gemeinschaft society is dependent on closeness and personal interaction among its residents and their interdependence on one another.

Tonnes (1957) determined four variables that interplay in relationships. He believed that these relationships were perceived to be dependent on the nature of the society in which people exist. These four variables are outlined as follows: 1) Acquaintanceship vs. Strangeness. In a modern, complex society, an "acquaintanceship" could be perceived as a friend. In a smaller, less complicated society, ties must be deeper to be considered a friend; 2) Sympathy vs. Antipathy. In smaller communities, sympathy and antipathy are more instinctive. People know one another and are quicker to understand and support each other. In larger, complex societies, sympathy and antipathy are often based on what one hears about another person; 3) Confidence and Mistrust. The smaller community will allow for acquaintanceship. The closer the relationship becomes, the more sympathy is based on personal knowledge. This increase in sympathy leads to more trust and confidence; 4) Interdependence. In smaller societies, people depend on one another because they know they will eventually need each other. As the society becomes larger, the dependence on personal friends and

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community members lessens and people become dependent on complex systems and unknown providers (Minzey & LaTarte, (1994). This outline of a supportive community becomes important when the theory behind community education is examined.

As early as 1911, the concept of establishing a close relationship between education and community was evident through the concept of providing access to the schools in the evenings, expanding services to the community residents and broadening school recreational facilities (Minzey & LaTarte, 1994). In 1913, the concept of using community resources to strengthen school programs was introduced. By the 1930's, two experiments in community education began in two different geographic regions of the country.

One was with the Tennessee Valley Authority (TVA) and the other was in Flint, Michigan. The community education program that was conducted by the Tennessee Valley Authority was a federally funded program that worked to serve all people in the community. This program was designed to improve economic and living conditions, and to provide lifelong learning opportunities for people located in the rural south. These programs included everyone in the community, not just its youth (Minzey & LaTarte, 1994).

The program that is most remembered, however, is the program that was begun in Flint, Michigan in the 1930's. This program grew out of a partnership between a city recreation leader, Frank Manley and Charles Stewart Mott. Manley, in a 1935 speech to the Flint, Michigan Rotary Club, gained the attention of Mott, a wealthy industrialist. Manley's goal in developing the program was to keep the children of Flint safe and out of trouble. The program continued to grow, and it became more than just an opportunity to keep children out of trouble. It became the vehicle to help solve community problems as well. Throughout the 1950's and 1960's Manley and Mott's community education program grew into hundreds of courses, activities and programs directed at community interests, desires and needs (Minzey & LaTarte, 1994).

During this time, four principles emerged that became, and still remain, the foundation of modern community education programs: 1) The school serves the entire community, not just the youth. Schools should be learning centers for everyone in the community, young and old alike; 2) School facilities are a major resource to the community. Therefore, they should be used to their maximum potential; 3) Educational opportunities should reflect those that the community itself identifies, not programs provided by

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professional educators; 4) The quality of children's education improves when there is a strong relationship between the community and the school. Every effort should be made to ensure that this relationship remain intact (Minzey & LaTarte, 1994). In 1965, the National Community School Education Association was formed (Steele & Elzy, 1973). This community school movement began to provide a more appropriate model for educating adults than the one that was previously used.

From this new community school model, certain principles developed: 1) Community schools should be educational centers; places where citizens of all ages can have opportunities for study and learning; 2) Community schools should be neighborhood centers, places where citizens of all ages can take part in such things as sports, physical fitness programs, informal recreation, instrumental music lessons, arts and crafts, golden-agers clubs, choral groups and other leisure time activities; 3) Community schools should be centers for community services; the place where individuals and families may obtain counseling services, health services, youth employment services, and 4) Community schools should be the center of neighborhood and community life (Steele & Elzy, 1973).

Community education programs continued to flourish throughout the 20th century, providing programs in communities all over the country. Community education philosophy proposed that learning become a community responsibility. The philosophy that learning providers become integral parts of the community, contributing to it and drawing from it, remained constant until the 21st century began bringing changes to community education (Longworth, 2003). One of the best examples of community education programs being made available to American society was the original legislation that established the 21st Century Learning Centers (Butcher, 2004).

The 21st Century Community Learning Center program that was reauthorized as Title IV, Part B, of the No Child Left Behind Act was designed to develop community learning centers that increase learning opportunities and enrichment support to students, families and community members and also to assist underperforming students meet academic standards in reading and math. Community Learning Centers must, according to the legislation, partner with another organization to provide programs which improve individual's lives in their communities. These community learning centers provide a variety programs which can include childcare, family literacy, academic tutoring, youth

development and family support programs. Goals for 21st Century Community Learning Centers are made clear. These programs must demonstrate educational and social benefits for their participants. Some of the expected outcomes include increasing students meeting or exceeding their state and local academic standards in reading and math, as well as decreasing the truancy, suspensions and discipline referrals that exist in these schools (Butcher, 2004). The U.S. Department of Education outlined three main program goals for 21st Century Community Learning Centers. The first goal is the academic enrichment for children attending low-performing schools. Secondly, 21st Century Community Learning Centers need to put youth development programs in place and thirdly, family literacy and support programs need to be available for families and members of the community in general (U.S. Department of Education, 2001).

The 21st century is providing opportunities for change in education. Some of these changes include: The teacher is no longer the distributor of knowledge. The teacher no longer is the sole distributor of information, but has become a manager of resources. The model illustrated below shows how education has changed from the 20th century

model of instructor, to a more inclusive ideology,

concentrating on community resources:

Figure 4: 21st Century Learning Model:

Education and Training 20th Century	Lifelong learning 21st Century	Action for Change
Teachers/lecturers as information and knowledge purveyors – sole distributors of resources	Teachers/lecturers as managers - of all the resources and expertise available in a community	Discover and use the talents, skills, expertise, finance and knowledge within the community from all sources. Each learning provider appoints a person to tap and distribute this resource.

Longworth's model allows for people to take full

advantage of their resources and talents, thereby building

social capital for their individual communities (Longworth,

2003).

Building Social Capital through Community Education
    Partnerships

Community education can help build social capital,

which strengthens communities through its varied and

diverse partnerships. One definition of social capital is,

"the trust or goodwill that accumulates between individuals

and/or organizations that results in behavior that benefits

everyone – the individual, the organization, and the

community" (Smith, 2004, p. 3). These relationships continue to strengthen the community so that members of the community benefit (p. 3).

Building social capital is an on-going process. Five principles have been identified as needing constant attention in order to keep a community strong and working for the benefit of its residents. They are: 1) High trust behaviors, such as reciprocity, mutual benefit, and networking as the building blocks of community and school improvement; 2) Communities build social capital by continuous effort ensuring that people are connected to one another; 3) Building high trust does not happen automatically. These high levels of trust depend on leadership and commitment by organizations to provide programs, activities and celebrations when people come together; 4) Maximum effort needs to be made to ensure that all programs, activities and celebrations reflect the cultural and ethnic/racial mix of the community; 5) Social capital is easily lost and difficult to regain. It is an ongoing effort to maintain it (Smith, 2004). When communities have a strong sense of social capital, there is a strong sense of support among them as well.

Larsen (2002) provides another definition of social capital as how effective the relationships are that exist

in any community, school, office, factory or anywhere else that people come together. Social capital is only as strong as that of the people that try and build it. Social capital is invisible, but real. It is free and requires no natural resources, no machines, no bricks and mortar, no advanced degrees, and no labor costs (Wilson, 1997).

Social capital has been recognized to be a major determinant of a community's wealth and prosperity. The communities that adopt this theory of building social capital will be best prepared for prosperity and adaptability in the coming century (Wilson, 1997). The successful community will build partnerships amongst its businesses and educational programs, allowing professionals to share their knowledge with their communities. "The schools and universities that educate students in building social capital in both the workplace and the community will set the pace and set the standards for the rest of us" (Wilson, 1997, p. 756). The attention to building partnerships between business and education is important for our modern society today, as we recognize the importance of collaboration between the two.

Business and education partnerships can be mutually beneficial in today's culture. Business and education partnerships deepen common values and trust (social

capital) within the communities where businesses operate when students and employers work together. This trust develops when people open up their work-places and allow students the opportunity to become exposed to how their organizations operate. Educating today's worker requires more than just keeping up with new technology. Today's worker needs to be able to work in a culturally diverse organization, which will respect cultural competencies as well (Larsen, 2002). These new learning environments are critical to the success of business and the community.

Organizations and schools can partner to create new learning environments. These new learning environments will strengthen a community's social capital. A strong social capital in a community creates opportunities for building strong community education programs.

Creating Strong Communities through Community Education
        Programs

Strength in local communities is dependent on local government and individuals. When national budget dollars begin to disappear, most social programs begin to disappear at the same time. Individuals and the private sector become responsible for picking up the pieces to continue to provide these services which, with their limited resources, becomes toxic. These toxins are distrust, cynicism,

bitterness, and despair (Berkowitz, 1982).

One way to avoid weakening community strength is through planning and implementation of small-scale social change activities at the community level. One definition of community development that has remained constant over time is, "Community development is a social process by which human beings can become more competent to live with and gain some control over local aspects of a frustrating and changing world. "Personal growth through group responsibility is the focus" (Biddle & Biddle, 1965, p. 78). During the Clinton administration, there was heightened interest and a restructuring that occurred in our nation's economic, governmental, political, religious and educational institutions. The Clinton administration recognized that the use of our public schools to become community education centers could begin to address some of our national problems at the local level. Clinton's goal was to begin a program that would protect and allow the citizens of local communities to participate in solving local problems (Parson, 1999). The personal growth of the members of a community only strengthens the community itself.

In order for community schools and community education to have an opportunity to begin to help strengthen

communities, some changes need to be made to help with the

process: ensure strong communication among the

participants; the more community problems can be dealt with

along institutional lines, not being dominated by any one

institution, the changes for workable solutions are much

better; if the bureaucrats outnumber the people, then the

bureaucracy has a better chance of being heard over the

people. Finally, it is imperative that the citizens

working for community development be representative of all

socio-economic levels in their communities (Fessler, 1976).

This equal representation allows for stronger community

development.

When the community makes the decision to become

involved in community education, and community development,

the participants must be committed to develop strong

leadership. One of the primary responsibilities of the

leadership in community education is to develop group

processing and team building strategies so that people can

come together and work efficiently and effectively

(Parsons, 1999). One strong resource available to

community education developers are resource trainers from

colleges or other agencies. Another necessary component to

developing strong community education programs is the

coordination of learning center staff with community

leaders. Developing relationships with community service councils will help identify local concerns that can be established by the use of needs assessments. When issues and concerns are identified jointly in a partnership by community leaders and citizens, the chances of correcting problems, or effecting change, are much stronger (Parsons, 1999).

An example of a successful partnership can be found by examining six community colleges in their respective communities to develop community resource centers that were funded by the Kellogg Foundation in the early 1980's (Curtis & Stetson, 1990). The Foundation identified six communities and community colleges and assisted each with support from several agencies to help develop community resource centers.

The goal of these community centers was to provide three major functions; the exchange of information, community dialogue and alliance building. The community resource center was to serve several purposes; it was to be a source for neutral facilitation for town hall meetings, be a clearing house for information and build coalitions or alliances among special interest groups. The alliance between special interest groups helped defer the duplication of efforts among individuals and groups;

working collectively saved resources (Curtis & Stetson, 1990).

One particular community resource center enjoyed remarkable success. During its first three years of its existence, the Wenatchee Valley Community Resource Center's (WVCRC) developed a skills bank, sponsored candidate and issue forums for the community, and got involved in controversial issues (Curtis & Stetson, 1990). One such issue was the Housing Authority and the need for low-cost apartments for their residents. After months of meetings (community dialogue) with one another, and as a result, there are 70 units of low-cost, affordable housing for this community. National Public Radio is now available in this community due to the alliance building efforts of the WVCRC in putting the right people together (p 30). The success of the partnership between community and education is evident from the examples shared by the Wenatchee Valley Community Center.

Another example of community development through community education is the Bendle/Carman-Ainsworth Learning Community located in Flint, Michigan (Bendle/Carman-Ainsworth, n.d.). This program has been successful in providing adults with opportunities to improve their academic and employment skills, find employment, enhance

their parenting skills, and promote the educational potential of their children. The program provides children with education and enrichment activities as well. Families are supported by such services as childcare, health care, transportation, food and clothing. An atmosphere of mutual respect fosters open communication, has developed trust among the participants, and continues to encourage involvement in education.

The Bendle/Carman-Ainsworth Center provides parent support which is evident through a brief description of the programs offered at the Center: Education programs from K-12th grade. The Center provides mandatory K-12 education for children in the community. Adult education programs provide academic and vocational instruction from the first through twelfth grade skill level. Participants can work on basic skills; earn a GED, a high school diploma, or a specific vocational training certificate.

The Center also offers Head Start, which provides pre-school programming for children in low-income families as well as Pre-K programs which provide kindergarten readiness programs for four year old children. Another successful program offered at Bendle/Carmen Ainsworth is Even Start. Even Start provides basic education for parents and their children simultaneously. The Work First Program is also

offered to the community, which is a state-funded program that provides job readiness skills for parents who are recipients of Aid to Families with Dependent Children (AFDC). The Competitive Edge Program, which provides enhanced programming to adults preparing to enter the Work First program are all available at one community center (Bendle/Carmen-Ainsworth, n.d.). Bendle/Carmen-Ainsworth has been successful in helping strengthen the community by providing programs to constituents.

In summary, supportive relationships develop between residents and the community, thereby strengthening the community as a whole. Community centers can act as a support mechanism for families as they rear their children and learn life-skills (Decker & Boo, 2001). This type of social support has been proven to act as a buffer against family stress and crisis (Patterson, 2002) by providing emotional and instrumental support (Mehrotra, 2003). Community centers can also foster lifelong learning which is a major tenant of both community and adult education (Decker & Boo, 2001; Dinsdale, 2002; Merriam & Caffarella, 1999).

<u>Adult Education and Opportunities for Lifelong Learning</u>

   <u>Progressive Education Theory</u>

     Adult education in the United States has been influenced by progressive education theory more than any other education theory. Progressive education theory has been responsible for helping adult educators establish theoretical positions and practical programs that are applicable to the field. Some of the adult education programs that have been developed as a result of progressive theory are adult vocational education, extension education, education of the foreign born, citizenship education, family and parent education, and education for social action (Elias & Merriam, 1995).

     Progressive education had its roots in Europe. The constructs of reason, experience and feeling began to replace tradition and authority as the primary ways of arriving at truth (Elias & Merriam, 1995). The earliest known origins of progressive education can be found in the 16th century. The opportunity for children to learn by imitating nature, rather than reading books was strongly upheld during this period in history (Elias & Merriam, 1995).

     When the progressive movement came to the United States, one of its most vigorous supporters was Dewey

(Elias & Merriam, 1995). Dewey identified three distinct phases of progressive education as it evolved in the United States. The three phases of the progressive movement are examined. First, progressive education was most concerned with developing a child-centered approach to education. The primary goal of education was to develop the potential of the child. The second stage in the development of progressive education was the impact education had on social reform. Dewey believed that education would flourish if it took place in a democracy. And democracy would develop if there was true education present in society. The third stage of Dewey's progressive education theory was labeled experimentalism. This stage emphasized the critical and controlled type of learning that can be exemplified in science (Elias & Merriam, 1995).

During this time in history, our country was undergoing major changes in our society. Throughout the late 19[th] century, the United States continued to be a nation of immigrants. As a result, our society was complex and full of contradiction with regard as to how we dealt with the huge influx of people coming to America (Bohan, 2003).

One of the major thrusts of the progressive movement during this time was the effort to not only improve the

quality of education in the United States, but to make education more accessible (Bohan, 2003). By the early 20th century, progressive theorists had begun to see change in the curricula throughout the country. One of the most significant changes was the development of curricula that emphasized a new citizenship education (Bohan, 2003).

During World War II, Dewey's philosophies underwent a time of serious criticism but his ideas were re-confirmed as American society began to undergo social and political change in the 1970's (Elias & Merriam, 1995). Dewey believed that the classroom should be an environment where ideas are shared and the basic principles of community living are developed (Marzano, 2000). Dewey was also committed to the premise that the family and the community are important educators, both early in life and late in life. He believed that children can only learn if they are integrated into a community that allows them to participate and engage in social life (Wirth, 1979).

These notions of improving society through community works, social action and cooperation are essential components of the progressive era legacy (Bohan, 2003). All of the progressive thinkers and educators contributed to the principles that guide modern education practice today. Learner centeredness, the experimental method, and social

activism are part of the legacy the progressives left to American education (Elias & Merriam, 1995).

This commitment to progressivism was also strengthened by the work of Lindeman in his contribution to the principles of adult education (Stewart, 1987). Lindeman believed that adult education should include making education available to everyone in society, including elderly people and minorities. He believed that the availability of education opportunities should be the right of every citizen and that meant access to classes in the evenings, on weekends, on and off campuses and even through television or electronic means (Stewart, 1987).

Lindeman also recognized that the United States needed to address social issues that would deeply affect the quality of life in America. Some of the issues that Lindeman brought to the forefront were the economy of our country, discrimination and world politics (Brookfield, 1987). Lindeman believed that through education, society could change (Brookfield, 1987). He believed that societal problems should trigger adult education programs. These adult education programs could act as catalysts for change.

Citizen participation was the responsibility of the adult educator to allow people to address issues that concerned them in their everyday lives (Stewart, 1987).

The opportunity for adults to become participatory learners

became a part of the developing adult education field.

Lindeman believed that adult education was an opportunity

to learn which could have influence on social purpose

(Brookfield, 1987). Lindeman, with Dewey's influence,

linked adult education with democracy, social action and

the ability to control decisions affecting day-to-day

life. Through the efforts of these two forward thinkers,

and many more that make up the history of the adult

education movement, adult education was defined to be about

the business of social change (Heaney, 1996).

Adult Education and How It Affects Social Change

During the first quarter of the 20th century, America

was focused on progress. Progressivism followed modernity,

"with a hope in the future, with confidence in the present"

(Heaney, 1996, p. 1). In order to understand progress, it

is necessary to understand both history and social action.

History, according to progressivism, showed a succession of

change and growth in a positive direction, while social

action believed that human capacity had the power to

control the change (Heaney, 1996).

The philosophical foundation of this progressive

movement was found in pragmatism. Pragmatic philosophy

determined that problem solving should be found in

practical consequences, rather than by referencing

abstract, a priori principles. Pragmatism has several

dimensions, including an emphasis on social reform (Elias &

Merriam, 1995).

Through this progressive and pragmatic approach, adult

education becomes an integral part of the democratic

process, allowing the people to have an opportunity to

effect change in their society. The exclusion of adult

education leaves "critical decision making to the elite,

and promotes a cult of experts and erodes democratic social

order" (Heaney, 1996, p. 11). The inclusion of the people

in creating democratic societies inspired grassroots

learning in all kinds of environments (p. 11).

The term popular education should be added to the

discussion of adult education and its effect on social

change in communities. Popular education is a form of adult

education that encourages learners to look at their lives

critically and initiate the action necessary to change the

social conditions in which they live (Kerka, 1997).

Popular refers to the fact that this form of education is

"of the people" (p. 1). Popular education programs can help

people take the necessary steps to begin putting into

practice the things that will change and improve their

communities.

One of the most famous examples of adult education through popular education contributing to social action is the Highlander Folk School located in Grundy County, Tennessee. Myles Horton began Highlander Folk School in 1932 as a response to a need for people who lived in poor Appalachian communities to have a place to come together to learn how to solve local problems (Conti, 1977). During the 1930's and 1940's, Highlander helped people work through issues that affected their lives regarding the labor movements that were being initiated throughout the United States (Kerka, 1997).

By the 1950's, however, Horton became involved in the civil rights movement and Highlander became an active participant in helping people achieve equality in the South (Kerka, 1997). In 1955, after spending some time at Highlander, Rosa Parks refused to give up her seat on a bus in Montgomery, Alabama. The nation changed dramatically on that day (Adams, 1998).

Activities at Highlander were not always the most popular adult education movement for critics. Many whites believed the voice that the black community was finding at Highlander was dangerous. Horton and his Highlander supporters were under attack for running a communist training center. Despite the turmoil, Horton and the staff

at Highlander remained focused on the civil rights movement and its participants worked tirelessly throughout those years by providing a place where people could come together and focus on issues affecting the country (Adams, 1998).

Adult learning was also a force in the community building program in Milwaukee, Wisconsin. This program, titled "Neighbors Helping Neighbors" began in 1998 as a two-part, community driven, action-oriented program to build and strengthen a community and develop the leadership at eighteen Milwaukee public housing developments (Beck, Newton & Maurona, 2002).

The emphasis on this program had a two-fold purpose; 1) develop a community dialogue that brings public housing residents together to discuss community assets and concerns to help find new ideas to improve their community; and, 2) a Community Action Fund that allows residents the opportunity to receive a $500 grant, or less, to help implement an idea to improve their surroundings.

Community dialogue takes on many formats. The residents of these Milwaukee housing sites are asked to come together in a community room and are asked questions by the staff of the program to help identify community issues. Once these issues have been identified, the residents are offered the opportunity to apply for the

Community Action Fund grant and encouraged to continue to work together to solve some of the problems that were identified. A community dialogue program allows academic and community partners to initiate community development among the residents of these public housing communities (Beck, Newton & Maurana, 2002).

The partners that coordinated this program came from city, non-profit, healthcare and religious entities. The partners focused their efforts in five areas: 1) community organizing and leadership; 2) wellness; 3) violence prevention; 4) economic development; and 5) home ownership and safety. The emphasis of this program was to develop a community dialogue that brings public housing residents together to discuss community assets and concerns with the goal of improving their community, and to make a $500 grant available to residents to help them implement their ideas (Beck, Newton & Maurana, 2002).

Social change through adult education is a complicated and difficult process. Social change is not easily made, due to the existing political structures in society. Social change occurs when workers, women, or other oppressed groups organize to overcome the influence that professional educators and bureaucrats have over their lives (Heaney, 1996).

One of the most valued contributions to the theory of social change being achieved through adult education is the work done by Friere. Friere began his career as a lawyer, which he quickly abandoned due to his growing interest in social change (Horton & Friere, 1990). Friere believed that the poor have been denied their humanization through the oppression of the upper classes. Humanization can be restored through opportunities to look critically at their social situation, and to take action to transform their society (Conti, 1977). Education, according to Friere, is one of the major contributors to perpetuating the oppressor's dominance over the poor. One form of this perpetuation is the banking concept of educating individuals. The teacher deposits knowledge upon recipients, making it a gift to be bestowed upon those less fortunate (Conti, 1977). Through dialogue, the oppressed can identify their societal problems and work to begin to make changes (Conti, 1977).

Friere believed that certain guidelines must be present in order for the communication between those that were oppressed and their leaders to occur:

1. Radical leaders and teachers must work with the people and not for the people.
2. Previous values of the oppressed must be respected.

3. People understand only in terms of their own
    experiences.
4. Radical leaders must start at the
    developmental level of their group and work
    within the experiences of their people.
5. Indigeneous community leaders must be
    identified, and their leadership traits must
    be fully developed.
6. Communication is a two-way process that
    occurs when the experience of the two parties
    overlap (Conti, 1977, p.42)

Education programs that promote social change often

face challenges from dominant institutions that see it as a

threat (Kerka, 1997). Some of these challenges include the

constant search for funding, the continuing definition of

the role of the facilitator, disconnect between the goals

of the program and the participant objectives, and the

perceptions that it is too radical or revolutionary. Even

though these programs may face challenges, they continue to

move toward social transformation (Kerka, 1997).

Encouraging social change and social transformation is a

part of the lifelong learning process, which is solidly

grounded in adult education theory (Jehl, Blank & McLoud,

2001).

Lifelong learning

Lifelong learning was originally referred to as life

long education. The concept of lifelong learning has been

in the literature for over 30 years, and has taken on new

meaning as it has shifted out of the education reform

movement into the relationship between civil society and the well-being of its members (Field, 2001). Lifelong learning provides both the intellectual justification and the plan of action for a fuller realization of the potential of adult learners (Darkenwald & Merriam, 1989).

This concept, however, causes many of our educational systems to consider making changes. First, lifelong learning contradicts the conventional notion that education only occurs in schools, with young people and children, or in college classrooms, preparing students to enter the world. The second implication for change for our educational system is that society must make adjustments for those adults who have left formal education institutions. Thirdly, and quite possibly the most challenging, is the fact that educational systems must reorganize themselves to accommodate individual options and allow young people to continue to be self-directed and competent adult learners. The adjustment on the part of educational institutions would have to begin to include teaching people how to learn (Darkenwald & Merriam, 1989). Lifelong learning or life long education has finally been recognized as something that occurs throughout people's lives, long after people have finished their schooling in educational institutions. Adults are learning how to learn

through the process of self-education through self-taught learning experiences (Jarvis, 2004).

However, lifelong learning, according to Jarvis (2004), "embraces the socially institutionalized learning that occurs in the educational system, that which occurs beyond it, and that individual learning throughout the lifespan, which is publicly recognized and accredited" (p. 65). Another impetus for focusing on lifelong learning has been a result of the impact that the Baby-Boomer generation has had on American society (Lemme, 2002). The shift in demographics of an adult-oriented society rather than a youth-oriented society is due to the fact that the Baby-Boomers have begun to retire. People are living longer, healthier and more productive lives, which opens up more opportunities for them to participate in lifelong learning opportunities (Elias & Merriam, 1995). Learning is fueled by needs and transitions which adults face in their lives. Some of these needs can be job related or family related (Lemme, 2002). Vocational education is a good example of how adults enter adult education programs.

Vocational education has long been recognized as a driving force in adult education (Jarvis, 2004). Competency-based vocational education has been a popular form of adult education, giving learners specific

competencies to master. These competencies can be found in the form of identification of the skill needed to be learned, receiving instruction on how to learn the skill, and achieving a standard of performance based on the performance of the skill (Elias & Merriam, 1995). Lifelong learning can be found in literacy programs that are providing learning opportunities not only for children but their parents. An example of lifelong learning working through literacy programs can be found through a program designed for families receiving assistance through the Temporary Assistance for Needy Families (TANF) program. Equipped for the Future helps parents build the skills that are necessary to balance their home and work responsibilities, and make a successful transition to work. This family literacy program integrates the following activities to help families become successful; 1) interactive literacy activities between parents and children; 2) training for parents so they can become their children's primary teachers and full partners in their children's education; 3) parent literacy training which leads to economic self-sufficiency; and 4) age-appropriate education to prepare children for success in school and life (EFF, 2002).

Another example of lifelong learning can be found in the Steiner Education model. This philosophy maintains that education should be a part of the entire life-cycle of an individual, based on theories of adult and child development (Stehlik, 2003). The Steiner Education model places a strong emphasis on the life-cycle of both the child and the adult. This model states that learning occurs throughout the life-cycle, in adulthood, many times through life-experiences. These life-experiences then become learning opportunities which parents can pass along to their children (Stehlik, 2003).

Hence, lifelong learning is very much a reality in adult development (Lemme, 2002). This process is continuous, beginning in the early stages of life and continuing throughout life until the end (Lengrand, 1986). In order for lifelong learning to be effective, systems need to be in place to continually support the learner.

Community centers can offer the support that is necessary for adult learners to continue to work toward lifelong learning opportunities (Longworth, 2003). A pro-family program can be created to support quality education (Rutledge & Swirpel, 1996). Another important aspect of adult learning is the role of learning through dialogue.

Learning as a result of dialogue has powerful results in adult education.

Dialogic Learning

Dialogic learning allows students and teachers to create a climate in the classroom that allows full participation by everyone. The classroom can become a place to examine values that have been held by individuals, without the fear of humiliation or retaliation from others. Many times, the teacher, who in the beginning may know more than the students, ends up learning the most from the educational experience (Mezirow, 1990).

Friere (1993) stated that being able to dialogue with one another gave human beings an opportunity for action/reflection in making sense of their world. The opportunity for dialogue is present in community education centers where people can participate in their own learning. Finding their voices through dialogic opportunities gives people the ability to take an active role in their education.

The LaVerneda-Sant Marti Adult Education Center in Barcelona illustrates the success of the model of community education. Soler & Aubert (2001) describe a powerful place in the community of Barcelona where adults come to learn how to effect change. The main goal of the adult education

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center is to encourage the participation among all people who come to the center and help them determine their needs. Insights regarding the impact that community education centers can have for people who need education and resources can be found in Soler and Aubert's (2001) study of LaVerneda-Sant Marti Adult Education Center:

> "The organization of an adult education center as a learning community in which dialogic learning is practiced and participants democratically participate in the management and decision-making bodies promotes a series of social and personal changes that are felt both directly in the participant's lives and indirectly in the community where they live." (p.374)

Lindeman stated "Adult education, wherever it has succeeded in something more than a quantitative sense, has been thought of and pursued as an instrument for social change and not merely as a means for increasing the efficiency or the smartness of a few selected individuals" (Brookfield, 1987, p. 50).

Likewise, Ewert and Grace (2000) tell us that the term education is used in broad terms to describe intentional teaching that lead to new ways of thinking. Critical reflection through dialogue between people and local governments will give communities the opportunity to solve problems. These observations are based both on the

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literature in community development and in the authors'

experience (p.328).

In summary, poverty, family stress and resiliency,

social support, community education and adult education all

contribute to a community's resiliency. Resilient

communities generate opportunities for people to access

services, which helps them increase social support.

Resilient communities offer opportunities for community

education programs and adult education programs, which

encourage an environment of lifelong learning. Lifelong

learning strengthens individuals' abilities to succeed in

their lives, which, in turn, allows communities to remain

resilient.

CHAPTER 3

METHODOLOGY

<u>Design</u>

This study utilized a descriptive research design to
compare the level of social support that is perceived in
two communities located in Tulsa, Oklahoma. The purpose of
descriptive research is to describe systematically the
facts and characteristics of a given population or area of
interest, factually and accurately (Issac & Michael, 1995).
Steps that guide descriptive research must be carefully
executed. These steps include identifying a topic or
problem, choosing the participant sample, collecting valid
and reliable data and analyzing and reporting the
conclusions (Gay & Airasian, 2000).

The two most common classifications of descriptive
research are cross-sectional and longitudinal (Gay &
Airasian, 2000). This study used the cross-sectional
survey which involves the collection of data from selected
individuals in a specific time period and is a "single,
stand alone study" (p. 279). Descriptive research provides
a picture of what happens in a study (Shavelson, 1996).
The goal of descriptive statistics is to offer a

representation of the data that describes "in tabular, graphical, or numerical form, the results of the research" (Shavelson, 1996, p. 8). This study used a self-reporting method to collect data. Self-reporting data collection involves collecting standardized and quantifiable data from all participants in the sample (Gay & Airasian, 2000).

This study collected demographic information and identified the kinds and sources of social support from two inner-city neighborhoods in Tulsa, Oklahoma. The two inner-city communities that were compared in this study were participants from Crosstown Learning Center and participants from Neighbors Along the Line. Both of these communities are designated at 51% or more living in the low-moderate income census tract from the 2000 Census (City of Tulsa, Oklahoma, 2004).

The Social Support Inventory (SSI) (Cooke, Rossmann, McCubbin & Patterson (1982) was the instrument used in this study. This study measured two dimensions of social support of the participants. These two dimensions were the kinds of support available and the sources of social support (Cooke, et al., 1982). The instrument is copyrighted and distributed by the Family Stress Coping and Health Project at the University of Wisconsin-Madison. A copy of the Social Support Inventory is found in Appendix

A. Permission was given by the authors to use the instrument in April, 2004 (see Appendix B).

<div align="center">Sample</div>

Sampling is the process of choosing a number of individuals to participate in a study that will be representative of the larger population from which they are selected (Gay & Airasian, 2000). Population is defined as "a group of interest to the researcher, the group to which he or she would like the results to be generalizable" Gay & Airasian, 2000, p. 122). The target population for this study included parents of children who attend Crosstown Learning Center and clients of Neighbors Along the Line, a community resource center, which offers various support programs. Both centers are located in Tulsa, Oklahoma.

The sub-set of a population is the sample. If the sample is well selected, the results of the research that are based on the sample can be applied to the general population. For descriptive research, a sample size of 10% of the population is considered minimum. For smaller populations, 20% may be required (Gay, 1987).

This study used a stratified sampling technique at Neighbors Along the Line. Stratified sampling is a method to obtain a more likely degree of representativness, which lessens the sampling error (Babbie, 1979). The purpose of a

stratified sample is to ensure that representative sub-groups are included in the sample (Gay & Airasian, 2000). Stratified sampling is a part of probability sampling (Kerlinger, 1986). Probability sampling includes many forms. "In stratified sampling, populations are divided into strata, such as men and women, black and white and so on, from which random samples are drawn" (p.120). The programs at Neighbors Along the Line that were sampled were the programs that could be replicated at Crosstown Learning Center. The programs that were sampled included Women and Infant Children (WIC), clients of the health-clinic, and people working on their General Education Degree (GED).

Crosstown Learning Center

Crosstown Learning Center is an early learning center that cares for children of low-income parents located in the Kendall-Whittier neighborhood in north Tulsa. The children that come to Crosstown range in age from 6 weeks through 5 years of age. Crosstown is licensed by the Oklahoma Department of Human Services with a total capacity to care for 120 children. Crosstown is a 3-star, accredited childcare center, and was the first child care center in north Tulsa to receive national accreditation. The center has been re-accredited through 2008. The National

Association for the Education of the Young Child is the national accrediting institution for childcare centers.

Many of the families that are enrolled at Crosstown are limited English speaking. Crosstown collaborates with the Community Action Project of Tulsa County (CAPTC) and Family and Children's Services (F&CS) and offers support services to the families who use the center (Community Action Project of Tulsa County, 2004). The mission is to help families in need achieve self-sufficiency with several programs in Tulsa (Community Action Project, 2005). The collaboration between CAPTC, F&CS, and Crosstown provides support services which include limited healthcare referrals for dental care and immunizations for children. Home visits are made by Family Support workers through F&CS are made to each family to ensure that adequate support is available to help with good parenting skills and also to ensure a quality family environment (Community Action Project of Tulsa County, 2005). There are approximately 100 families who enroll their children at Crosstown Learning Center.

Neighbors Along the Line

Neighbors Along the Line is a non-profit community resource center located in Tulsa, Oklahoma. Neighbors Along the Line offers a variety of community resources. Due

to the lack of enrollment, child care services were terminated in 2004. Healthcare services for this community are provided by the University of Oklahoma-School of Medicine. A GED program enables participants to earn a high school diploma. A food pantry is open to assist families with needed groceries. In addition to the food pantry, assistance is available through the Women, Infant and Children's Nutritional Program (WIC) that helps low income mothers who are breast-feeding with food vouchers and healthcare referrals (Neighbors Along the Line, 2004). The participants of the individual programs vary, but the average number is 150.

<u>Social Support Inventory</u>

The Social Support Inventory (Cooke, et al., 1982) was chosen as the most appropriate instrument for this study because of its theoretical relationship with the family literature. The Social Support Inventory systematically measures how much, what kind, and from what source people perceive their social support (Cooke, et al., 1982).

Those that are engaged in family science consider social support to be an important resource for individuals and family members who are experiencing stress (Cooke, et al., 1988). The authors developed the Social Support Inventory (SSI) as a part of the Family Stress and Health

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Project for the University of Wisconsin-Madison (p. 211).

Social support has been identified by practitioners as one

of the potential keys to well-being for families who are

experiencing major life transitions or crises (Caplan,

1984; McCubbin & Boss, 1980). The types of social support

which can be depended on are found in interpersonal

relationships people have in their lives (Cooke, et al.,

1988).

    These relationships might be supportive or non-

supportive, but they exist in every person's social

network. Social network is defined by Cooke, et al, (1988)

as, "a unit of social structure that includes persons or

groups and ties of emotional support which connect the

individuals or groups" (p. 212). Social support is based

upon these ties, with the content of these interpersonal

relationships changing over time (Wellman, 1981). Social

support can be found in community supports as well as with

individuals (McCubbin & McCubbin, 1996).

    The Social Support Inventory was developed by the

authors to determine the perceptions that individuals had

regarding the kinds of social support they received from

various sources in their lives (Cooke, Rossmann, McCubbin &

Patterson, 1988). According to the authors, the SSI was

developed to expand on the current definitions of social

support which were identified by House (1981) and Cobb (1982). It is necessary to distinguish among types of social support, and without classifying and understanding the relationships from where these supports emerge, the research will be seriously restricted (Hirsch, 1981). According to the authors, this instrument was developed in response to a need to establish a more systematic assessment of social support (Cooke, Rossmann, McCubbin & Patterson, 1988).

Using the five kinds of social support and the 11 sources of social support that were identified during the parent interviews, the authors developed the Social Support Inventory which measures social support perceived by individuals. Section 1 of the instrument begins with a series of yes/no questions to determine if a particular source of support exists for a particular person. Section 2 of the instrument is a series of 60 items to which the respondent can mark "no," "yes," or "yes, a lot." Under each of the 5 statements of the kinds of support, 11 sources of support are listed with an option of "other." (Cooke, et al., 1982). The survey was developed from first-time parent interviews, the authors found it to be applicable to measure social support in general, or in other contexts of life-cycle roles such as support received

as a worker, as part of a religious group, or as a resident

of a retirement community (Cooke, et al., 1988).

<div align="center">Establishing Validity and Reliability</div>

Validity

The goal of a test or measurement instrument allows us

to ask the question, "Does this test or instrument permit

me to make the interpretation I wish to make?" (Gay &

Airasian, 2000, p. 161). If the instrument that is used to

collect data is unreliable or not valid, the hypothesis

will be inconclusive (Salkind, 2004). The validity of an

instrument checks the appropriateness of the inter-

pretations made from the test scores (Gay & Airasian,

2000).

Validity is the most crucial characteristic a test or

measurement can possess. Validity is important in every

aspect of research and in every aspect of tests and

measures. There are three types of validity: content,

criterion-related, and construct validity. When research

that involves the measurement of social behaviors is done

using educational measurement, content, criterion-related

and construct related validity are necessary in order to be

able to interpret results accurately (Gay & Airasian,

2000).

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Content Validity

The content validity of an instrument is the "degree to which a test measures an intended content area" (Gay & Airasian, 2000, p. 163). Content validity asks the question, "How well does the content of the test sample the kinds of things about which conclusions are to be drawn"? (Issac & Michael, 1995, p. 125). In order for an instrument to be valid, it must contain both sample and item validity (Gay & Airasian, 2000). The content validity of an instrument should have logical conclusions regarding whether or not the content of the instrument comprises an adequate definition of what it claims to measure (Isaac & Michael, 1995). Content validity is important because it becomes difficult to measure each and every item on a test in the content area (Gay & Airasian, 2000). Item validity is concerned with whether "the test items are relevant to the measurement of the content area" (Gay & Airasian, 2000, p. 163).

Criterion-Related Validity

Criterion-related validity assesses whether a test reflects abilities in the present or in the future (Salkind, 2004). Criterion-related validity has two forms; concurrent and predictive (Gay & Airasian, 2000). When researchers measure concurrent and predictive validity, the

same methods are used. However, they differ with regard to the timing of the testing (Gay & Airasian, 2000). Concurrent criterion validity takes place in the here and now.

Predictive validity takes place in the future. Predictive validity can be very important because it can be used to classify or select individuals (Gay & Airasian, 2000). Criterion related validity asks the question, "Does the test compare well with external variables considered to be direct measures of the characteristics or behavior in question?" (Issac & Michael, p. 125). Predictive validity is determined by establishing the relationship between scores on the test and some measure of success (Gay & Airasian, 2000).

Construct Validity

"Construct validity is the most important form of validity because it asks the fundamental validity question: What is the test really measuring?" (Gay & Airasian, 2000, p.167). "Constructs are non-observable traits. Some examples of constructs are, intelligence, anxiety, and honesty" (Gay & Airasian, 2000 p. 167). However, constructs do provide the researcher with an explanation of certain differences among individuals (Gay & Airasian, 2000).

Construct validity is a difficult process. The

process usually "involves gathering many pieces of evidence

to demonstrate validity" (Gay & Airasian, 2000, p. 168).

When the researcher is determining which test to use for a

study, the critical evaluation of the evidence of the

construct validity of the test must be critically examined

(Gay & Airasian, 2000).

Validity of the Social Support Inventory

The Social Support Inventory was established to

develop a systematic means of assessing social support.

This assessment tool, according to the authors, is

important for use in applied intervention efforts to assist

individuals in their interpersonal relationships (Cooke,

Rossmann, McCubbin & Patterson, 1988). The Social Support

Inventory was designed to: determine the perceptions of

individuals regarding the kinds of social support received

from various sources of support; clarify the definition of

what is meant by social support and develop a systematic

means for determining the sources and kinds of social

support perceived to be received by individuals (Cooke, et

al.,1988).

Content validity determines the content

representativeness or relevance of the items in an

instrument (Lynn, 1986). During the developmental stage of

the instrument, content validity was determined using three methods. The first stage to determine content validity was a systematic review of the literature on social support. This literature review found "that those who have studied and written about the concept of social support have concluded that the items used in the Social Support Inventory represent the content universe" (Cooke, et al., 1988, p. 214). The second stage of the validity process was done by the transcription and content analysis of ethnographic interviews with the 22 sets of parents who participated in the development of the instrument. The results of these analyses confirmed the review of the literature regarding social support. The third stage of the validity process involved arranging the identified sources and kinds of support in a format that allowed for the measurement of the interaction of these two variables (Cooke, Rossmann, McCubbin & Patterson, 1988). This was done through a factor analysis of the instrument.

Factor analysis is a technique for examining patterns of inter-correlation among several variables and isolating the dimensions to help establish correlation. Factor analysis is "The queen of analytic methods" (Kerlinger, 1986, p. 569). Factor analysis tells us what tests or measures belong together, and reduces the number of

variables that the scientist must work with (p. 569). In a well-designed study, factor analysis will allow inferences which concern the psychological nature of the construct represented by the dimension (Issac & Michael, 1995). The advantages of a factor analysis include: (a) it is an easy method of finding predominant patterns among a large number of variables and (b) factor analysis will give us data in a form that is easily explained by the researcher to the reader (Babbie, 1979).

The factor analysis loaded four factors on four of the five Kinds of Social Support, with all of the loadings being above .6. On the fifth Kind of Social Support, Altruism, there were three loadings, with loadings being above .5. According to the authors, the eigenvalue of the SSI was above 1 (see Appendix C).

During this validation process, a team of four researchers who had knowledge of the social support literature evaluated the categories of sources and kinds of social support that were identified in the interviews and confirmed by the literature that became the items in the Social Support Inventory. "Content validity is determined by expert judgment (Gay & Airasian, 2000, p. 164). Two family life professionals were asked to determine whether the transcriptions of the couple interviews matched the

corresponding 22 Inventory responses. It was determined that there was an 80% accuracy rate linking the statements in the interviews with the corresponding Social Support Inventory items (Cooke, et al., 1988).

Reliability of the Social Support Inventory

The degree of consistency of the SSI was measured with two groups (Cooke, et al., 1988). Stability (test-retest) was obtained by administering the SSI to a group of 13 parents who had similar characteristics to the couples in the original interview group. The Inventory was then re-administered after a week. Scores that were obtained from the two tests were correlated and the coefficient of stability was determined to be .81. The same procedure was followed when the authors gave the SSI to a group of 18 educators with a coefficient of .79 (Cooke, et al., 1988).

This study included a large number of participants that were non-English speaking. For this research, the SSI was given to a colleague who is fluent in Spanish to accommodate the participants who took part in this study that are not primarily English speaking. After the survey was translated, it was given to a panel group who were fluent in Spanish to verify the accuracy of the translation. This panel group included two college professors who are both Latino and a Spanish speaking co-

worker who translates for Spanish speaking families. In addition to the panel group that tested the validity of the Spanish translation, the SSI was also given to a pilot group to test the ease in which it could be answered. This pilot group had similar education levels of the sample group.

<div align="center">Data Collection</div>

Sample Methods

The selection of a sample is vital to the study. The sample must be representative of the entire population in order for a study to be meaningful and generalizable to the entire population (Gay & Airasian, 2000). There are several techniques that can be applied to sampling, yet they all use the same steps: identify the population, determine the required size of the sample, and select the sample (Gay & Airasian, 2000).

In using a random sample, there are four techniques the researcher may use. One of the key conditions of random sampling is that each element of the population has an equal chance of being selected as part of the sample (Johnson, 1989). The four random sampling techniques are simple random sampling, stratified sampling, cluster sampling, and systematic sampling (Gay & Airasian 2000).

This study involved using a stratified sampling technique.

Certain programs offered at one location were of specific

interest; consequently, only participants from those

programs were sampled.

Crosstown Learning Center

Permission to conduct this research was given by the

Internal Review Board of Oklahoma State University on April

6, 2004 (see Appendix H). This research was conducted with

active participants of Crosstown Learning Center. The

survey was completely voluntary, and participants were

provided with a consent letter explaining the purpose of

the study. Participants were informed in the letter that by

completing the survey, they were giving permission to

conduct this study (see Appendix D). Confidentiality of all

participants was observed. The statistical information was

reported in aggregate form only. Permission to survey

parents at Crosstown Learning Center was granted by the

President of the Board of Directors (see Appendix E).

Crosstown has a strong collaboration with the

Community Action Project of Tulsa County and offers Early

Head Start and Head Start programs at Crosstown. Permission

to survey parents of the Early Head Start and Head Start

programs was given by the Coordinator of the Head Start and

Early Head Start programs on October 19, 2004 (see Appendix F).

The surveys were numbered to ensure they remained with the correct sample population. Data collection involved surveying the Crosstown participants until a representative sample of the population was made. A small token of appreciation was offered to anyone who participated in the study. The token offered was a one dollar bill. Surveys were collected before and after school for 5 consecutive days. A translator was available to interpret.

Neighbors Along the Line

Neighbors Along the Line provides a variety of services at their community center. A random stratified sampling technique was used with the active participants of Neighbors Along the Line. A stratified sample involves selecting a sample in such a way that identifies subgroups in the entire population.

These sub-groups in the sample need to be the same proportionately as they exist in the population (Gay & Airasian, 2000). Programs were identified that were of interest to the study and participants of each of the subgroup was sampled until a representative sample was obtained. Gay (1987) states that for descriptive studies, 20% of the population must be sampled (p. 114).

A small token of appreciation (one dollar) was offered to anyone who participated in the study. Surveys were collected at Neighbors Along the Line on five different occasions, until 65 surveys were completed.

Confidentiality was observed by at both locations. The surveys were color coded and number coded exactly as they were at Crosstown. The same consent letter which informed them of the study was used and explained that they gave their permission to be involved in the study by completing the survey. Data was reported in aggregate form only, and the disposition of the data was made known to the participants in the study. Permission to sample the active participants at Neighbors Along the Line was given by the Executive Director of the organization in January, 2005 (see Appendix G).

CHAPTER 4

FINDINGS

<u>Introduction</u>

Data for this study were gathered from 104 survey participants at two inner-city non-profit organizations, Crosstown Learning Center and Neighbors Along the Line. Data were collected over a three month period by the researcher from participants at both centers. The data are scores (n=104) on the Social Support Inventory (Cooke, Rossmann, McCubbin, & Patterson, 1982). The survey instrument provided data that identified both the Kinds and Sources of social support as reported by the participants. The data also included demographic information about the subjects. Statistical analyses included frequency distributions and analysis of variance.

Participants from Crosstown Learning Center were asked to complete the Social Support Inventory (Cooke, et al., 1982). The total client population of Crosstown Learning Center at the time of data collection was 92 families. The number of surveys collected was 65, and 57 of those were analyzed. Of the 65 surveys collected, 8 of the surveys did not contain enough usable data to be analyzed, due to

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incompleteness and conflicting responses to survey

questions. The 57 surveys represented 62% of the

population of Crosstown Learning Center clients.

Neighbors Along the Line does not have a consistent

population that accesses their services every day. The

numbers of people that access Neighbors Along the Line

changes from day to day, depending on the particular

services that are being offered. Various services are

provided to this community and people come for specific

assistance. The goal of this study was to collect 50

surveys from each location. The number of surveys that

were collected at Crosstown Learning Center was 65.

Consequently, surveys were collected from active

participants at Neighbors Along the Line until 65 were

completed. Of the 65 surveys, 47 of the surveys were

analyzed. Eighteen of the surveys did not contain enough

usable data to be analyzed due to incompleteness and

conflicting responses to survey questions. The 47 surveys

represented 72% of the surveys that were collected from

active participants.

<u>Demographic Data</u>

Demographic questions were added to the existing

Social Support Inventory (Cooke, et al., 1982) to answer

the research questions related to the profile of the

participants and the interaction between demographic variables and social support. Demographic data collected included gender, age, number of children, number of people living in the household, ethnicity, and the highest grade completed in school or education level.

Of the surveys that were completed at Crosstown Learning Center, 67% were non-White parents with 47% of those parents being of Hispanic/Latino descent. Of the surveys completed at Neighbors Along the Line, 43% were non-White participants (see Table 1).

Table 1: Distribution of Ethnicity Among Participants by Centers

Crosstown Learning Center		Neighbors Along the Line	
Variable	Frequency	Variable	Frequency
African American	6	African American	7
Caucasian	18	Caucasian	27
Hispanic/Latino	27	Hispanic/Latino	4
Native American	5	Native American	8
Other	0	Other	1
Missing	1	Missing	0
Total	57	Total	47

The number of respondents that marked female at Crosstown Learning Center was 50 (88%) with 7 (12%) of the respondents indicating they were male. The number of respondents that marked female at Neighbors Along the Line was 38 (81%) with 9 (19%) indicating they were male (see Table 2).

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Table 2: Distribution of Gender Among Participants at
          Crosstown Learning Center & Neighbors Along the
          Line

Crosstown Learning Center		Neighbors Along the Line	
Variable	Frequency	Variable	Frequency
Male	7	Male	9
Female	50	Female	38
Total	57	Total	47

The ages of the participants at Crosstown Learning
Center ranged from 17 to 69 years. The mean age was 31.76
years with a standard deviation of 9.88. The age of the
participants at Neighbors Along the Line ranged from 17 to
68 years. The mean age was 36.91 years with a standard
deviation of 14.85.

The respondents at Crosstown Learning Center reported
1 to 10 children. The respondents at Neighbors Along the
Line claimed no children to six children. Nine respondents
marked they had no children (see Table 3).

Table 3: Distribution of Number of Children Among
          Participants by Centers

Crosstown Learning Center		Neighbors Along the Line	
Variable	Frequency	Variable	Frequency
1	18	0	9
2	17	1	9
3	12	2	14
4	7	3	10
5	1	4	1
7	1	5	2
10	1	6	1
		Missing	1
Total	57	Total	47

The respondents at Crosstown Learning Center reported
2 to 14 people living in the same house. The mean was 8.62
with a standard deviation of 32.31, a median of 4.00, and a
mode of 3.00. The respondents at Neighbors Along the Line
claimed 0 to 12 people living in the same house (see Table
4). The mean was 7.13 with a standard deviation of 24.25, a
median of 4.00, and a mode of 4.00.

Table 4:   Distribution of Number of People Living in
           the Same House Among Participants

Crosstown Learning Center		Neighbors Along the Line	
# in House	Frequency	# in House	Frequency
2	6	0	1
3	16	1	7
4	11	2	6
5	12	3	9
6	7	4	11
7	2	5	8
8	2	6	1
14	1	7	1
		8	2
		12	1
Total	57	Total	47

The respondents at Crosstown Learning Center reported
education levels ranging from the second grade through
graduate level education. The respondents at Neighbors
Along the Line reported education levels ranging from no
education through some college. The majority of
participants at both centers indicated they have at least a
high school education. The levels of higher education
differ. Participants at Crosstown indicated they had at

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least some college through graduate level educations (see

Table 5).

Table 5:   Distribution of Education Level Among
          Participants

Crosstown Learning Center		Neighbors Along the Line	
Variable	Frequency	Variable	Frequency
2	1	0	1
6	6	7	2
7	1	8	4
8	3	9	6
9	7	10	2
11	2	11	4
12	12	12	17
1 year college	6	1 year college	5
2 year college	2	3 year college	1
3 year college	3	4 year college	1
4 year college	2		
Graduate	2		
Missing	10	Missing	4
Total	57	Total	47

<u>Scoring of the Social Support Inventory</u>

The first score to be computed from the Social Support

Inventory was the Source score. To obtain the score for

the 11 Sources of support, a "Yes" response received a

score of "1," and a "No" response received a score of "0."

The authors state that it is possible to score each of the

kinds and sources of support; however, the separation of

the scores may not give the correct information regarding

the true perception of social support of the individual

(Cooke, et al., 1988).

The 11 Sources of support are identified on the Social

Support Inventory as:

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Source 1:	Spouse or Partner
Source 2:	Children
Source 3:	Other relatives
Source 4:	Close Friends
Source 5:	Co-workers
Source 6:	Community or Neighborhood Groups
Source 7:	Church/Synagogue Groups
Source 8:	Professional or Service Providers
Source 9:	Special Groups Belonged to
Source 10:	Reading certain books, watching TV
Source 11:	Spiritual Faith

The second set of scores computed identified the five

Kinds of support where individuals perceive the support in

their lives To obtain the score for the five Kinds of

support participants were asked to answer "No," "Yes," or

"Yes, A Lot," in response to the questions. "No" or a

blank response received a "0," "Yes" received a "1," and

"Yes, A Lot" received a "2." There were 60 potential

responses to this section of the inventory, with the

highest score being 120.

The five Kinds of support are identified as:

Question 1:	Emotional Support
Question 2:	Esteem Support
Question 3:	Network Support
Question 4:	Appraisal Support
Question 5:	Altruism Support

The distribution of scores for Sources of support for

participants from Crosstown Learning Center was normally

distributed (see Figure 5). The distribution of scores

reflects a normal bell curve. Responses ranged from 4 to 11

and had a mean of 7.86 with a standard deviation of 1.40, a

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median of 8.00, and a mode of 8.00. Thus, there was a wide

range of responses related to the Sources of social support

identified by the participants.

Figure 5:   Frequency Distribution of Source Scores for
            Participants from Crosstown Learning Center

Source of Support Score
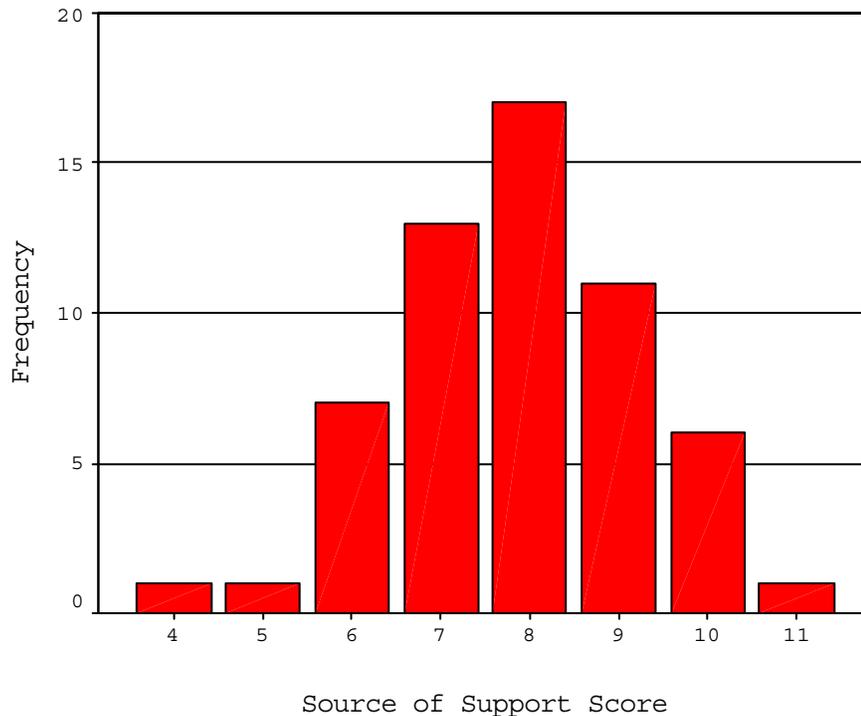
    The distribution of scores for Sources of support for

participants from Neighbors Along the Line show a slightly

modified bell curve (see Figure 6). Source scores show a

range from 4 to 10 with a mean of 7.06 a standard deviation

of 1.60, a median of 7.00, and a mode of 6.00. A wide range

of responses were shown on the Sources of social support

perceived by the participants. Scores on the Source score

of the Social Support Inventory show a fairly even

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distribution of scores upwards from 4, except for the score

of 6, which shows a much larger number of responses.

Figure 6: Frequency Distribution of Source Scores for
           Participants from Neighbors Along the Line
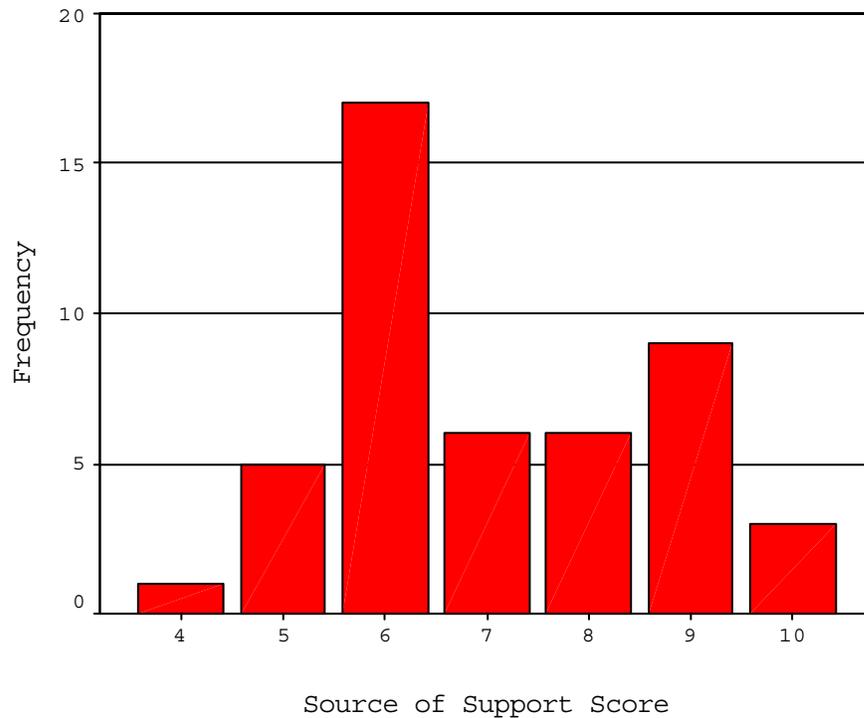
The second set of scores that were obtained from both

sites were the Kind scores of social support perceived by

the participants (see Figure 7). The distribution of scores

for Kinds of support for participants at Crosstown Learning

Center ranged from 9 to 96. The mean was 52.67 with a

standard deviation of 22.02, a median of 51.00, and a mode

of 47.00. A wide range of scores appeared in the

distribution with no pattern.

Kind of Support Score

Scores were obtained from the participants from
Neighbors Along the Line to determine their Kind score on
the Social Support Inventory (see Figure 8). There was a
wide distribution of scores. Responses for Kinds of support
for participants at Neighbors Along the Line ranged from 12
to 120. The mean was 50.26 with a standard deviation of
22.42, a median of 47, with multiple modes, where scores
occurred either once or twice. As a result, there is no
pattern to the distribution.

Figure 8:   Frequency Distribution of Kind Scores for
            Participants from Neighbors Along the Line

Kind of Support Score
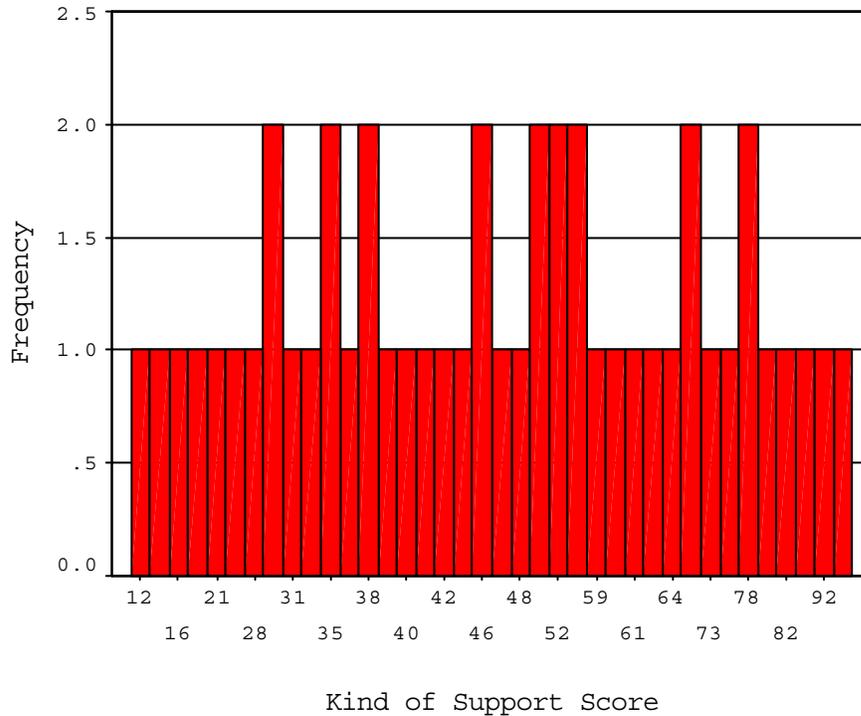
Analysis of Variance

Analysis of variance (ANOVA) is the process of

examining the means of subgroups in a sample and analyzing

the variances as well. Otherwise stated, the ANOVA

examines more than whether the actual values are clustered

around the mean or spread around the mean (Babbie, Halley,

& Zaino, 2003). An ANOVA compares two or more groups to

see "if there is a significant difference between two or

more means" (Gay & Airasian, 2000, p. 491). ANOVAS are all

alike in that they focus on means. They do, however, differ

on three levels: (a) the number of independent variables,

(b) the number of dependent variables, and (c) whether the samples are independent or correlated (Huck, 2000). A one-way ANOVA allows the researcher to analyze the data in the samples for the purpose of making a single inferential statement concerning the means of the study's populations (Huck, 2000).

A two-way analysis of variance (ANOVA) is a parametric test that determines if there is a significant difference between the means of two or more independent variables and the interactions between them (Gay & Airasian, 2000). A two-way ANOVA groups populations on two variables. Once the populations have been grouped on two variables, the researcher can determine if there is difference or interaction between them.

Two one-way ANOVAs were run to answer the second research question to determine if the program at Crosstown Learning Center and Neighbors Along the Line differ as measured by participants' Source and Kind score on the Social Support Inventory (Cooke, et al., 1982). Hypotheses were tested for the Source score and the Kind score with the participants grouped by centers. The following hypotheses were tested:

H_{01} There is no significant relationship between participants of Crosstown Learning Center and Neighbors Along the Line in relationship to

social support scores as measured by their Source scores of the Social Support Inventory.

H_1 There is a significant relationship between Participants of Crosstown Learning Center and Neighbors Along the Line in relationship to Social support scores as measured by their Source scores of the Social Support Inventory.

The Source score of participants at Crosstown Learning Center and Neighbors Along the Line showed a significance of 0.008. The criterion level of .05 was used to test for significance of the analysis. A significant difference was found between the participants of Crosstown Learning Center and Neighbors Along the Line with regard to their Source score on the Social Support Inventory (see Table 6). The mean score for participants at Crosstown Learning Center was 7.86 with a standard deviation of 1.39. The mean score for participants at Neighbors Along the Line was 7.06 with a standard deviation of 1.58. There was a significance in the relationship between participants of Crosstown Learning Center and Neighbors Along the Line with regard to their Source score on the Social Support Inventory (see Table 7).

Based on the mean scores of the participants, it appears that there is only a difference of .8 between the means of the two centers. However the significance of this analysis shows the Source scores of the two groups of participants are distributed much differently. The majority of scores at Crosstown are grouped over four

sources of support, whereas the majority of scores from the

participants at Neighbors Along the Line were grouped over

two sources of support. The four sources of support at

Crosstown Learning Center were informal community or

neighborhood groups, churches and or synagogues,

professionals or service providers and special groups. The

sources of support that were identified at Neighbors Along

the Line were informal community or neighborhood groups and

special groups. Therefore, null hypotheses 1 was rejected.

Table 6: ANOVA of Social Support Scores for Centers

Source	SS	df	MS	F	p
Source of Support					
Between	16.31	1	16.31	7.44	0.008
Within	223.69	102	2.19		
Total	240.00	103			
Kind of Support					
Between	166.55	1	166.55	0.34	0.564
Within	50663.45	102	496.70		
Total	50830.00	103			

Table 7: Frequency distribution of Source Scores for
         the Social Support Inventory for Centers

Sources of Support	Center Crosstown Learning Center	Center Neighbors Along the Line	Total
4	1	1	2
5	1	5	6
6	7	17	24
7	13	6	19
8	17	6	23
9	11	9	20
10	6	3	9
11	1		1
Total	57	47	104

H_{02} There is no significant relationship between participants of Crosstown Learning Center and Neighbors Along the Line in relationship to social support scores as measured by their Kind scores of the Social Support Inventory.

H_2 There is a significant relationship between Participants of Crosstown Learning Center and Neighbors Along the Line in relationship to social support scores as measured by their Kind scores of the Social Support Inventory.

The Kind score of participants at Crosstown Learning Center and Neighbors Along the Line showed no significance. The criterion level of .05 was used to test for significance of the analysis. The mean score for participants at Crosstown Learning Center was 52.65 with a standard deviation of 22.03. The mean score for participants at Neighbors Along the Line was 50.11 with a standard deviation of 22.59. Scores were not distributed differently between the centers. There was no significance in the relationship between participants of Crosstown Learning Center and Neighbors Along the Line with regard to their Kind score on the Social Support Inventory. Therefore, null hypotheses 3 was rejected.

Two-way ANOVAS were run to test whether there were significant interactions between Source of support scores for the centers on the demographic variables. The demographics were grouped into three variables: (a) personal variables which included gender, age and

ethnicity; (b) family variables which included marital status and the number of children; and (c) employment and education which included the family's current status in the world of work. In order to avoid empty cells in the two-way analysis, all of the demographic variables were divided into two groups.

The personal variable of gender was divided into male and female. For age, the two groups were 29 and below and 30 and above. This grouping placed approximately half of the participants in each group because age had a mean of 34.14 with a standard deviation of 12.62, a median of 29.00, and a mode of 28.00. For ethnicity, the participants were divided into White and non-White. This was because there were a large number of White respondents with several smaller groups of minorities. The following hypotheses were tested:

H_{03} There is no interaction between Source scores on the Social Support Inventory and (a) participants of Crosstown Learning Center and Neighbors Along the Line and (b) their personal variable of gender.

H_3 There is a significant interaction between Source scores on the Social Support Inventory and (a) participants of Crosstown Learning Center and Neighbors Along the Line and (b) their personal variable of gender.

H_{04} There is no interaction between Source scores on the Social Support Inventory and (a) participants of Crosstown Learning Center and Neighbors Along the Line and (b) their

personal variable of age.

H$_4$ There is a significant interaction between Source scores on the Social Support Inventory and (a) participants of Crosstown Learning Center and Neighbors Along the Line and (b) their personal variable of age.

H$_{05}$ There is no interaction between Source scores on the Social Support Inventory and (a) participants of Crosstown Learning Center and Neighbors Along the Line and (b) their personal variable of ethnicity.

H$_5$ There is a significant interaction between Source scores on the Social Support Inventory and (a) participants of Crosstown Learning Center and Neighbors Along the Line and (b) their personal variable of ethnicity.

No significant interactions were found between the centers and any of the personal demographic variables of gender, age, or race and Source scores (see Table 8). Therefore, null hypotheses 3, 4, and 5 were accepted.

Table 8: ANOVA of Source of Support Scores for Centers And Personal Variables

Source	SS	df	MS	F	p
Centers and Gender					
Centers	7.27	1	7.27	3.26	0.074
Gender	0.99	1	0.99	0.44	0.507
Centers x Gender	0.04	1	0.04	0.02	0.891
Within	222.68	100	2.23		
Total	6090.00	104			
Centers and Age					
Centers	20.25	1	20.25	9.36	0.003
Age	1.71	1	1.71	0.79	0.377
Centers x Age	2.44	1	2.44	1.13	0.291
Within	212.05	98	2.16		
Total	6018.00	102			
Centers and Race					
Centers	12.64	1	12.64	5.76	0.018
Race	3.74	1	3.74	1.70	0.195
Centers x Race	3.10	1	3.10	1.42	0.237

Within	217.03	99	2.19		
Total	6026.00	103			

Hypotheses were tested regarding Kind scores of the participants and their personal variables. The following hypotheses were tested:

H_{06} There is no interaction between Kind scores on the Social Support Inventory and (a) participants of Crosstown Learning Center and Neighbors Along the Line and (b) their personal variable of gender.

H_6 There is a significant interaction between Kind scores on the Social Support Inventory and (a) participants of Crosstown Learning Center and Neighbors Along the Line and (b) their personal variable of gender.

H_{07} There is no interaction between Kind scores on the Social Support Inventory and (a) participants of Crosstown Learning Center and Neighbors Along the Line and (b) their personal variable of age.

H_7 There is a significant interaction between Kind scores on the Social Support Inventory and (a) participants of Crosstown Learning Center and Neighbors Along the Line and (b) their personal variable of age.

H_{08} There is no interaction between Kind scores on the Social Support Inventory and (a) participants of Crosstown Learning Center and Neighbors Along the Line and (b) their personal variable of ethnicity.

H_8 There is a significant interaction between Kind scores on the Social Support Inventory and (a) participants of Crosstown Learning Center and Neighbors Along the Line and (b) their personal variable of ethnicity.

No significant interactions were found between the centers and any of the personal demographic variables of gender,

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age, or race and Kind scores (see Table 9). Therefore, null

hypotheses 6, 7, and 8 were accepted.

Table 9: ANOVA of Kind of Support Scores for Centers and
        Personal variables

Source	SS	df	MS	F	p
Centers and Gender					
Centers	449.54	1	449.54	0.89	0.347
Gender	26.51	1	26.51	0.05	0.819
Centers x Gender	320.49	1	320.49	0.64	0.427
Within	50298.22	100	502.98		
Total	326664.00	104			
Centers and Age					
Centers	226.76	1	226.76	0.46	0.498
Age	566.66	1	566.66	1.16	0.285
Centers x Age	1663.26	1	1663.26	3.39	0.069
Within	48070.81	98	490.52		
Total	319471.00	102			
Centers and Race					
Centers	31.89	1	31.89	0.06	0.801
Race	1197.31	1	1197.31	2.41	0.124
Centers x Race	41.33	1	41.33	0.08	0.774
Within	49188.01	99	496.85		
Total	325295.00	103			

Hypotheses were tested regarding Source scores of the

participants and their family variables. The family

variables of marital status and number of children were

divided into two groups. Marital status included whether

participants (a) had a spouse or partner or (b) were not

married or did not have a partner. For number of children,

the participants were divided into two groups: 0-1 for a

very small family, and 2 and above for a larger family. The

following hypotheses were tested:

H_{09} There is no interaction between Source scores on the Social Support Inventory and (a) participants of Crosstown Learning Center and Neighbors Along the Line and (b) their family variable of marital status.

H_9 There is a significant interaction between Source scores on the Social Support Inventory and (a) participants of Crosstown Learning Center and Neighbors Along the Line and (b) their family variable of marital status.

H_{010} There is no interaction between Source scores on the Social Support Inventory and (a) participants of Crosstown Learning Center and Neighbors Along the Line and (b) their family variable of number of children.

H_{10} There is a significant interaction between Source scores on the Social Support Inventory and (a) participants of Crosstown Learning Center and Neighbors Along the Line and (b) their family variable of number of children.

No significant interactions were found (see Table 10).

Therefore, null hypotheses 9 and 10 were accepted.

Table 10: ANOVA of Source of Support Scores for Centers and Family Variables

Source	SS	df	MS	F	p
Centers by Marriage					
Centers	10.16	1	10.16	4.81	0.031
Marriage	12.22	1	12.22	5.79	0.018
Centers x Marriage	0.11	1	0.11	0.05	0.823
Within	211.13	100	2.11		
Total	6090.00	104			
Centers by Children					
Centers	16.68	1	16.68	7.61	0.007
Children	0.06	1	0.06	0.03	0.874
Centers x Children	2.36	1	2.36	1.08	0.302
Within	216.87	99	2.19		
Total	6065.00	103			

Hypotheses were tested regarding Kind scores of the participants and their family variables. The following hypotheses were tested:

H_{011} There is no interaction between Kind scores on the Social Support Inventory and (a) participants of Crosstown Learning Center and Neighbors Along the Line and (b) their family variable of marital status.

H_{12} There is a significant interaction between Kind scores on the Social Support Inventory and (a) participants of Crosstown Learning Center and Neighbors Along the Line and (b) their family variable of marital status.

H_{012} There is no interaction between Kind scores on the Social Support Inventory and (a) participants of Crosstown Learning Center and Neighbors Along the Line and (b) their family variable of number of children.

H_{12} There is a significant interaction between Kind scores on the Social Support Inventory and (a) participants of Crosstown Learning Center and Neighbors Along the Line and (b) their family variable of number of children.

No significant interactions were found (see Table 11).

Therefore, null hypotheses 11 and 12 were accepted.

Table 11: ANOVA of Kind of Support Scores for Centers and
         Family Variables

Source	SS	df	MS	F	p
Centers by Marriage					
Centers	214.44	1	214.44	0.45	0.504
Marriage	2467.37	1	2467.37	5.18	0.025
Centers x Marriage	405.82	1	405.82	0.85	0.358
Within	47635.42	100	476.35		
Total	326664.00	104			
Centers by Children					
Centers	44.78	1	44.78	0.09	0.765
Children	222.11	1	222.11	0.45	0.506
Centers x Children	145.03	1	145.03	0.29	0.591
Within	49389.99	99	498.89		
Total	326264.00	103			

Hypotheses were tested regarding Source scores of the participants and their employment and education variables. The variable of employment was divided into two groups: did participants have co-workers or did they not have co-workers. When the dichotomy was coded with zero for no co-workers and 1 for having co-workers, the distribution had a mean of .50 with a standard deviation of .50, a median of .50, and multiple modes where scores occurred more than once or twice.

The education variable was divided into two groups: 0-11 for no degree and 12 and above for degreed. The mean was 10.88 with a standard deviation of 3.03, a median of 12.00, and a mode of 12.00. The following hypotheses were tested:

H_{013} There is no interaction between Kind scores on
the Social Support Inventory and
(a) participants of Crosstown Learning Center and
Neighbors Along the Line and (b) their
employment and education variable of education.

H_{13} There is a significant interaction between Kind
scores on the Social Support Inventory and
(a) participants of Crosstown Learning Center and
Neighbors Along the Line and (b) their
employment and Education variable of education.

H_{014} There is no interaction between Source scores on
the Social Support Inventory and
(a) participants of Crosstown Learning Center and
Neighbors Along the Line and (b) their
employment and Education variable of employment.

H_{14} There is a significant interaction between Source
scores on the Social Support Inventory and
(a) participants of Crosstown Learning Center and
Neighbors Along the Line and (b) their
employment and Education variable of employment.

There was one significant interaction for Source

scores found between the center the participants attended

and their employment status (see Table 12).

The number of participants that are employed and

unemployed at Crosstown is almost equal. However, the

number of employed and unemployed at Neighbors Along the

Line differs with many more participants being employed

than not (see Figure 9). Consequently, social support

received from co-workers is higher at Neighbors Along the

Line. Consequently, null hypothesis 13 was accepted, and

hypothesis 14 was rejected.

Figure 9: Mean Sources of Support Scores for Crosstown
and NATL Centers and Employment Status
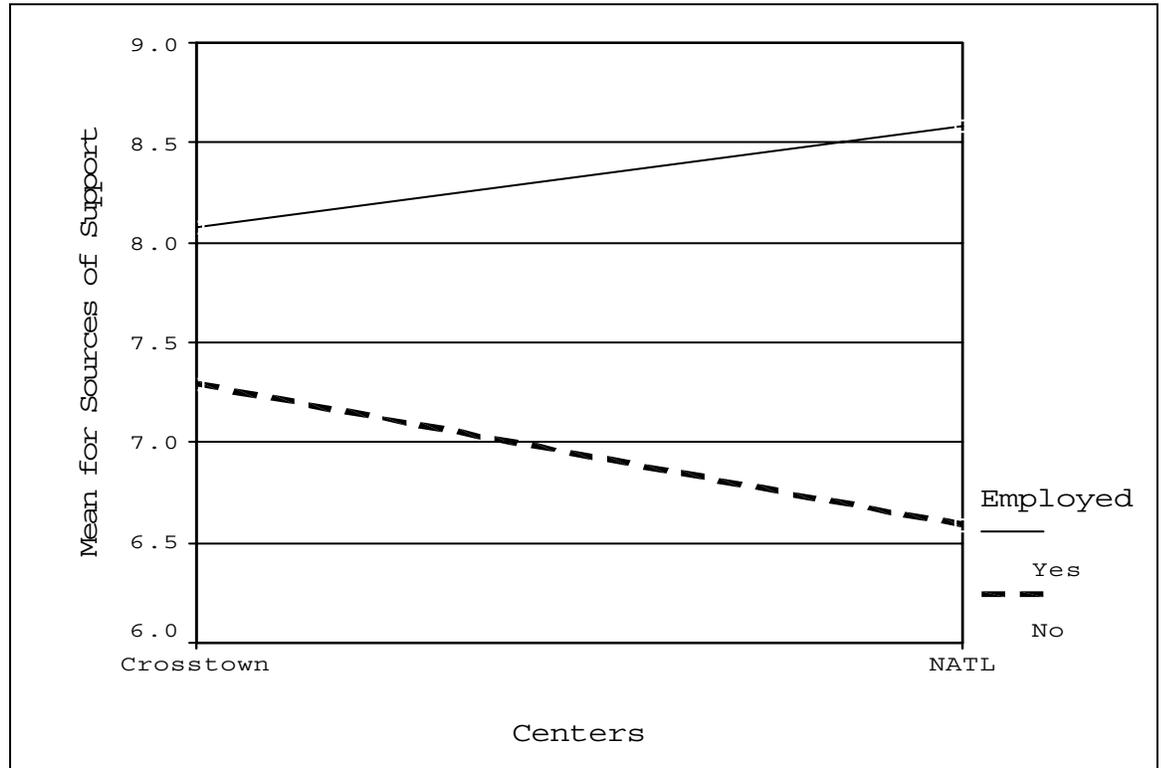
Table 12: ANOVA of Source of Support Scores for Centers and
World of Work Variables

Source	SS	df	MS	F	p
Centers and Education					
Centers	16.00	1	16.00	7.37	0.008
Education	18.60	1	18.60	8.57	0.004
Centers x Education	0.02	1	0.02	0.01	0.929
Within	186.75	86	2.17		
Total	5255.00	90			
Centers and Employment					
Centers	0.20	1	0.20	0.11	0.738
Co-Workers	39.13	1	39.13	21.86	0.000
Centers x Co-Workers	7.45	1	7.45	4.16	0.044
Within	175.45	98	1.79		
Total	5984.00	102			

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Hypotheses were tested regarding Kind scores of the participants and their employment and education variables. The following hypotheses were tested:

H_{015} There is no interaction between Kind scores on the Social Support Inventory and (a) participants of Crosstown Learning Center and Neighbors Along the Line and (b) their employment and education variable of education.

H_{15} There is a significant interaction between Kind scores on the Social Support Inventory and (a) participants of Crosstown Learning Center and Neighbors Along the Line and (b) their employment and education variable of education.

There was no significant interaction found between participants at Crosstown Learning Center and Neighbors Along the Line in relationship to their employment status and their Kind scores (see Table 13). Therefore, null hypotheses 15 was accepted.

Table 13: ANOVA of Kind of Support Scores for Centers and World of Work Variables

Source	SS	df	MS	F	p
Centers and Education					
Centers	737.60	1	737.60	1.51	0.223
Education	1098.73	1	1098.73	2.25	0.138
Centers x Education	357.89	1	357.89	0.73	0.395
Within	42050.88	86	488.96		
Total	285390.00	90			
Centers and Employment					
Centers	612.97	1	612.97	1.37	0.244
Co-Workers	6367.62	1	6367.62	14.26	0.000
Centers x Co-Workers	17.87	1	17.87	0.04	0.842
Within	43753.46	98	446.46		
Total	323828.00	102			

Summary

In summary, several ANOVAS were run to answer the research questions. One-way ANOVAS found a difference on Source scores of the participants but not Kind scores between the centers. Two-way ANOVAS found that there was only one interaction between the centers and either their personal, family or world-of-work variables. The interaction was found in Sources of support from the participants at Neighbors Along the Line having more support from their co-workers.

CHAPTER 5

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Summary

From 1935 to 1996, the United States of America provided for its poor through a minimal welfare program. In 1996, welfare reform legislation began to have an even harsher effect on America's poor. Changes in welfare reform resulted in the withdrawal of 55 billion dollars in federal aid to the poor (Schorr, 1997).

This loss of financial support was not accompanied with programs to assist the poor in making the changes necessary to function successfully without subsidies. Generational poverty has affected family culture for many years. Efforts need to be in place to help families make a successful adjustment out of poverty into becoming self-sustaining members of our society. In order to make the transition from welfare to work successful, education and employment opportunities, safe childcare, resources and support services are needed.

Understanding a family's resources is essential for people who work with those who live in poverty (Pearson, 2003). When people are raised in a specific class, they learn certain thought patterns, social interactions, and cognitive strategies to function in life. Most of these

are taught from the middle class norms; people living in poverty do not and cannot relate to most of them (p. 6).

When people continue to exist without education and employment opportunities, they are only able to work in poverty wage jobs. They experience discrimination and remain dependent on welfare because they do not have the knowledge, resources or support to move out of their current environment. Some believe that by forcing the poor off welfare rolls will be the impetus to force them to go to work. However, due to the lack of resources and support, when put in a sink or swim position, the poor sink (Eitzen & Zinn, 2000).

Finding ways to understand and support people in poverty can be a beginning in helping them to unravel their complicated lives, as well to give them opportunities to break the cycle of poverty. The purpose of this study was to compare the populations of two non-profit centers to determine if they differ in types of social support. One of these non-profit centers offered a wide range of community resources and one offered limited exposure to resources through the Head Start program.

Summary of the Findings

This study used descriptive statistics to measure
perceived social support in two communities located in
Tulsa, Oklahoma. Both communities have 51% or more of
their populations living in the low-moderate income census
tract (City of Tulsa, Oklahoma, n.d.). One of these
communities was Crosstown Learning Center, which provides
childcare for parents in poverty, and the other was
Neighbors Along the Line, which provides various social
services to its participants. Descriptive statistics were
used to construct the profile of the participants:

- There was a significantly larger response by women to this survey then by men.
- The average age of the respondents was 31 years at Crosstown Learning Center and 36 years at Neighbors Along the Line.
- The mean number of children of the participants of both centers was two.
- The mean number of people living in the same house of both centers was four.
- The mean level of education for both centers was 10th grade.

The researcher used the Social Support Inventory which
was developed by Cooke, Rossmann, McCubbin and Patterson in
1982 to measure the perceived kinds and sources of social
support individuals believed to be present in their lives.
This instrument identified 11 sources of social support,
and 5 kinds of support. The kinds and sources of support

are defined in detail in Chapter 2. The Social Support

Inventory was developed to establish a systematic means of

assessing social support (Cooke, et al, 1988).

A one-way ANOVA was performed on the Source and Kind

scores of the participants of both centers to determine

whether there was a difference in perceived social support

between the centers. Two way ANOVAS were performed on the

demographic variables and the Source and Kind scores of the

participants in the study. The demographic variables were

divided into three groups: personal variables, which

included ethnicity, age and gender; family variables, which

included married or not married, and the number of children

participants had; and world of work variables, which

included employment status and level of education.

The one-way ANOVA showed a difference between the

Source scores of the participants at both centers but not

the Kind scores. The difference was found to be .8 with

the distribution of the Source scores being much different

between the centers. The two-way ANOVAS showed an

interaction between participants at Neighbors Along the

Line and their Source scores. These participants had a

higher Source of support score from co-workers than those

at Crosstown Learning Center.

Conclusions

The results of this study found two conclusions

regarding how participants perceived their sources and

kinds of social support.

Sources of Support between Centers

Sources of support are vital for every individual;
however, the places in which people find their support
differ.

It is important to know what sources of support

individuals depend on when designing programs for the

community. Adult and community education programs can be

established for people in poverty as a source of strong

social support. The small and simple community,

Gemeinschaft, versus the larger, more anonymous community,

Gesellschaft, provide a framework to establish suitable

programs (Tonnes, 1957).

Urban areas are much more likely to assume the

characteristics of the Gesellschaft community. They do

without the small, close-knit relationships that are

evident in the Gemeinschaft community. The Gesellschaft

community usually does not foster a sense of belonging and

people have a tendency to lose their personal identities.

They also lose their concern for other people. For urban

communities who live in poverty, these characteristics are

magnified due to the stress of poor living conditions.

However, in contrast to the impersonal nature of the Gesellschaft society, community and adult education can bridge the gap and make poor, urban communities draw together and create the Gemeinschaft society in their neighborhoods. The Gemeinschaft society is known for: relationships being important to everyone who live in the community and for people knowing most of their neighbors and residents having a strong sense of their community. This Gemeinschaft society is much more personal and intimate, with residents knowing one another at a much deeper level than those in the Gesellschaft society (Minzey & LaTarte, 1994, p. 26).

The smaller, more intimate community allows people to build strong relationships which foster a stronger sense of belonging. When community centers make themselves available for building relationships between participants, community strength is heightened. Networking provides opportunities for people to begin to identify and solve some of their concerns. Community centers can offer space for groups of people to come together to identify issues that are pertinent to their communities. Once problems have been identified, community residents can choose to meet with community officials to try and solve the issues that were identified.

Strong networking between participants at Neighbors Along the Line was observed during the data collection process. As participants waited for services, they shared information about where to purchase bus tokens, where to obtain specific social services, and which grocery had the best coupons. Every person was willing to share their bit of knowledge as well as support others who were in need of services. Neighbors Along the Line provided participants in their community with an opportunity to provide support for one another. This observation confirms how a Gemeinschaft community can be successful in providing for its participants.

Saleeby's (1992) claim that people create their own support systems gives community education centers a place to start when program development begins. These embedded social networks are where individuals already feel safe and believe a level of trust already exists. If centers will begin working with these embedded sources of support to gain their trust, whether it be the herbalist grandmother in the neighborhood or the midwife that delivers babies, people in the neighborhood may be more willing to take advantage of community education programs.

These social networks must not be ignored when planning community education programs. Whatever is working

in the community needs to be recognized for its success, and built upon when educational practitioners begin to develop community education programs. This kind of approach to individuals will build upon the Gemeinschaft theory of a close-knit community.

Along with the recognition of a community's strength, its members must be respected as individuals. Regardless of economic strength, communities are vital, and do provide positive environments for their residents. Middle class values are not the measuring scale when dealing with people living in poverty.

Employment and Social Support

> Employment increases an individual's extended network, thereby extending their sources and kinds of social support.

Employment allows people to have a larger base of relationships, which provides opportunities to find their sources and kinds of support. Esteem support is heightened due to pride in being employed. Emotional esteem is higher due to being able to build a larger relationship base. Network support is increased due to the number of people that one can interact with on a day to day basis. Appraisal of their lives has a larger number of resources from which to draw conclusions. Altruistic support is

increased because a person who is employed believes they are providing for themselves as well as their families.

Providing for one's family enables an individual to feel a sense of pride. People living in poverty will often work hard when they believe that they are respected for who they are rather than judged by what they do not have (Pearson, 2003). Employment opportunities provide part of what is necessary to become self-respecting as well as being respected by peers.

Having on-the-job training opportunities combined with the opportunity to move up can give people incentive to stay with a job and continue to improve their personal skills in order to remain employed. Community and adult education centers need to focus on their respective neighborhoods to determine what types of jobs are available in their immediate area. Working in conjunction with local industry, vocational training centers, and schools, community and adult education centers can provide on-the-job training skills specific to the geographic region of the center. This collaboration and partnership not only positively affects the participants of the community center, but it also begins to build a qualified employment base for local industry.

Underlying the success of on-the-job training programs is quality childcare, life skills programs which include financial planning, parenting classes, and time management classes. These programs need to be in effect and support individuals as they move through employment training. Individuals need to feel supported and know that their children are well cared for during the time they must spend away from home.

Public policy debates continue over how to address poverty and what can be done to alleviate its affects on the country. Payne (2001) discusses how middle class America views poverty from the lens in which they see the world. People of poverty need to be examined from a different lens to truly see how people in this culture exist. To be successful, a combination of initiatives need to come together, a plan needs to be made, and then that plan needs to remain stable long enough to give individuals a chance to make this transition successfully.

The success of the Minnesota Family Investment Program was due to the collaboration of programs and institutions that were determined to educate and support people as they tried to move out of poverty (Gennetian & Miller, 2002). No one organization, public official or government program can accomplish this task alone. It will take the

combination of many providers to make this transition for people successful.

<div align="center">Future Research</div>

Future research should concentrate on the family and how it responds to stress. By focusing on what families do possess in terms of embedded social support rather than what they lack, researchers can build on those supports that are already in place, rather than starting from nothing. Further studies could be conducted at centers which offer equal or similar services to determine the applicability of this study. The culture of poverty needs to be continually studied so that there is a deeper understanding of how far-reaching the affects of poverty are in individuals' lives.

<div align="center">The Ideal Community Center - Bridging the Gap</div>

The need for community and adult educators to understand the world in which people of poverty exist should be the guiding factor in the development of community education centers. An ideal community education program that supports lifelong learning for its participants would have seamless services available. Childcare would be provided so that parents could feel comfortable leaving their children in a safe environment. Job training, GED programs, parenting classes and life-

skills classes would all take place during the time childcare was available for children. Focusing on family structured programs, which enhance and strengthen relationships, should also be a priority. Examples of these programs could include pot-luck suppers, bingo nights and neighborhood celebrations. Grandparent programs which could involve senior citizens in the neighborhood to pair up with children during childcare can be a strong builder of relationships for people. Health fairs, which bring healthcare providers to the community residents bridge gaps and create opportunities for helpful relationships to begin.

Opportunities need to exist between community resource centers and local government to come together to solve local community problems. Giving local residents a voice in solving their issues brings a sense of pride to their community and to themselves. Taking responsibility for neighborhood improvement through block-grant programs and urban revitalization planning can cement residential neighborhoods to municipal authority. Municipal authority needs to remain in place to provide support until neighborhoods feel as though they can sustain themselves. The process could be lengthy and city government should be strong enough and absolute in their willingness to remain

present until the necessary changes take place in the neighborhood.

The local community center can be the bridge between the local government and the residents of the community. Community resource fairs, which bring community helpers, agencies and local government together to allow residents to become acquainted with each other can be a catalyst for forming support networks. Not only does this give government and community a chance to become acquainted, the residents of the communities have an opportunity to network as well.

Community resource centers can be found in many different locales; local schools, churches and non-profit centers are ideal locations for community schools. The theory that underlies using these facilities makes perfect sense when looking at available resources for programs to be available to communities. Public school buildings are already in place and occupied by neighborhood residents. The unfortunate detail of most public schools, however, is they are used only from 8:00 a.m. until 3:00 p.m. nine months of the year. Community education programs can make these buildings open and available for every person in the community if they are used year round, during evening hours and on weekends.

Much of the success of the community center will
depend on the community education center director. The
director of the community resource center must be able to
work without the burden of bureaucracy impeding the success
of programs (Ringers & Decker, 1995). High levels of
communication need to exist between the director of the
center and local government officials, service providers,
and most importantly, with the residents of the
neighborhood. Until the needs of the residents are known,
no program or center will succeed. Additionally, the
concept of the community center operating from 9:00 a.m.
until 5:00 p.m., Monday through Friday will never allow the
center to be successful. Community centers need to operate
when the people can be present to take advantage of the
programs. This might be 5:00 p.m. until 10:00 p.m. on
weeknights, or Saturdays and Sundays. Center directors
must learn their community's needs, and be flexible enough,
creative enough and determined enough to make these
programs available for people when they can be present. It
is imperative to know the people before designing the
center and its programs.

Finally, respecting the participants of these centers
is imperative on the part of directors and the people who
work at the center. An environment that is dirty, unkempt

full of cast-off furniture speaks volumes that the people
who come and participate are not worthy of clean and
orderly spaces. Old, soiled chairs, mismatched and in need
of repair sitting in front of yellowed, cast-off computers
does not welcome a returning student to a GED program.
Heavily soiled, used clothing says that the people who will
look at these items are not worthy of wearing anything in
style, or in good repair. Asking children to play with
broken games, puzzles that are incomplete, and asking them
to love ripped and shredded stuffed animals sends a message
that they should not have the opportunity to play with new
games and toys because they are poor.

These unspoken messages are heard when the poor try to
make their way out of poverty. These unspoken messages
also take away any self-respect or courage they might have
to begin the long journey to independence. The messages
that need to be heard by the poor are just the opposite.
They need to be positive messages, that reinforce their
worth as individuals who are trying their best to be
contributors to their communities.

The local community education center can be the place
for people to come together to learn, to teach and to
support one another. Adult education programs can flourish
by offering lifelong learning opportunities. The bridge

between community education and adult education can be
built through community resource centers. If proponents of
community education and adult education work together,
using the models of Tonnes and the 21st Century Community
Learning Centers to develop programs, community education
can have the opportunity to begin to rebuild communities by
having solidly planned programs that respect and provide
for the needs of individuals.

The opportunity to improve communities exists through
community education programs. Most importantly, however,
the opportunity to improve individual lives exists by the
presence of a supportive community education program in
urban communities. By improving lives, one at a time, our
communities become resilient, remain resilient, and support
their families.

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APPENDICES

APPENDIX A

THE SOCIAL SUPPORT INVENTORY

Community Assessment for Crosstown Learning Center

Demographics: Gender: ☐ Male   ☐ Female   Your age_____

# of Children:_____   # of People Living in the house_____

Please indicate your ethnicity: ☐ African American ☐ Asian ☐ Caucasian
                                                    ☐ Hispanic/Latino   ☐ Native American
☐Other

What is the highest grade you completed in school? _____

<u>Section 1:</u>   Please answer the following questions by marking "yes" or "no":

1. Do you have a spouse or partner?	☐ Yes	☐ No
2. Do you have children?	☐ Yes	☐ No
3. Do you have other relatives such as parents, brothers,sisters, or in-laws?	☐ Yes	☐ No
4. Do you have close friends?	☐ Yes	☐ No
5. Do you have a job (for pay) – where you have co-workers?	☐ Yes	☐ No
6. Are you involved with formal or informal community or neighborhood groups?	☐ Yes	☐ No
7. Do you belong to a church or synagogue?	☐ Yes	☐ No
8. Do you have contact with professionals or service providers such as doctors, nurses, social workers, teachers, or child care workers?	☐ Yes	☐ No
9. Do you belong to any special groups designed to help you with specific difficulties or responsibilities such as parent groups, groups for handicapped or divorced persons?	☐ Yes	☐ No
10. Do you watch television, listen to radio, or read newspapers, magazines, pamphlets, or books?	☐ Yes	☐ No
11. Do you have spiritual beliefs?	☐ Yes	☐ No

Section 2: Please read each statement in the following sections and then indicate how much support you receive from each of the sources listed by circling the letter in the correct box:
No (N), Yes (Y), or Yes A Lot (Y+).

I have a feeling of being loved or cared about from:	NO (N)	YES (Y)	YES A LOT (Y+)
My spouse or partner	N	Y	Y+
My children	N	Y	Y+

Other relatives	N	Y	Y+
Close friends	N	Y	Y+
Co-workers	N	Y	Y+
Church/Synagogue groups	N	Y	Y+
My spiritual faith	N	Y	Y+
Community or neighborhood groups	N	Y	Y+
Professionals or service providers	N	Y	Y+
Special groups I belong to	N	Y	Y+
Reading certain books or watching TV	N	Y	Y+
Other:	N	Y	Y+

I feel I am valued or respected for who I am and what I can do by:	NO (N)	YES (Y)	YES A LOT (Y+)
My spouse or partner	N	Y	Y+
My children	N	Y	Y+
Other relatives	N	Y	Y+
Close friends	N	Y	Y+
Co-workers	N	Y	Y+
Church/Synagogue groups	N	Y	Y+
My spiritual faith	N	Y	Y+
Community or neighborhood groups	N	Y	Y+
Professionals or service providers	N	Y	Y+
Special groups I belong to	N	Y	Y+
Reading certain books or watching TV	N	Y	Y+
Other:	N	Y	Y+

I have a sense of trust or security from the "give and take" of being involved with:	NO (N)	YES (Y)	YES A LOT (Y+)
My spouse or partner	N	Y	Y+
My children	N	Y	Y+
Other relatives	N	Y	Y+
Close friends	N	Y	Y+
Co-workers	N	Y	Y+
Church/Synagogue groups	N	Y	Y+
People who share my beliefs and values	N	Y	Y+
Community or neighborhood groups	N	Y	Y+
Professionals or service providers	N	Y	Y+
Special groups I belong to	N	Y	Y+
Ideas I get from books, TV, etc.	N	Y	Y+
Other:	N	Y	Y+

When I need to talk or think about how I'm doing with my life, I feel understood and get help from:	NO (N)	YES (Y)	YES A LOT (Y+)
My spouse or partner	N	Y	Y+
My children	N	Y	Y+
Other relatives	N	Y	Y+
Close friends	N	Y	Y+
Co-workers	N	Y	Y+
Church/Synagogue groups	N	Y	Y+
My spiritual faith	N	Y	Y+
Community or neighborhood groups	N	Y	Y+
Professionals or service providers	N	Y	Y+
Special groups I belong to	N	Y	Y+
Reading certain books or watching TV	N	Y	Y+
Other:	N	Y	Y+

I feel good about myself when I am able to do things for and help:	NO (N)	YES (Y)	YES A LOT (Y+)
My spouse or partner	N	Y	Y+
My children	N	Y	Y+
Other relatives	N	Y	Y+
Close friends	N	Y	Y+
Co-workers	N	Y	Y+
Church/Synagogue groups	N	Y	Y+
People who share my beliefs and values	N	Y	Y+
Community or neighborhood groups	N	Y	Y+
Professionals or service providers	N	Y	Y+
Special groups I belong to	N	Y	Y+
Causes that are promoted in books or on TV	N	Y	Y+
Other:	N	Y	Y+

Thank you for participating in this study.

Community Assessment for Crosstown Learning Center

Demográphico: Género: ☐ Masculino ☐ Femenino Su edad_____

Numero de niños:_____ Numero de personas que viven en casa_____

Por favor   ☐ Africano Americano ☐ Asiático ☐ Blanco/Caucásico
indique su éthnicidad   ☐ Hispano/Latino   ☐ Indio Americano ☐Otro

Indique su nivel de educación _____

Sección 1:   Por favor conteste las preguntas siguentes marcando "sĩ" o "no"

1. ¿ Tiene usted esposo (a) o compañero?	☐ Si	☐ No
2. ¿ Tiene niños?	☐ Si	☐ No
3. ¿ Tiene usted otros parientes tales como padres, hermanos, hermanas o suegros?	☐ Si	☐ No
4. ¿ Tiene usted amigos íntimos?	☐ Si	☐ No
5. ¿ Tiene usted un trabajo (de paga)	☐ Si	☐ No
6. ¿ Es usted comprometido con la comunidad o grupos vecindarios formales o informales?	☐ Si	☐ No
7. ¿ Pertenece usted a una iglesia o sinagoga?	☐ Si	☐ No
8. ¿ Tiene usted contacto con profesionales o proveedores tales como medicos, enfermeros, asistentes sociales, maestros, o trabajadores de cuidado de niño.?	☐ Si	☐ No
9. ¿ Pertenece usted a algún grupo especial diseñado para ayudarle con dificultades o responsabilidades espećíficas tales como los grupos de padre, los grupos para personas de impedimientos o divorciada?	☐ Si	☐ No
10.¿ Mira usted la televisión, escucha la radio, o leé periódicos,las revistas, los folletos, o los libros?	☐ Si	☐ No
11.¿ Tiene usted creencias espirituales?	☐ Si	☐ No

Sección 2: Lea por favor cada declaración en las secciones siguientes y entonces indique cuánto apoyo que usted recibe de cada una de las fuentes listadas ponga un círculo en la letra correcta en cada caja No (N), Si (Y), or Si A Mucho (Y+).

Tengo un sentimiento que me aman y me estiman de:	NO (N)	SI (Y)	SI MUCHO (Y+)
Mi esposa (a) o compañero	N	Y	Y+
Mis niños	N	Y	Y+
Otros parientes	N	Y	Y+
Amigos íntimos	N	Y	Y+
Colegas	N	Y	Y+
Grupos de la iglesia/sinagoga	N	Y	Y+

Fe espiritual	N	Y	Y+
Grupos de la comunidad o del vecindario	N	Y	Y+
Los profesionales o proveedores	N	Y	Y+
Los grupos especiales que pertenezco a	N	Y	Y+
Leer ciertos libros o mirar la television	N	Y	Y+
Otro	N	Y	Y+

Yo me siento que soy valorado o soy respetado por lo que soy y lo que puedo hacer:	**NO (N)**	**SI (Y)**	**SI MUCHO (Y+)**
Mi esposa (a) o compañero	N	Y	Y+
Mis niños	N	Y	Y+
Otros parientes	N	Y	Y+
Amigos íntimos	N	Y	Y+
Colegas	N	Y	Y+
Grupos de la iglesia/sinagoga	N	Y	Y+
Fe espiritual	N	Y	Y+
Grupos de la comunidad o del vecindario	N	Y	Y+
Los profesionales o proveedores	N	Y	Y+
Los grupos especiales que pertenezco a	N	Y	Y+
Leer ciertos libros o mirar la televisión	N	Y	Y+
Otro	N	Y	Y+

Tengo un sentido de la confianza o la seguridad del "hace" concesiones mutuas de ser implicado con	**NO (N)**	**SI (Y)**	**SI MUCHO (Y+)**
Mi esposa (a) o compañero	N	Y	Y+
Mis niños	N	Y	Y+
Otros parientes	N	Y	Y+
Amigos íntimos	N	Y	Y+
Colegas	N	Y	Y+
Grupos de la iglesia/sinagoga	N	Y	Y+
Fe espiritual	N	Y	Y+
Grupos de la comunidad o del vecindario	N	Y	Y+
Los profesionales o proveedores	N	Y	Y+
Los grupos especiales que pertenezco a	N	Y	Y+
Las ideas gue obtengo de libros, la televisión, etc.	N	Y	Y+
Otro	N	Y	Y+

Cuándo yo necesito hablar o pensar acerca de cómo hago de mi vida, yo me siento entendido y obtengo ayuda de	**NO (N)**	**SI (Y)**	**SI MUCHO (Y+)**
Mi esposa (a) o compañero	N	Y	Y+
Mis niños	N	Y	Y+
Otros parientes	N	Y	Y+

Amigos íntimos	N	Y	Y+
Colegas	N	Y	Y+
Grupos de la iglesia/sinagoga	N	Y	Y+
Fe espiritual	N	Y	Y+
Grupos de la comunidad o del vecindario	N	Y	Y+
Los profesionales o proveedores	N	Y	Y+
Los grupos especiales que pertenezco a	N	Y	Y+
Leer ciertos libros o mirar la televisión	N	Y	Y+
Otro	N	Y	Y+

Yo me siento bueno acerca de yo mismo cuando soy capaz de hacer las cosas para y para ayudar	**NO (N)**	**SI (Y)**	**SI MUCHO (Y+)**
Mi esposa (a) o compañero	N	Y	Y+
Mis niños	N	Y	Y+
Otros parientes	N	Y	Y+
Amigos íntimos	N	Y	Y+
Colegas	N	Y	Y+
Grupos de la iglesia/sinagoga	N	Y	Y+
Fe espiritual	N	Y	Y+
Grupos de la comunidad o del vecindario	N	Y	Y+
Los profesionales o proveedores	N	Y	Y+
Los grupos especiales que pertenezco a	N	Y	Y+
Las causas que se promueven en libros o en la televisión.	N	Y	Y+
Otro	N	Y	Y+

Gracias para tomar parte en este estudio.

Community Assessment for Neighbors Along the Line

Demographics: Gender: ☐ Male   ☐ Female   Your age_____

# of Children:_____   # of People Living in the house_____

Please indicate your ethnicity: ☐ African American ☐ Asian ☐ Caucasian
☐ Hispanic/Latino   ☐ Native American
☐ Other

What is the highest grade you completed in school?_____

Section 1:   Please answer the following questions by marking "yes" or "no":

1. Do you have a spouse or partner?	☐ Yes	☐ No
2. Do you have children?	☐ Yes	☐ No
3. Do you have other relatives such as parents, brothers, sisters, or in-laws?	☐ Yes	☐ No
4. Do you have close friends?	☐ Yes	☐ No
5. Do you have a job (for pay) – where you have co-workers?	☐ Yes	☐ No
6. Are you involved with formal or informal community or neighborhood groups?	☐ Yes	☐ No
7. Do you belong to a church or synagogue?	☐ Yes	☐ No
8. Do you have contact with professionals or service providers such as doctors, nurses, social workers, teachers, or child care workers?	☐ Yes	☐ No
9. Do you belong to any special groups designed to help you with specific difficulties or responsibilities such as parent groups, groups for handicapped or divorced persons?	☐ Yes	☐ No
10. Do you watch television, listen to radio, or read newspapers, magazines, pamphlets, or books?	☐ Yes	☐ No
11. Do you have spiritual beliefs?	☐ Yes	☐ No

Section 2:   Please read each statement in the following sections and then indicate how much_support you receive from each of the sources listed by circling the letter in the correct box: No (N), Yes (Y), or Yes A Lot (Y+).

I have a feeling of being loved or cared about from:	NO (N)	YES (Y)	YES A LOT (Y+)
My spouse or partner	N	Y	Y+

My children	N	Y	Y+
Other relatives	N	Y	Y+
Close friends	N	Y	Y+
Co-workers	N	Y	Y+
Church/Synagogue groups	N	Y	Y+
My spiritual faith	N	Y	Y+
Community or neighborhood groups	N	Y	Y+
Professionals or service providers	N	Y	Y+
Special groups I belong to	N	Y	Y+
Reading certain books or watching TV	N	Y	Y+
Other:	N	Y	Y+

I feel I am valued or respected for who I am and what I can do by:	NO (N)	YES (Y)	YES A LOT (Y+)
My spouse or partner	N	Y	Y+
My children	N	Y	Y+
Other relatives	N	Y	Y+
Close friends	N	Y	Y+
Co-workers	N	Y	Y+
Church/Synagogue groups	N	Y	Y+
My spiritual faith	N	Y	Y+
Community or neighborhood groups	N	Y	Y+
Professionals or service providers	N	Y	Y+
Special groups I belong to	N	Y	Y+
Reading certain books or watching TV	N	Y	Y+
Other:	N	Y	Y+

I have a sense of trust or security from the "give and take" of being involved with:	NO (N)	YES (Y)	YES A LOT (Y+)
My spouse or partner	N	Y	Y+
My children	N	Y	Y+
Other relatives	N	Y	Y+
Close friends	N	Y	Y+
Co-workers	N	Y	Y+
Church/Synagogue groups	N	Y	Y+
People who share my beliefs and values	N	Y	Y+
Community or neighborhood groups	N	Y	Y+
Professionals or service providers	N	Y	Y+
Special groups I belong to	N	Y	Y+
Ideas I get from books, TV, etc.	N	Y	Y+
Other:	N	Y	Y+

When I need to talk or think about how I'm doing with my life, I feel understood and get help from:	NO (N)	YES (Y)	YES A LOT (Y+)
My spouse or partner	N	Y	Y+
My children	N	Y	Y+
Other relatives	N	Y	Y+
Close friends	N	Y	Y+
Co-workers	N	Y	Y+
Church/Synagogue groups	N	Y	Y+
My spiritual faith	N	Y	Y+
Community or neighborhood groups	N	Y	Y+
Professionals or service providers	N	Y	Y+
Special groups I belong to	N	Y	Y+
Reading certain books or watching TV	N	Y	Y+
Other:	N	Y	Y+

I feel good about myself when I am able to do things for and help:	NO (N)	YES (Y)	YES A LOT (Y+)
My spouse or partner	N	Y	Y+
My children	N	Y	Y+
Other relatives	N	Y	Y+
Close friends	N	Y	Y+
Co-workers	N	Y	Y+
Church/Synagogue groups	N	Y	Y+
People who share my beliefs and values	N	Y	Y+
Community or neighborhood groups	N	Y	Y+
Professionals or service providers	N	Y	Y+
Special groups I belong to	N	Y	Y+
Causes that are promoted in books or on TV	N	Y	Y+
Other:	N	Y	Y+

Which services do you need help with today?

GED   _____

Medical Clinic   _____

WIC   _____

Community Assessment for Neighbors Along the Line

Demográphico: Género: ☐ Masculino ☐ Femenino   Su edad_____

Numero de niños:_____ Numero de personas que viven en casa_____

Por favor   ☐ Africano Americano ☐ Asiático Blanco/Caucásico
indique su éthnicidad   ☐ Hispano/Latino   ☐ Indio Americano ☐Otro

Indique su nivel de educación _____

Sección 1:   Por favor conteste las preguntas siguientes marcando "sĩ" o "no"

1. ¿ Tiene usted esposo (a) o compañero?	☐ Si	☐ No
2. ¿ Tiene niños?	☐ Si	☐ No
3. ¿ Tiene usted otros parientes tales como padres, hermanos, hermanas o suegros?	☐ Si	☐ No
4. ¿ Tiene usted amigos íntimos?	☐ Si	☐ No
5. ¿ Tiene usted un trabajo (de paga)	☐ Si	☐ No
6. ¿ Es usted comprometido con la comunidad o grupos vecindarios formales o informales?	☐ Si	☐ No
7. ¿ Pertenece usted a una iglesia o sinagoga?	☐ Si	☐ No
8. ¿ Tiene usted contacto con profesionales o proveedores tales como medicos, enfermeros, asistentes sociales, maestros, o trabajadores de cuidado de niño.?	☐ Si	☐ No
9. ¿ Pertenece usted a algún grupo especial diseñado para ayudarle con dificultades o responsabilidades espećificas tales como los grupos de padre, los grupos para personas de impedimientos o divorciada?	☐ Si	☐ No
10.¿ Mira usted la televisión, escucha la radio, o leé periódicos,las revistas, los folletos, o los libros?	☐ Si	☐ No
11.¿ Tiene usted creencias espirituales?	☐ Si	☐ No

Sección 2: Lea por favor cada declaración en las secciones siguientes y entonces indique cuánto apoyo que usted recibe de cada una de las fuentes listadas ponga un círculo en la letra correcta en cada caja No (N), Si (Y), or Si A Mucho (Y+).

Tengo un sentimiento que me aman y me estiman de:	NO (N)	SI (Y)	SI MUCHO (Y+)
Mi esposa (a) o compañero	N	Y	Y+
Mis niños	N	Y	Y+
Otros parientes	N	Y	Y+
Amigos íntimos	N	Y	Y+
Colegas	N	Y	Y+

Grupos de la iglesia/sinagoga	N	Y	Y+
Fe espiritual	N	Y	Y+
Grupos de la comunidad o del vecindario	N	Y	Y+
Los profesionales o proveedores	N	Y	Y+
Los grupos especiales que pertenezco a	N	Y	Y+
Leer ciertos libros o mirar la television	N	Y	Y+
Otro	N	Y	Y+

Yo me siento que soy valorado o soy respetado por lo que soy y lo que puedo hacer:	NO (N)	SI (Y)	SI MUCHO (Y+)
Mi esposa (a) o compañero	N	Y	Y+
Mis niños	N	Y	Y+
Otros parientes	N	Y	Y+
Amigos íntimos	N	Y	Y+
Colegas	N	Y	Y+
Grupos de la iglesia/sinagoga	N	Y	Y+
Fe espiritual	N	Y	Y+
Grupos de la comunidad o del vecindario	N	Y	Y+
Los profesionales o proveedores	N	Y	Y+
Los grupos especiales que pertenezco a	N	Y	Y+
Leer ciertos libros o mirar la televisión	N	Y	Y+
Otro	N	Y	Y+

Tengo un sentido de la confianza o la seguridad del "hace" concesiones mutuas de ser implicado con	NO (N)	SI (Y)	SI MUCHO (Y+)
Mi esposa (a) o compañero	N	Y	Y+
Mis niños	N	Y	Y+
Otros parientes	N	Y	Y+
Amigos íntimos	N	Y	Y+
Colegas	N	Y	Y+
Grupos de la iglesia/sinagoga	N	Y	Y+
Fe espiritual	N	Y	Y+
Grupos de la comunidad o del vecindario	N	Y	Y+
Los profesionales o proveedores	N	Y	Y+
Los grupos especiales que pertenezco a	N	Y	Y+
Las ideas gue obtengo de libros, la televisión, etc.	N	Y	Y+
Otro	N	Y	Y+

Cuándo yo necesito hablar o pensar acerca de cómo hago de mi vida, yo me siento entendido y obtengo ayuda de	NO (N)	SI (Y)	SI MUCHO (Y+)
Mi esposa (a) o compañero	N	Y	Y+
Mis niños	N	Y	Y+

Otros parientes	N	Y	Y+
Amigos íntimos	N	Y	Y+
Colegas	N	Y	Y+
Grupos de la iglesia/sinagoga	N	Y	Y+
Fe espiritual	N	Y	Y+
Grupos de la comunidad o del vecindario	N	Y	Y+
Los profesionales o proveedores	N	Y	Y+
Los grupos especiales que pertenezco a	N	Y	Y+
Leer ciertos libros o mirar la televisión	N	Y	Y+
Otro	N	Y	Y+

Yo me siento bueno acerca de yo mismo cuando soy capaz de hacer las cosas para y para ayudar	NO (N)	SI (Y)	SI MUCHO (Y+)
Mi esposa (a) o compañero	N	Y	Y+
Mis niños	N	Y	Y+
Otros parientes	N	Y	Y+
Amigos íntimos	N	Y	Y+
Colegas	N	Y	Y+
Grupos de la iglesia/sinagoga	N	Y	Y+
Fe espiritual	N	Y	Y+
Grupos de la comunidad o del vecindario	N	Y	Y+
Los profesionales o proveedores	N	Y	Y+
Los grupos especiales que pertenezco a	N	Y	Y+
Las causas que se promueven en libros o en la televisión.	N	Y	Y+
Otro	N	Y	Y+

Gracias para tomar parte en este estudio.

ACUALES SERVICIOS NECESITA HOY?

GED   _____

CLINICA MEDICAL   _____

WIC   _____

APPENDIX B

PERMISSION TO USE THE INSTRUMENT

BY AUTHORS

UNIVERSITY OF MINNESOTA
TWIN CITIES

Department of Vocational and Technical Education
Office of Special Services
Vocational and Technical Education Building
1954 Buford Avenue, Room 210
St. Paul, Minnesota 55108

(612) 624-1700

TO: Whom It May Concern

FROM: Dr. Marty Rossmann *Marty Rossmann*
        Associate Professor and
        Director of Special Services

SUBJECT: Social Support Inventory

I'm responding to your recent request for information
about the Inventory which was developed by Hamilton
McCubbin, Joan Patterson, Betty Cooke and me. I have
enclosed one copy of the instrument, information about
scoring and means developed thus far.

If you want more copies of the instrument, please contact:
        Hamilton I. McCubbin, Dean
        School of Family Resources and Consumer Sciences
        University of Wisconsin-Madison
        1300 Linden Drive,
        Madison, WI 53706   phone 608-262-4847

I have two requests if you administer or write about the
instrument:
        Please credit the authors
        Send a description of the group and their scores
        to us, so that we can continue to develop norms
        for the scores.

Thanks for your interest. Your comments on changes or
additions would be appreciated.

APPENDIX C

FACTOR ANALYSIS OF THE
SOCIAL SUPPORT INVENTORY BY AUTHORS

Varimax-Rotated Factor Pattern for
SSI (Social Support Inventory)*

Kind of Social Support   Factor Loading

I. Emotional

    Factor 1 - Resource groups, people and ideas
        Special groups I belong to   .81058
        Professionals or service providers   .80434
        Reading certain books or watching T.V.   .69257
        Community or neighborhood groups   .57980

    Factor 2 - Family and relatives
        My spouse or partner   .93959
        My children   .83567
        Other relatives   .58176

    Factor 3 - Church, work and faith
        Church/synagogue groups   .75821
        Co-workers   .70315
        My spiritual faith   .55740

    Factor 4 - Close friends
        Close friends   .76523

II. Esteem

    Factor 1 - Relatives, family and friends
        Other relatives   .85898
        My children   .81015
        My spouse or partner   .74449
        Close friends   .63093

    Factor 2 - Community groups and services
        Professionals or service providers   .91229
        Community or neighborhood groups   .75133
        Special groups I belong to   .73923

    Factor 3 - Church and faith
        Church/synagogue groups   .90434
        My spiritual faith   .65777

    Factor 4 - Co-workers
        Co-workers   .78469

III. Network

    Factor 1 - Church and work
        Co-workers   .82173
        Church/synagogue groups   .68710

1

186

Factor 2 - Friends, relatives and groups
    Close friends   .75921
    Other relatives   .75405
    Special groups I belong to   .68492
    Community or neighborhood groups   .52129

Factor 3 - Resource people, ideas and groups
    Professionals or service providers   .81283
    Ideas I get from books, T.V., etc.   .71882
    People who share my beliefs and values   .60252
    Community or neighborhood groups   .53037

Factor 4 - Family
    My children   .84126
    My spouse or partner   .74680

IV. Appraisal

Factor 1 - Friends, church, relatives and faith
    Close friends   .75515
    Church/synagogue groups   .73080
    Other relatives   .73023
    My spiritual faith   .71673

Factor 2 - Resource people, groups and ideas
    Professionals or service providers   .85417
    Community or neighborhood groups   .75503
    Special groups I belong to   .63848
    Reading certain books or watching T.V.   .51720

Factor 3 - Family and relatives
    My children   .79956
    Other relatives   .57783
    My spouse or partner   .56043

Factor 4 - Co-workers
    Co-workers   .91956

V. Altruism

Factor 1 - Resource people, groups and ideas
    Professionals or service providers   .86518
    Community or neighborhood groups   .84796
    Special groups I belong to   .82263
    People who share my beliefs and values   .72517
    Courses that are promoted in books   .71411

Factor 2 - Family, relatives and friends
    My spouse or partner   .91136
    My children   .88415
    Other relatives   .78876
    Close friends   .76624

2

187

Factor 3 - Work and church
    Co-workers   .76629
    Church/synagogue groups   .52281

* Eigen Values ≥ 1

3

APPENDIX D

CONSENT TO PARTICIAPTE IN RESEARCH STUDY
FOR PARTICIPANTS

CROSSTOWN
Learning   Center

April 6, 2005

Dear Participant:

Crosstown is conducting a survey to see how we might
provide better services for our families.

You may feel free to complete the survey that is given to
you. You are free to make your answers on that form. Once
you have completed the survey, the forms will be held by me
and the data will be tabulated. Once I have tabulated the
data, the surveys will be destroyed.

By completing this instrument, you are giving your
permission to be a part of this survey process.

If you have any questions, please do not hesitate to
contact me at 582-1457, or Beth McTernan at Oklahoma State
University, 405 744-5700. If I am not in, ask Vickie to
make an appointment for you.

Thank you for participating in this project.

Sincerely,

Debbi Guilfoyle, Executive Director
Crosstown Learning Center

Crosstown Learning Center   76 N. Zunis   Tulsa, OK 74110   Phone: (918) 582-1457   Fax: (918) 582-1416

CROSSTOWN
Learning   Center

Crosstown esta conduciendo una inspeccion par aver como podemos proporcionar mejores servicios para nuestras familias.

Sientese libre de completar la inspeccion que es dada a usted. Es libre de hacer sus respuestas en esa forma. Cuando ha completado la inspeccion, las formas seran tenidas por mi y los datos se tabularan, una vez que he tabulado los datos, las inspecciones se destruiran.

Completando este instrumento, usted da su permiso a ser una parte de este proceso de la inspeccion.

Si usted tiene cualquiera pregunta, por facor no vacile en contactarime l 591-1457, o Beth McTernan a la Universidad de Oklahoma State, 405 - 744-5700. Si yo no estoy, pide que Vickie le haga una cita para usted.

Gracias para tomar parte en este proyecto.

Sinceramente,

Debbi Guilfoyle, Director ejecutiva
El aprendizaje de Crosstown

APPENDIX E

CONSENT TO CONDUCT STUDY BY
CROSSTOWN LEARNING CENTER

CROSSTOWN
Learning Center

January 30, 2004

Debbie Guilfoyle
Crosstown Learning Center
76 N. Zunis
Tulsa, OK 74110

Dear Debbie:

I am in receipt of your January 27, 2004 correspondence, and have no objection to the Crosstown Learning Center community survey. Best of luck with it.

Sincerely,

T. Lane Wilson
Chairman
Crosstown Board of Directors

APPENDIX F

CONSENT TO CONDUCT STUDY BY
COMMUNITY ACTION PROJECT
(HEAD START)

Debbie

From: Squires, Caren [csquires@captc.org]
Sent: Tuesday, October 19, 2004 5:11 PM
To: dguilfoyleclc@tulsaconnect.com
Subject: RE: Permission to sample Crosstown Learning Center

Thank you Debbie--we would be interested in your results and approve this!!!

APPENDIX G

CONSENT TO CONDUCT STUDY BY
NEIGHBORS ALONG THE LINE

NEIGHBORS ALONG THE LINE

5000 Charles Page Boulevard, Tulsa, Oklahoma 74127
(918) 582-3491 FAX (918) 584-4954

26 Jan 05

To Whom It May Concern:

Debbi Guilfoyle has my permission to conduct a random survey of active participants of Neighbors Along the Line.

Sincerely,

Mindy Tiner
Executive Director

APPENDIX H

INSTITUTIONAL REVIEW BOARD (IRB)

Oklahoma State University
Institutional Review Board

Protocol Expires: 4/6/2005

Date: Monday, March 22, 2004   IRB Application No   ED0499

Proposal Title: The Importance of Social Support for Families in Poverty: A Comparison of Two
                   Communities

Principal
Investigator(s):

Deborah Petterson Guilfoyle   Deke Johnson
2455 East 56th Place   310 Willard
Tulsa, OK 74105   Stillwater, OK 74078

Reviewed and
Processed as: Exempt

Approval Status Recommended by Reviewer(s): Approved

Dear PI :

Your IRB application referenced above has been approved for one calendar year. Please make note of
the expiration date indicated above. It is the judgment of the reviewers that the rights and welfare of
individuals who may be asked to participate in this study will be respected, and that the research will be
conducted in a manner consistent with the IRB requirements as outlined in section 45 CFR 46.

As Principal Investigator, it is your responsibility to do the following:

1. Conduct this study exactly as it has been approved. Any modifications to the research protocol
   must be submitted with the appropriate signatures for IRB approval.
2. Submit a request for continuation if the study extends beyond the approval period of one calendar
   year. This continuation must receive IRB review and approval before the research can continue.
3. Report any adverse events to the IRB Chair promptly. Adverse events are those which are
   unanticipated and impact the subjects during the course of this research; and
4. Notify the IRB office in writing when your research project is complete.

Please note that approved protocols are subject to monitoring by the IRB and that the IRB office has the
authority to inspect research records associated with this protocol at any time. If you have questions
about the IRB procedures or need any assistance from the Board, please contact me in 415 Whitehurst
(phone: 405-744-5700, colson@okstate.edu).

Sincerely,

Carol Olson

Carol Olson, Chair
Institutional Review Board

VITAE

Deborah Petterson Guilfoyle

Candidate for the Degree of Doctor of Education

Thesis: The Importance of Social Support for Families in
Poverty: A Comparison of Two Communities

Major Field: Occupational and Adult Education

Biographical

Personal Data: Married, three grown children, and one
grandchild.

Education: Received Bachelor of Human Resources from
Bartlesville Wesleyan College, Bartlesville,
Oklahoma in 1998; received Master of Human
Relations degree from the University of
Oklahoma, Norman, Oklahoma in 2000. Completed
the requirements for the Doctor of Education
degree at Oklahoma State University, Stillwater,
Oklahoma in June, 2006.

Experience: Executive Director, Crosstown Learning Center,
Inc., Continuing Education Coordinator/Volunteer
Coordinator for VistaCare Hospice, Inc. Previously
coordinated new employee orientation for Saint
Francis Health System, Inc. and worked with
employees of the System with continuing education
programs.

Professional Memberships: National Association for the
Education of the Young Child, Leadership
Academy, Center for Early Childhood
Professional Development, University of
Oklahoma, Early Childhood Association of
Oklahoma, Leadership Tulsa, Class XXVII, Member of
Advisory Board, Oklahoma Department of Human
Services Stars Outreach Study.